

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART IV

KNIDOS, HALIKARNASSOS AND BRANCHIDAE

BY

GUSTAV HIRSCHFELD

SOMETIME PROFESSOR IN THE UNIVERSITY OF KOENIGSBERG

**SUPPLEMENTARY AND MISCELLANEOUS
INSCRIPTIONS**

BY

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P R E F A C E

THE issue of the second Section of Part IV of the Collection of Ancient Greek Inscriptions in the British Museum marks the conclusion, for the present, of a protracted task.

In July 1867 Mr. Charles Newton, the Keeper of the Department of Greek and Roman Antiquities, submitted proposals to the Trustees for the publication of the Greek Inscriptions, to be undertaken by the co-operation of some young Oxford scholar with himself. Arrangements were made accordingly, in 1868, with the Reverend Edward Lee Hicks, at that time Fellow and Tutor of Corpus Christi College, Oxford, and now Bishop of Lincoln, for the preparation of the texts and commentaries.

For the execution of the uncial texts, matrices (372 in number) were purchased from the French printers of the Inscriptions Grecques of Le Bas, in the same year.

Part I, containing the inscriptions of Attica, was issued in 1874. With the exception of No. XXXV, the Report of the Erechtheum survey, edited by Mr. Newton, this was the work of Mr. Hicks.

Part II, containing the remaining inscriptions of the Greek mainland, together with those of the Aegean Islands, Macedonia, and Thrace, was the work of Mr. Newton, and was issued in 1883.

Part III, containing the inscriptions of Priene, Iasos, and Ephesos, was assigned to Mr. Hicks. The first Section (Priene and Iasos) was issued in 1886, and the second Section (Ephesos) in 1890. Sir Charles Newton had retired from the Keepership of his Department in 1886, but continued to act as editor till the issue of this Part, when Mr. A. S. Murray took his place.

Part IV, which was planned to contain all the remaining inscriptions, was assigned in 1877 to Dr. Gustav Hirschfeld, afterwards Professor at Königsberg. He made some progress with the preparation of the texts and commentaries for the whole of the Part. Section I, containing the inscriptions of Knidos, Halikarnassos, and Branchidae, was issued in January, 1893, but Professor Hirschfeld was then in a failing state of health, and in March he handed over the whole of his materials, for the use of his successors.

The work has been taken up afresh by Mr. F. H. Marshall, formerly Assistant in the Department of Greek and Roman Antiquities, who revised Professor Hirschfeld's papers in 1901, and began the preparation of Section II in 1909. Most of Professor Hirschfeld's work has been re-written, and the inscriptions with which he had not dealt, including all those acquired since about 1880, have been edited by Mr. Marshall.

The work has throughout been executed in collaboration with the staff of the Department of Antiquities, who have read the proofs, and have assisted in the decipherment and verification of the texts. The following are the names of those who have thus co-operated with the authors mentioned above :— Alexander Stuart Murray; Percy Gardner; Cecil Harcourt Smith; Arthur Hamilton Smith; Henry Beauchamp Walters; George Frederick Hill; Harry Reginald Holland Hall; Frederick Norman Pryce. The proofs of the Section now issued have been read by the five last named and also by Mr. Marcus Tod. The Indices and Tables which complete the work have been prepared by Messrs. Walters and Pryce and myself. In the revision and verification of the Index references Miss C. A. Hutton has given valuable voluntary aid to a Department depleted of half its strength by the exigencies of the time.

It will be observed that, in accordance with modern practice, the present part contains many more photographic blocks and facsimile renderings of the inscriptions than its predecessors.

A. H. SMITH.

NOTE

PREFIXED TO PART IV, SECTION I

THE inscriptions from Knidos, Halikarnassos, and Branchidae, here issued as a section of Part IV of the 'Ancient Greek Inscriptions in the British Museum', belong to a narrowly circumscribed district of Asia Minor, and, as such, possess sufficient local character to justify their being published as a group by themselves, and in advance of the series of inscriptions from miscellaneous localities with which it is proposed to complete Part IV.

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A. S. MURRAY.

December, 1892.

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THE FOLLOWING WORKS HAVE BEEN QUOTED IN PART IV
IN ABBREVIATED FORMS

- Abhandlungen der königlichen Akademie der Wissenschaften zu Berlin. Berlin, 1815. In progress.
- Archæologia : Miscellaneous Tracts relating to Antiquity published by the Society of Antiquaries of London. London. From 1770. In progress.
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December, 1892.

PART IV.

CHAPTER I.

INSCRIPTIONS FROM KNIDOS.

DCCLXXXVI.

A slab of grey limestone, of which the top and left edge are preserved. Height 1 ft. 5½ in.; width 8½ in.; thickness 4½ in. Found near the fountain marked on the Plan of Knidos, Newton, Discov. pl. I. Letters careful and sharp. Newton, p. 753, No. 36, pl. xcii.

	ΛΔΟΞΕΚΝΙΔΙΟΙ	"Ε]δοξε Κνιδί[οις γν-
	ΩΜΑΠΡΟΣΤΑΤ,	ώμα προστατ[αν
	ΠΕΡΙΩΝΤΟΙΒΑΚ	περὶ ὧν τοὶ Βάκ[χοι
	ΕΡΗΛΘΟΝΟΡ.	ἐπῆλθον ὅπ[ως
5	ΑΓΝΕΥΗΤΑΙΤ'	5 ἀγνεύηται τ[ὸ ἱερὸ-
	ΝΤΟΥΔΙΟΝΥΣ	ν τοῦ Διονύσου το-
	ΒΑΚΧΟΥΜΗΦ	ῦ Βάκχου μὴ ἐ[ξεί-
	ΕΝΚΑΤΑΛΥΕ	μ]εν καταλύε[ν ἐν
	ΙΙΑΡΩΙΤΩΜ	τῷ]ι ἱερῷ τῷμ [Βάκχων
10	ΧΔΕΝΑΜ	10 μ]ηδένα μ
	ΕΝΑΜΙ	ενα μ[ήτε
	ΕΙΔΕ/	ἐπ]εὶ δὲ
	ΥΗ'	υη

Bakchi

The Βάκχοι referred to in this inscription are not to be considered in the usual sense of 'initiated' (cp. Schol. Aristoph. Equit. 408), but apparently rather as priests of the god Dionysos (cp. Hesych. s. v.), or divine ministers like the *ἱακχαγωγοί* at Eleusis (Foucart-Le Bas, ii, No. 162 δ, p. 62). These Bakchi had applied to the Knidians to purify the Sanctuary of their god Dionysos, to which the Knidians replied by the decree, part of which is before us. Except the next fragment this is the most ancient decree we know of from Knidos; the letters when compared with the artists' signatures (cp. below, DCCCXIX), which allow of being fixed to a definite period, seem to point to the third century B.C. Evidence of the worship of Dionysos at Knidos is seen on imperial coins (see Eckhel, D. N. iii, p. 580; Head, H. N. p. 525); and in the mention of *Dionysia* in two other Knidian inscriptions (see Bull. de Corr. Hell. vii, p. 485, and below, DCCLXXXVIII). The wine of Knidos was renowned for its medical value (Athen. i, p. 32 e. f. ὁ δὲ Κνιδίος αἵματος γεννητικὸς, τροφίμος, κοιλίαν εὐλυτον κατασκευάζων· πλείων δὲ πινόμενος ἐκλύει τὸν στόμαχον). Our fragmentary inscription is remarkable in several respects. That the 'Knidians' are named, where we expect

to find the *βουλὰ καὶ δᾶμος* (cp. below, DCCLXXXVIII and C. I. Gr. 2653) may perhaps be merely a result of brevity, but equally it may indicate the procedure in such matters at that time; compare the Kalymnian decrees CCXLIII, CCXLV. Thirteen *προστάται* appear in DCCXCVI which is still older than the present fragment; but compare my remarks, *loc. cit.*; other instances are quoted by Newton, p. 750. *Γνώμα προστατᾶν* occurs as he observes at the head of Kalymnian decrees (see Gr. Inscr. Br. Mus. No. CCXXXII foll.), where however it is preceded by *ἔδοξε τᾷ βουλᾷ καὶ τῷ δᾶμῳ*. Newton remarks in reference to a 'Rhodian' inscription (Pt. II, *ante*, p. 114), which has since been proved to be from Kos (Dittenberger, Index schol. Halens. 1887, pp. x-xvi), that the *προστάται* were probably a board whose function was to take care of strangers, and of those who had no civic rights; and Hicks (Pt. III, *ante*, p. 39 foll.), referring to C. I. Gr. 2008, comes to the conclusion that their duties probably extended to the expulsion as well as the admission of citizens; which latter function has since been confirmed by a decree of Iasos inscribed at Kos (see Bull. de Corr. Hell. xi, 1887, p. 76; compare Hicks, Journ. Hell. Stud. viii, 1887, p. 111 foll.). Another of their functions is men-

tioned in the Kalymnian decree, No. CCLX (see Pt. II, p. 71), concerning a stranger, a Koan physician: they are to take care of the honorary stelē μετὰ τοῦ ἱερέως and of the proclaiming of the crown μετὰ τοῦ ἀγωνοθέτα. It would seem then that the Βάκχοι or perhaps rather the other persons alluded to in our inscription must have been strangers.

Apparently these persons had taken up their quarters (καταλύειν) within the sacred precinct of the god, without being entitled so to do, probably as ἀμύητοι, l. 13. Compare the following passage in the famous inscription of Andania (Foucart-Le Bas, ii, No. 326 a, l. 36), μηθένα τῶν μὴ ὄντων ἱερῶν ἔχειν σκανάν, μηδὲ παρερπέτω μηθεὶς ἀμύητος εἰς τὸν τόπον, ὃν κα περιστρεμματώσωντι. The Knidians forbid such a course, and the inscription may have contained mention of those who had the right to enter the sanctuary. It may be classed with those inscriptions which deal with the right of participating in certain sacrifices (compare Newton's remarks, Pt. II,

p. 134 and an inscription from Andros, Athen. Mitth. i, p. 342).

Line 7 foll. Newton reads ἐξόν μιν and l. 9 puts ἀκινήτων instead of Βάκχων; καταλύειν would then have the sense of to destroy. I prefer the meaning as above. It is true that in the inscription from Aphrodisias (C. I. Gr. 2820 A) . . . ἐστίασασα τὸν δῆμον πλεονάκεις καὶ πανδήμοις καταλύσειν the better reading κατακλίσσειν has been found (Waddington-Le Bas, No. 1602, cp. No. 1611, τῶν κατακλιθέντων ἐν ταῖς προθεσμίαις). But the sacred precinct may have offered to the initiated temporary abodes, or room for such during the festival of Dionysos. This certainly was the case at Delphi (see Dittenberger, Sylloge, No. 189; compare Foucart-Le Bas, p. 66) and at Andania (see Foucart-Le Bas, No. 326 a, l. 34 foll. and p. 170 foll.).

Ἀγνέειν is the expression for the state of purity, which the gods demanded of their priests (C. Fr. Hermann, Sacralalterth. § 35, 5).

DCCLXXXVI a.

On a fragment of yellow limestone, height 4½ in.; breadth 4½ in.; thickness 3 in. Discovered by Newton. Unpublished.

ΙΑ	ια
ΥΑΛΙΚΑΙ	ου Ἀλικά[ρνασσ
ΡΟΞΕΝΟΝ	π]ρόξενον
ΛΙΟΣΚΑΙ	λιος και
5 ΟΥΣΜΕ	ους με
Ι -	

This is the fragment of a decree of proxenia referring to a native of Halikarnassos. The character of the writing belongs to the fourth century B. C.

DCCLXXXVII.

A block of blue marble, found in or near the supposed site of a gymnasium (see Newton, Discov. p. 458). Height 2 ft. 10 in.; breadth 2 ft. 2 in.; thickness originally 1 ft. 9 in.; but the inscribed part now sawn off measures only 7½ in. Mentioned apparently by Leake, Asia Minor, p. 227 note; published by Hamilton, Researches, ii, No. 294; Newton, ii, p. 766, No. 52, pl. xciii; Waddington-Le Bas, No. 1572 bis.

ΟΛ	ΙΣΤΕΦΑΝΩΙΚΑΙΑΛΛΟΙΣ	. . . θα[λλοῦ] στεφάνῳ καὶ ἄλλοις
ΙΣΕΥΙΣ	ΙΕΦΑΝΟΙΣΤΡΙΣΙΕΙΚΟΣ	χρυσέοις στεφάνοις τρισὶ, εἰκόσ[ι
ΛΚΕ	ΤΡΙΣΙΚΑΙΜΑΡΜΑΡΙΝΑΙΣ	χα]λκεί[αις] τρισὶ καὶ μαρμαρίναις
ΣΙΚ,	ΥΣΕΑΙΣΤΡΙΣΙΑΝΑΓΟΡΕΥΣΕΣ	τρι]σὶ κ[αὶ χρ]υσέαις τρισὶ, ἀναγορεύσεσ[ι
5	ΙΣΤΕΦΑΝΑΦΟΡΙΑΙΣΚΑΙΠΡΟΕΔΡΙΑΙΣ	5 κα]ὶ στεφαναφορίαῖς καὶ προεδρίαῖς
	ΙΠΑΣΙΤΟΙΣΑΓΩΣΙΚΑΙΑΥΤΩΙΚΑΙ	ἐν] πᾶσι τοῖς ἀγῶσι καὶ αὐτῶ καὶ
	ΚΟΝΟΙΣΙΤ ΣΕΙΕΝΔΑΜΙΟΡΓΙΩΙ	ἐ]κγόνοις, σιτ[ή]σει ἐν δαμοργίῳ
	ΣΚΑΖΩΗ ΚΑΙΕΠΕΚ ΜΕΤΑΛΛΑΞΗ	ἔω]ς κα ζῶη καὶ ἐπεί κα μεταλλάξῃ
	ΟΝΙΟΝΤΑΦΑΙΔΑΜΟΣΙΑΚΑΙΕΝΤΑΦΑΙ	τ]ὸν [β]ίον ταφᾷ δαμοσίᾳ καὶ ἐνταφᾷ
10	ΑΠΟΛΙΝΕΝΤΩΙΕΠΙΣΑΜΟΤΑΤΩΙ	10 κατ]ὰ πόλιν ἐν τῷ ἐπισαμοτάτῳ
	ΓΥΜΝΑΣΙΟΥΤΟΠΩΙΕΣΤΑΚΕΙΔΕ	το]ῦ γυμνασίου τόπῳ ἐστάκει δὲ
	ΤΟΥΚΑΙΕΙΚΟΝΑΧΡΥΣΕΑΝΣΥΝΝΑΟΝ	αὐ]τοῦ καὶ εἰκόνα χρυσέαν σύνναον
	ΙΑΡΤΑ ΛΙΤΙΤΑΙΑΚΥΝΟΟΤΡΟΦΩΙ	τᾷ] Ἄρτάμιτι τᾷ Ἰακυνθοτρόφῳ
	ΑΙΕΠΙΦΑΝΕΙΑΣΚΑΙΑΥΤΑΣΙΕΡΕΥΣ	κ]αὶ Ἐπιφανεί, ἃς καὶ αὐτὰς ἱερεὺς
15	ΠΑΡΧΕΙΔΙΑΒΙΟΥ ΚΑΙΒΩΜΟΝ	15 ὑ]πάρχει διὰ βίου καὶ βωμὸν
	ΔΡΥΣ ΑΜΕΝΟΣΚΑΙΟΥΣΙΑΣΚΑΙΠΟΜΠΑΝ	ἰδρυσάμενος καὶ θυσίας καὶ πομπὰν
	ΚΑΙΓ ΜΝΙΚΟΝΑΓΩΝΑΠΕΝΤΑΕΤΗΡΙΚΟΝ	καὶ γ[υ]μνικὸν ἀγῶνα πενταετηρικὸν
	ΨΑΦΞΑΜΕΝΟΣ ΑΡΤΕΜΙΔΩΡΕΙΑ	ψαφ[ι]ξάμενος Ἀρτεμιδώρεια
	ΤΕΤΙΜΑΚΕΙΑΥΤΟΝΤΙΜΑΙΣΙΣΟΘΕΟΙΣ	τετιμάκει αὐτὸν τιμαῖς ἰσοθείοις.

This is the latter part of an inscription which has reference to a person named Artemidoros (see l. 18). The honours decreed to him as set forth in this inscription, which is not the decree itself, are unusually great and numerous: he is to receive, in addition to such honours as may have been mentioned on the missing part of the stone, a crown of olive, three crowns of gold, statues in bronze, marble and gold, three of each kind; proclamation (*ἀναγόρευσις*), the right of wearing crowns, and precedence at all public games are decreed to him and his descendants; he shall be maintained in the demiurgion during his lifetime; on his death his funeral is to be public, and he is to be buried within the town in the most conspicuous part of the Gymnasium. A golden statue of him has been placed at the side of Artemis Iakynthotrophos, of which deity he is priest for life. By doing this and by erecting an altar, by instituting sacrifices, and a procession, and by decreeing a quinquennial gymnastic contest called after his name, the people have honoured him with divine honours; see l. 19, *τιμαῖς ἰσοθούσις*.

It is natural to suppose that a man so highly honoured must have had unusual merits in the eyes of his townsmen. Now it happens to have been an Artemidoros from Knidos who, on the day of Cæsar's death, handed him the roll which contained the details of the conspiracy, or, according to other accounts, did his best to warn the dictator (Plut. Cæs. cap. 65; cp. Appian, Bell. Civ. ii, 116; Cass. Dio. 44, 18). I have tried to prove elsewhere (Journ. Hell. Stud. vii, 1886, p. 286–290) that this Artemidoros was the son of Theopompos from Knidos, who obtained a grant of liberty for his townsmen from his friend Cæsar, after the battle at Pharsalos (Plut. Cæs. cap. 48; see DCCCL). From the evidence of our inscription, and of DCCXCII, we are entitled to suppose that Artemidoros had obtained the same from Augustus: Pliny, v, 104, enumerates Knidos among the *libera civitates*. For similar services the people of Mitylene decreed divine honours to Theophanes, the friend of Pompey (Tacit. Annal. vi, 18; cp. Plehn, Lesbica, p. 211 foll.). Such men were ranked with the *κτίσται*, or founders of cities, in this matter of conferring divine honours. Among other instances may be quoted Brasidas, the older Miltiades, Lysander, Aratos, Timoleon, and especially Philopæmen, as to whom an inscription has lately been found which presents a striking analogy to our decree (Foucart-Le Bas, No. 331). Philopæmen was also to receive, as far as can be deciphered, a public funeral and a burial-ground and monument in the Agora, an altar, a sacred precinct, sacrifices, several statues in bronze, acclamation, a gymnastic and equestrian contest (compare the remarks of F. Deneken in Roscher's Mythol. Lexikon, i, p. 2546, s. v. Heros).

Line 1. Hamilton's reading . . . *νφ θαλλοῦ στεφάνω* is restored by Waddington, as *χρυσέω στεφά]νφ*. It seems strange, that a simple olive crown should thus appear among such excessive honours; nor can the Rhodian inscription (C. I. Gr. No. 2525 b, B, a, l. 105 foll.), where a man is first crowned with

olive and then *ἐπ' ἀρετῇ χρυσέω στεφάνω* be quoted as applicable here. Possibly we should read *χρυσέ]ω θαλλοῦ στεφάνω* as Buckh has done in a Lemnian inscription (C. I. Gr. No. 2153) with which he compares an Attic expression in C. I. Gr. i, p. 244 b. The words which follow, *ἄλλοις χρυσεῖς στεφάνους*, would then be more in order.

Lines 2 foll. Instances of three statues erected to one and the same personage occur in Demosth. De Corona, p. 256 (in a Byzantine decree). For similar honours to the first two Ptolemies at Alexandria see Athen. v, 203 a, b; cp. C. Keil, Anal. Epigr. p. 23. Even at such a small place as Koloe Μακονία, a man is honoured with a statue in bronze, another in marble, and a portrait (Bull. de Corr. Hell. v, p. 325). Three statues, each being of a different material, bronze, marble, gold, are decreed at Teos (C. I. Gr. No. 3085), at Halikarnassos (see below, No. DCCXCIII), and at Kyme (C. I. Gr. No. 3524), according to an inscription which belongs to about the same period as ours, 'between 752 and 767 a. u. c.' Compare also S. Reinach, Traité d'Épigraphie, p. 375. But three statues of each material as in our inscription are unique, as far as I know. Had this been the decree itself, we should probably have found the different places for the statues expressly indicated.

Line 7. The *δημιουργίον* is, as Newton rightly observes, the place of office of the *δημιουργός*, the highest official at Knidos (see below, Nos. DCCCLXXXIX, DCCXCVI foll.; Bull. de Corr. Hell. vii, p. 62 in the famous letter of Augustus to the Knidians; C. I. Gr. No. 2653; Arch. Epigr. Mittheilungen aus Oesterreich, 1891, p. 48, 2). *Ἐπὶ δαμιουργοῦ* appears on several of the Knidian diotæ handles published by Dumont (Archives des Missions scientif. et littéraires 2 Sér. vi, pp. 141, 385). It takes the place in towns of Dorian origin, which the *πρύτανις* holds in Ionian cities (Waddington-Le Bas, p. 369). *Σίτησις ἐν δαμιουργίῳ*, corresponding to *σίτησις ἐν Πρυτανείῳ* (Pt. ii, p. 134 fol.), is bestowed on the person honoured—Parasitas?—in the Knidian inscription at Nisyros, Bull. de Corr. Hell. vii, p. 485. I am told by Bechtel that the dialectic forms of that inscription are older than the decrees belonging to the family of Artemidoros (DCCCLXXXVIII foll.), to whom I had thought it possible they might be referred (Journ. Hell. Stud. vii, p. 290, 1).

Line 8. The honours had been decreed during the lifetime of Artemidoros, yet the case of his decease is provided for, as in the Knidian inscription from Nisyros, at Rhodes (C. I. Gr. No. 2545 b, l. 116 foll.), and in the Kymæan inscription quoted above concerning Luc. Vaccius Labeo, who was to be buried in the Gymnasium; see also the inscription from Aphrodisias (C. I. Gr. No. 2796 = Waddington-Le Bas iii, No. 1601 B). The choice of this place of burial was probably determined by the same motive which led to the erection of statues in the Gymnasium of men who were considered models for the youth of the day (E. Kuhnert, Statue und Ort. xiv Suppl. Bd. der Jahrb. f. class. Philologie, 1884, p. 308 foll.).

Line 11. *ἐστάκει* (cp. l. 19 *τετιμάκει*), the subject of the verb is 'the people.' On this form of the perfect

with present inflexion, cf. P. Cauer, *Jahrb. f. Philol.* 1883, p. 47. and the Karpathos inscription (*ante* Pt. II, p. 139).

Lines 12 foll. Artemidoros is associated (*σύνναος*) with the goddess as Attalos is with Asklepios in the inscription of Elæa (see E. Curtius and others, *Beitr. zur Geogr. Kleinasiens* in the *Abh. d. Berl. Akad.* 1872, p. 69, and *Μουσείον καὶ βιβλιοθήκη κ.τ.λ.*, Smyrna 1880, p. 170). At Synnada a citizen seems to be similarly associated with the Demos (Ramsay, *Bull. de Corr. Hell.* vii, p. 301).

The epithets here applied to Artemis occur in another Knidian inscription (DCCCXI). *Ἰακυνθοτρόφος*, the Doric form for *Ἰακυνθοτρόφος*, has been explained most satisfactorily by Newton (*Discov.* p. 746), by reference to the throne of the Amyclæan Apollo, where 'Hyakinthos and his sister Polyboia were represented as being after death conducted to heaven by Aphrodite, Athene, and Artemis' (Pausan. iii, 19, 4). The worship of Artemis was associated with water as the source of vegetation. She was

regarded as the protectress of the young, and was hence called *κοιροτρόφος*, *παιδοτρόφος*, *φιλομείραξ*. It therefore seems natural that Hyakinthos, as the type of the brief season of vernal bloom, should be mythically connected with her (see Welcker, *Götterlehre*, i, pp. 567, 582, and *Kleine Schriften*, i, p. 25; Th. Schreiber in Roscher's *Lexicon*, i, p. 569 foll.). E. Maass, in dealing with this epithet of Artemis, has suggested that it may have been derived from Laconia where *Ἰάκινθος* probably was considered as an abbreviated form of *Ἰακυνθοτρόφος* (see *Hermes* xxv, 1890, p. 405 foll.).

The existence of a worship of Artemis at Knidos is proved also by coins, which at the same time bear on the reverse the tripod of Apollo (Head, *H. N.* p. 524 foll.). A festival of the goddess appears to be mentioned in the Knidian inscription at Nisyros, l. 4.

Line 18. *ψαφίζαμενος*, compare *συναγωνίζασθαι*, and *ἐργαζάσθαι* in the Rhodian inscriptions, Pt. II, *ante*, No. CCCLVII and No. CCCXLIII, p. 114, and Newton's remarks *ibid.*

DCCLXXXVIII—DCCXCIII.

The following fragments of inscribed slabs were found within a large tomb which contained also three richly ornamented sarcophagi, a female statue, and three interments of a later period (*Discov.* p. 512 foll.). Newton was at first of opinion that the inscribed slabs had been fixed against the walls of the tomb, which is faced with marble in the alcoves; but in commenting on the inscriptions he expressed a doubt whether they had belonged originally to the tomb, and had not rather been brought from elsewhere to be used in the construction of the tomb (*loc. cit.* p. 764). The former is the preferable view, especially since No. DCCXCIII seems to be the preamble of a set of transcripts made to be placed in the tomb. These transcripts were made from decrees which had been passed by different states, and this explains the varying use of the Doric dialect and of the *κοινή* in inscriptions which refer to one and the same person (see Nos. DCCLXXXVIII foll.). Taken altogether, the fragments refer to at least two persons, one a daughter of Aristokleidas (Nos. DCCLXXXVIII foll.), and the other a daughter of Athanagoras (No. DCCXCII). The varying dimensions of the slabs, so far as they can be ascertained, indicate that the inscriptions referred to several distinct persons.

If all the fragments originally belonged to one set of inscriptions and concerned the members of one family, we may suppose, from No. DCCXCII that this family had been descendants of the famous Artemidoros (see No. DCCLXXXVII). They were perhaps grandchildren, or, more probably, great grand-children, if the female statue found in the tomb belongs to the time of Domitian as the headress would appear to indicate according to Newton (*Discov.* p. 513). It is noteworthy, that several expressions found in these inscriptions are met with also in Greek writers of the first century A. D.; compare my remarks to No. DCCLXXXIX and *passim*.

DCCLXXXVIII.

Fragment of a slab of white marble consisting of four pieces; complete on the left and at the end. Height 2 ft.; breadth 1 ft. 7 in.; thickness 2½ in. Newton, *Discov.* p. 762, No. 49, pl. xciii.

ΝΩ.

ΝΩΝΕ

ΚΑΙΚΑΘΕΙ

ΜΑΤΟΣΑΙ

5 ΜΕΝΟΥΥΠΟΛ

ΣΤΑΤΗΡΟΣΕΝ

ΡΩΝΔΥΟΤΟΥΣΤ

ΔΡΑΣΕΠΙΤΟΥΜΝΗ

ΤΑΥΤΑΝΕΠΑΙΝΗΝΟΤ

10 ΔΙΟΝΥΣΕΙΩΝΤΩΝΠΡΑΙ

ΜΕΤΑΤΑΣΣΠΟΝΔΑΣΑΝΑΓ

ΑΤΟΥΚΑΡΥΚΟΣΤΑΣΒΟΥΛΑΣ

ΕΠΑΙΝΕΙΚΑΙΣΤΕΦΑΝΟΙΤΑΙΣΤΩ,
 ΣΤΕΦΑΝΩΝΤΕΙΜΑΙΣΛΥΚΑΙΘΙΟΝΑΡ,
 15 ΚΛΕΙΔΑΑΡΕΤΑΣΕΝΕΚΑΚΑΙΕΥΝΟΙΑΣ
 ΕΣΤΟΛΟΙΠΟΝΑΝΑΓΟΡΕΥΕΝΔΙΟΝΥΣΕΙΣ
 ΕΛΕΣΘΑΙΔΕ . . . ΑΝΔΡΑΟΥΤΙΖΑΠΟΔΕΞ
 ΜΕΝΟΣΠΑΡΑΓΟΥΕΝΑΡΧΑΑΦΕΣΤΗΡΟΣ(ΓΦ
 ΤΑΝΕΠΙΜΕΛΕΙΑΝΤΑΣΕΙΚΟΝΟΣΤΑΣΑΝΑΣΤΑ
 20 ΣΙΟΣΕΝΤΑΧΕΙΠΟΙΗΣΕΙΤΑΙΕΚΥΡΩΘΗΧΕΙ
 ΡΟΤΟΝΙΑΕΝΒΟΥΛΑ ΕΚΥΡΩΘΗΚΑΙΕΝΤΩ
 ΑΜΩΧΙΡΟΤΟΝΙΑΨΑΦΟΙΑΙΣΕΔΟΣΕΚΥΡΟΥΝ
 ΑΙΣΔΕΜΗΟΥΔΕΜΙΑ ΑΝΗΡΑΙΡΕΘΗΕΠΙ
 ΤΑΣΙΟΣΤΑΣΕΙΚΟΝΟΣΝΕΙΚΗΦΟΡΟΣ
 25 ΤΟΥΣΩΦΡΟΝΟΣ

νω .
 νωνε
 καὶ καθ' ἑκ[αστον ἐνιαυτὸν] τοῦ ψαφίσ-
 ματος αὐ
 5 μένου ὑπὸ σ . .
 στατήρος ἐν σ
 ρων δύο τοὺς τ[ε ἄν-
 δρας ἐπὶ τοῦ μνη
 ταύταν ἐπαινῆν ὅτ[ι
 10 Διονυσείων τῶν πρά[των
 μετὰ τὰς σπονδὰς ἀναγ[ορεύσαντος ταῦτ-
 α τοῦ κάρυκος τὰς βουλὰς ὅ[τι ὁ δῆμος
 ἐπαινεῖ καὶ στεφανοῖ ταῖς τῶ[ν
 στεφάνων] τειμαῖς Λυκαίθιον Ἀρ[ιστο-
 15 κλείδα ἀρετᾶς ἔνεκα καὶ εὐνοίας [καὶ
 ἐς τὸ λοιπὸν ἀναγορεύειν (ἐν) Διονυσείοις
 ἐλέσθαι δὲ [καὶ] ἄνδρα, ὅστις ἀποδεξ[ά-
 μενος παρ[ὰ] τοῦ ἐν ἀρχᾷ ἀφιστήρος (ΓΦ
 τὰν ἐπιμέλειαν τὰς εἰκόνας τῆς ἀναστά-
 20 σιος ἐν τάχει ποιησέεται· ἐκυρώθη χι-
 ροτονία ἐν βουλᾷ· ἐκυρώθη καὶ ἐν τῷ
 δ]άμῳ χιροτονία· ψάφοι αἷς ἔδοξε κυροῦν
 . . . αἷς δὲ μὴ, οὐδεμία· ἀνὴρ αἰρέθη ἐπὶ
 τὰς ἀνα]στάσιος τὰς εἰκόνας Νεικηφόρος
 25 τοῦ δείνους] τοῦ Σώφρονος.

I begin with this fragment because it is the most complete of all, and because it contains the full name of the person honoured. It may however have been preceded by No. DCCCLXXXIX. It is the latter part of a decree, by which the honour of public proclamation at the feast of Dionysos, a crown or crowns, and a statue are bestowed on Lykaithion, daughter of Aristokleidas of Knidos (see DCCXC). The feminine Lykaithion is related to Lykaithos, as *Βοῖσκιον* is to *Βοῖσκος*, *Δόρκιον* to *Δόρκος*, *Εὐβούλιον* to *Εὐβουλος*, *Παμφίλιον* to *Πάμφιλος*. Lykaithos occurs only in four Koan inscriptions (Ross, *Inscr. ined.* ii, No. 175 = Rayet, *Annuaire de l'Assoc. des Études Gr.* 1875. *Inscriptions de l'île de Kos*, p. 281, No. 7; Bull. de Corr. Hell. v, p. 226, l. 18; Rayet, *loc. cit.* p. 30, § viii, l. 17, 25; p. 321, No. 11).

Line 6. The value of a crown may here have been indicated, and I should propose a similar reading for line 7: ἀπὸ στατήρων δύο. Compare a Koan inscription with ἀπὸ χρυσῶν ἑ' (see Rayet, *loc. cit.* p. 324,

No. 13); at Messene we have ἀπὸ χρυσῶν κ' (see Bull. de Corr. Hell. v, p. 154, No. 5), and in the Priensian inscription (Pt. III, *ante*, No. CCCXX, l. 26), χρυσῷ στεφάνῳ ἀπὸ πλήθους τοῦ ἐκ τοῦ νόμου; see also Bull. de Corr. Hell. xi, p. 78.

Line 13 foll. Newion supplies ταῖς τῶ[ν ἐννόμων] στεφάνων τειμαῖς. A crown ἐκ τοῦ νόμου is mentioned in a Tenian inscription and at Syros (C. I. Gr. Nos. 2330 and 2347^c); in the latter island a crown is similarly awarded to a lady: χρυσῷ στεφάνῳ, ᾧ πάτριον ἐστὶν ἡμεῖν στεφανοῖν τὰς ἀγαθὰς τῶν γυναικῶν (C. I. Gr. No. 2347, l. p. 1061).

Line 16. On the infinitive ἀναγορεύειν compare Ahrens, *de dial. Dor.* §§ 21, 6; 37, 3. At the end we should expect Διονυσείοις. Newton's reading Διονυσείῳ[ν] is not justified by the Attic inscriptions, C. I. A. ii, Nos. 300, 331, where τῷ ἀγῶνι follows.

Line 18. The ἀφιστήρ was the President of the Knidian βουλὰ or senate of sixty ἀμῆμορες; see

Newton, *Discov.* pp. 355, 360, and Plutarch, *Quæst. Gr.* 4, p. 292 A, where a curious explanation is given of the words. It has been rightly supposed that the office was a relic of the republican government, as regulated by Eudoxos, the Knidian astronomer, in the fourth century B.C., and alluded to by Aristotle, *Polit.* v, 5.

ὧφ 3500 drachmæ. In the eastern provinces the drachma gradually became the legal expression for the Roman denarius (Hultsch, *Metrologie*², p. 252). If we are right in referring our inscription to the period of Domitian, the denarius had a metal value of 6½*d.* (see Mommsen, *Gesch. des röm. Münzwesens*, p. 758), or, subtracting the legal alloy of to-day, it had a value of 7½*d.* Accordingly, the total cost of the statue including its erection was to amount to 107½ 18s. 4*d.* sterling. Many instances of the price of ancient statues have recently been collected by L. Friedländer (*Darstellungen aus der Sittengeschichte Roms.* iii², p. 284 foll.). According to these it appears that from the fourth century B. C. onwards (compare C. I. A. ii, No. 251, dating between 307 and 301 B. C.) the usual cost of an honorary statue in bronze was 3000 drachmæ, as in the Prienian inscription, Pt. III, No. ccccxv; the same result is obtained from Diogen. Laert. vi, 2, 35. Compare also

Æschin. in Ctesiphont. p. 495. But Dio Chrysostom bears witness, that in his time, about 100 A. D., an honorary statue in bronze could be had for 1000 drachmæ, or even for 500 (*Or.* xxxi, p. 597 R.). It is true that the word *εἰκών* used in our inscription applies to a statue in marble as well as in bronze; see Fränkel, *de verbis potioribus, quibus opera statuaria Græci notabant*, Berl. Dissert. 1873, p. 35 foll. But on the whole I think bronze the more probable material for the statue in question, as bronze was generally used for honorary statues. At any rate, I think it is impossible that the marble statue found in the tomb (see above, p. 4) can be identified with that mentioned in this inscription, which would have been erected in some public place. That statue may however represent a lady of the family to whom the tomb belonged, in the character of Ceres.

Lines 20 foll. The decree, after having passed the senate, was voted unanimously. It is to be regretted that the number of votes has been broken away, as our information about the population of Greek towns is at all periods rather scanty.

Line 23. For the form *αἰρέθη*, Newton (p. 764) refers to an inscription from Astypalæa, C. I. Gr. No. 2483; for *ἐπαγγείλαντο*, compare DCCXCV and Ahrens, *de dial. Dor.* § 19.

DCCLXXXIX.

Fragment of a slab of white marble, entire only on right from line 6. Height 1 ft. 1½ in.; breadth 9 in.; thickness 2 in. Newton, *Discov.* p. 764, No. 50, pl. xciii.

ΤΙΟ
ΕΚΑΤΕ
ΝΑΜΟΝ.
ΕΥΠΟΠΕΦΣ
5 ΑΙΣΑΝΑΓΟΡΕ
ΑΡΙΣΤΟΚΛΕΙΔΑ
ΠΕΡΙΑΥΤΑΝΣΩ
ΑΒΟΥΛΑΓΝΩΜΑ
ΑΡΧΑΔΑΜΙΟΥΡΓΟΝ
10 ΝΟΝΕΝΤΑΙΣΓΕΙΝΟ
ΕΠΙΘΥΣΕΣΙΝΑΝΑ
ΝΔΡΟΣΑΥΤΑΣΑΥ
ΥΝΑΙΚΟΣΑΥΤΟΥ
ΑΙΤΟΝΚΑΡΥΚΑΤΑΣ
15

τιο
ε]κατε
ναμον
ε ὑποπεφώ[νηκεν
5 ὁ δᾶμος τ]αῖς ἀναγορέ[ύσε
σι Λυκαίθιον] Ἀριστοκλείδα
[διὰ τὰν ὑπάρχουσιν] περὶ αὐτὰν σω-
φροσύναν ἔδοξε τ]ᾷ βουλᾷ γνώμα
προστατᾶν τὸν ἐν] ἀρχῇ δαμιουργὸν
10 νον ἐν ταῖς γεινο-
μέναις . . .] ἐπιθύσεσιν ἀνα-
γορεύειν ? . . . ἀ]νδρὸς αὐτᾶς αὐ-
γ]υναικὸς αὐτοῦ
κ]αὶ τὸν κάρυκα τᾶς
15 βουλᾶς]

This fragment contains the latter part of the preamble and the beginning of a decree, probably in honour of the same Lykaithion, daughter of Aristokleidas, who is mentioned in the preceding and the following inscription.

Lines 4 foll. It seems that when her name was proclaimed on a certain occasion, the people unanimously received it with acclamation; for *ὑποφωνέω* as equivalent to 'succclamare ut fit in contione,' see Steph. Thesaur. s.v. My restorations are only conjectural.

Lines 7 foll. Compare a similar phrase in No. DCCXII; and for *σωφροσύνη* see the next inscription.

Lines 12, 13 appear to mean that the boule decided that the damiurgos should have the name of Lykaithion's husband proclaimed at the same time as her own. The proclamation was to take place on certain festival days at the *ἐπιθύσεις*. This is a new word. Newton explained it as 'after or second sacrifices.' But the original meaning of *ἐπιθύειν* points to a contrary sense. Diodorus seems to use the word

for the beginning of the sacrifice (v, cap. 29, and see also Wesseling's commentary), which meaning was acquired through the custom of offering incense at such a moment. In time the word came to signify nothing more than the simple *θύειν*; compare Porphyrius L. ii, A. A. cap. 58, *καὶ αὐτὸ τὸ θύειν τοῦ θυμῶν εἶχετο καὶ τοῦ νῦν παρ' ἡμῖν λεγομένου ἐπιθύειν*. I see no reason for explaining the word otherwise in Dion. Halic. Antiq. Rom. i, cap. 40, and perhaps even in the passage of Diodorus just noted. In this inscription however it may still have the force of 'the beginning of a sacrifice' and may imply a special

honour, as honorary proclamations usually took place *μετὰ τὰς σπονδὰς* (No. DCCCLXXXIII, l. 11), or *ἐπὶ τῶν σπονδῶν*, which must mean 'at the end of the sacrifices' (see Stengel, Griech. Kultusalterthümer, p. 80).

Line 9. Newton supplies *γνώμα* [*προστατῶν*], but it is not clear what the prostate could have to do with the affairs of a Knidian lady, if their functions were of the restricted kind described above, p. 1. It is to be regretted, that the stone is broken just at this important point.

Line 15. The office of the *κάρυξ τῆς βουλᾶς* is mentioned also in DCCCLXXXVIII, l. 12.

DCCXC.

Fragment of a slab of white marble, entire only on left edge. Height 8½ in.; breadth 10½ in.; thickness 1½ in.
Newton, Discov. p. 758, No. 45, pl. xciii.

ΚΑΤΑΙΟΥΕΠΙΨΗΦΙΖΟΝΤΟΣ
ΝΟΥΣΤΟΥΜΟΣΧΙΩΝΟΣΕ
ΟΝΑΡΙΣΤΟΚΛΕΙΔΑΚΝΙΔΙΑ
5 ΡΑΠΟΛΕΙΤΙΣΥΠΑΡΧΟΥΣ
ΛΑΜΠΡΟΤΑΤΟΥΚΑΙ
ΠΑΡΑΜΕΙΝΓΕΝΟΥΣ
ΤΗΑΡΕΤΗΠΑΣΗΚ
ΚΟΣΜΗΜΕ
10 ΩΦΡΟ
ΩΝΚ

... ος τὸ ψήφισμα ἐισηγησάμενον τοῦ δεινός τοῦ 'Ε-
καταίου ἐπιψηφίζοντος [δὲ τοῦ δεινός
νους τοῦ Μοσχίωνος ἐπείδῃ Λυκαίθι-
ον Ἀριστοκλείδα Κνιδία ἢ [καὶ 'Ιε-
5 ραπολεῖτις ὑπάρχουσ[α
λαμπροτάτου καὶ
παρὰ μέ(ι)ν γένους
τῇ ἀρετῇ πάση κ
κε]κοσμημέ[νη
10 σ]ωφρο[σύνη
ωνκ

Part of a decree in honour of a daughter of Aristokleidas, whom we presume to be the same Lykaithion as in the two preceding inscriptions. Both the dialect and the contents of this decree indicate that it, like the following inscription, had been issued by a foreign city and then sent to Knidos (see No. DCCXCI, ll. 7 and 15); the name of Hierapolis, which I have conjectured in lines 4 foll. would fit the lacuna fairly well.

Preambles such as in this decree are well known from several places, as from Ephesos, Le Bas, iii, No. 140, and from Miletos, C. I. Gr. 2264 foll.

Line 4. The last letter seems to be either a *P* or an *H*. I have adopted the latter.

Lines 5 foll. Mention seems to be made of the high birth of the lady here honoured. We have supposed her (p. 4) to have been connected in some way with the family of Artemidoros and Theopompo.

Line 7. 'μεῖν for μέν' (Newton).

Lines 8 foll. These praises are reserved for ladies: at Knidos we have *ἀρετῇ βίου καὶ σωφροσύνῃ κεκοσμημένην* (C. I. Gr. 2653); at Aphrodisias *φιλόδοξον, ἀρετῇ καὶ σωφροσύνῃ κεκοσμημένην* (C. I. Gr. 2820 = Le Bas, iii, No. 1602).

DCCXCI.

Fragment of a slab of white marble, entire only on the left edge. Height 1 ft. 3½ in.; breadth 10 in.; thickness ¾ in.
Newton, Discov. p. 762, No. 48, pl. xciii.

ΜΘΑΙ,
ΚΑΙΓΕΝΕΙΙ.
ΗΜΩΝΕΠΑΧ
ΦΟΡΑΝΚΑΙΕΠΙΒΕΒΟΙΑ.
5 ΔΕΥΘΗΝΑΙΑΥΤΗΝΔΙ
ΑΘΑΝΑΓΟΡΑΚΝΙΔΙΑΙ
ΒΕΙΣΟΙΤΙΝΕΣΑΦΙ
ΣΙΝΤΟΔΕΤΟΥΗΦ
ΗΣΟΥΣΙΝΤΗΚΝΙΔ
10 ΜΟΣΗΜΩΝΣΥ
ΛΥΠΗΝΕΠΙΤΗΤ
ΚΟΣΣΥ
ΤΕΑΝΖ
ΑΝΘΡ
15 ΠΡΕΣ
ΡΟΣ
ΣΙ

Ἄθαν[αγόρα] ?
καὶ γένει κ[.] ὁ δὲ δῆμος
ἡμῶν ἐπαχ[θεσθεῖς τῷ γεγονότι]
φοραν καὶ ἐπιβεβό[ηκαν πάντες] κη-
5 δευθῆναι αὐτὴν δ[ημοσίᾳ] ?
Ἄθαναγόρα Κνιδίαν[.] πρέσ-
βεις οἵτινες ἀφικ[όμενοι εἰς Κνίδον παραδώσου-
σιν τότε τὸ ψήφ[ισμα] καὶ στ-
ήσουσιν τῇ Κνιδί[ων] ὁ δῆ-
10 μος ἡμῶν συ[νκεχυμένος]
λύπην ἐπὶ τῇ τ .
κος συν[φορᾷ] ? παραμυθήσασθαι τόν
τε ἀνδ[ρα αὐτῆς τὸν δεῖνα] φέρειν
ἀνθρ[ώπινως τὸ συμβεβηκὸς ἀτύχημα
15 πρεσ[βε]
ρος .
ος . . .

A Knidian lady, a daughter of Athanagoras, had apparently died in a foreign city, where she received a public funeral. Ambassadors were sent to Knidos for the purpose of delivering the decree issued on the occasion, and of condoling with the husband of the deceased. The city in question was probably Aphrodisias in Caria, the inscriptions of which contain several characteristic expressions similar to those of our fragment.

Line 3. Compare Le Bas, iii, No. 1604, from Aphrodisias, ὁ δὲ δῆμος ἐπὶ τῷ γεγονότι ἀχθεσθεῖς, κ.τ.λ.

Line 4. ἐπιβεβό[ηκαν] compare No. DCCXCII, l. 12. An inscription has recently been found on an ancient site in Caria, apparently not far to the west of Aphro-

disias, which refers to a man on whom posthumous honours were conferred, and which runs: ἐπεβόησαν . . . Διονύσι]ον τειμῆσαι καὶ μετῆλλαχότα . . . καὶ στεφανώσαι (Bull. de Corr. Hell. xiv, 1890, p. 605).

Lines 13 foll. Such condolences are, in a manner, a speciality of Aphrodisias, though they are met with also elsewhere, for instance in a Milesian inscription from Amorgos, C. I. Gr. 2264 b. For Aphrodisias, compare Le Bas, iii, Nos. 1604, 1633. The restorations I have given above are taken verbatim from an unedited inscription copied in that town by myself in 1874.

It is noteworthy that the Doric form has been retained in the father's name.

DCCXCII.

Fragment of a slab of white marble, part of left edge complete. Height 1 ft. 3½ in.; breadth 1 ft. 3½ in.; thickness 1½ in.
Newton, Discov. p. 760, No. 47, pl. xciii.

ΤΟΥΚΑΤΑΚΤΗΣΑΜΕΝΟΥΙ
ΘΕΡΙΑΝΚΑΙΑΝΙΣΦΟΡΙΑΝΘΕΟ.
ΤΟΥΑΡΤΕΜΙΔΩΡΟΥΤΕΘΝΑΚΕ
5 ΔΑΜΟΣΕΝΟΥΜΕΤΡΙΑΣΥΝΧΥ
ΝΟΜΕΝΟΣΔΙΑΤΑΝΥΠΑΡΧΟΥΣ
ΑΥΤΑΝΑΡΕΤΑΝΤΕΚΑΙΔΟΞΑ
ΠΑΣΑΣΠΡΟΘΥΜΙΑΣΣΥΝΕΛ
ΙΣΤΟΘΕΑΤΡΟΝΑΝΙΚΑΕΞΕΥ
10 ΤΟΤΕΣΩΜΑΚΑΤΕΧΩΝΑ

ανακ . σ .
τοῦ κατακτησαμένου [ἡμῖν ἐλευ-
θερίαν καὶ ἀνισφορίαν Θεο[πόμπου
τοῦ Ἀρτεμιδώρου τέθνακε]ν, ὁ μὲν
5 δᾶμος ἐν οὐ μετρίᾳ συνχύ[σει γε-
νόμενος διὰ τὰν ὑπάρχουσ[αν περι
αὐτὰν ἀρετὰν τε καὶ δόξα]ν μετὰ
πάσας προθυμίας συνελ[θὼν ε-
ἰς τὸ θέατρον ἀνίκα ἐξεκ[ομίσθη
10 τὸ τε σῶμα κατέχων] αὐτὰς

ΠΕΚΕΛΕΥΣΑΤΟΘΑΤ
 ΙΚΑΙΕΠΕΒΟΑΣΕΤ
 ΥΤΑΣΟΠΩΣΤ
 ΑΙΜΕΤΑΤ
 ΟΝΩΝ
 ΙΑΤ

15

... ἐπεκελεύσατο θάπ[τειν αὐτὰν δα-
 μοσία] καὶ ἐπεβάσσε τ[ὸ ὄνο-
 μα? α]ὐτᾶς ὅπως τ[ᾶς ἀξίας τιμᾶς
 τύχοι] καὶ μετὰ τ[ὰν τελευτὰν
 15 προγ?]όνων
 . α[π

This is part of the account of what happened at the funeral of one of the family of the celebrated Theopompus, or rather of Artemidoros (see DCCLXXXVII, and DCCC1). I agree with Newton, that in the Doric dialect the former name ought to have been written *Θεοπόμπου*. On the form *κατακτησαμένου* compare Ahrens, de dial. Dor. p. 131.

Lines 4-9. The restorations are Newton's, who supposed 'that the multitude made some sudden demonstration in honour of the deceased on the occasion of the funeral.'

Line 6. A similar use of the preposition *περί* seems to occur in No. DCCLXXXIX, l. 7.

Line 10. Compare Philostratos, Vit. Sophist. ii. 1, 15, p. 565, referring to the funeral of Herodes Atticus at Marathon: Ἀθηναῖοι ταῖς τῶν ἐφήβων χερσὶν ἀρπάσαντες ἐς ἄστυ ἤνεγκαν προαπαντῶντες τῷ λέχει πᾶσα ἡλικία δακρύοις ἅμα καὶ ἀνευφημοῦντες κ.τ.λ.

Lines 10 foll. Newton conjectures [αὐλητ]αῖς ἐπεκελεύσατο θάπ[των πανδαμ]εῖ? καὶ ἐπεβάσσε τ[ὸν ἔπαινον α]ὐτᾶς ὅπως τ[ιμῆς ἀξίας τύχοι] καὶ μετὰ τ[ὴν τελευτὴν?]

... ἀπογ]όνων, they 'cheered on the flute-players, making the funeral a public one.' This would be an extraordinary proceeding; what has been proposed above is simpler, and is in keeping with a passage in No. DCCC1, l. 4 foll.

Line 12. For *ἐπεβάσσε* compare No. DCCC1. The simple *βοᾶν* is the proper expression for the last farewell to the dead (see Hermann, Griech. Privatalterthümer, § 39, 31; Jacobs, Anthol. Gr. i. p. 134. No. 19, p. 185, No. 7 and Marquardt, Privatleben der Römer, p. 369, note 15).

For public honours at funerals Newton refers to C. I. Gr. 2347 l. from Syros, and to No. DCCLXXXVII above. Inscriptions may be added from two very distant places, viz. from Olbia, C. I. Gr. 2061, τὸν δὲ κήρυκα ἀναγορεύσαι ἐπὶ τῆς κομιδῆς αὐτοῦ, ὅτι ἡ βουλὴ καὶ ὁ δῆμος στεφανοῖ κ.τ.λ. (see Latyscheff, Inser. Ant. Orae Septentr. Ponti Euxini, i. Nos. 17, 21, 25, 26), and from Messene, ἀπαντᾶσαι ἐπὶ τὰν ἐκκομιδὰν αὐτοῦ. Bull. de Corr. Hell. v. p. 154.

DCCXCIII.

Fragment of a slab of white marble, complete at beginning but defective on right side. Height 9½ in.; breadth 10½ in.; thickness 2½ in. Newton, Discov. p. 738, No. 44, pl. xciii.

ΣΥΝ ΓΡΑΜΜΑ

ΤΑΔΕΣΥΝΕΓΡΑΨΑΝΑΝ/
 ΤΕΣΚΑΤΑΨΑΦΙΣΜΑΤΟΙ
 ΔΡΟΜΙΩΤΩΙΕΠ
 5 ΛΟΥΑΥΛΟΨ
 ΦΩΝΤΟ
 ΛΟΦΡΟ
 ΑΤΡ
 ρησ
 10 ορα

σύνγραμμα.

τάδε συνέγραψαν ἀνα
 5 τες κατὰ ψάφισμα τῶν? . . . μηνὸς Βα-
 δρομῶ τῷ ἐπ[ε]
 λου Αὔλος
 φώντο[ς
 λοφρο
 ατρ
 ρησ
 10 ορα

This being the only slab of the series with the top preserved, it is natural to suppose that it may contain the title of the whole. Accordingly Newton explained *συνγράμμα[τα]* as 'transcripts.' The word is certainly *σύνγραμμα*, in the singular, and that form would suit Newton's interpretation better than the plural. This is confirmed by our reading *ψάφισμα*

instead of Newton's *ψαφισμάτων*; *κατὰ* is used distributively, i.e. they wrote down one decree after the other.

Line 4. The month *Βαδρόμιος* occurs in this neighbourhood, also at Kos, Kalymna, and Rhodes; it does not correspond with the *Βοηδρομιῶν* of the Athenians, but with their *Μαιμακτηριῶν*.

DCCXCIII a.

Fragment of a slab of white marble. Height 4 in.; breadth 3 in.; thickness $\frac{5}{8}$ in. Newton, Discov. p. 739, No. 46, pl. xciii.

ΔΔ
ΥΛΟ
ΣΟΥΛΠ
ΕΙΤΟΥ
ΙΣΤ

Αύλο .
Σουλπ[ικι
ειτου
ση

Last fragment of those discovered in the tomb on the Peninsula. The name *Αύλος* is found in No DCCXCIII, l. 5.

DCCXCIV.

A pedestal of grey limestone. Height 2 ft. 4 $\frac{1}{2}$ in.; breadth 3 ft. 5 $\frac{1}{2}$ in.; thickness 1 ft. 7 $\frac{3}{4}$ in.; a deep socket on the top 2 ft. 1 $\frac{1}{2}$ in. by 9 in. by 4 $\frac{1}{2}$ in. The upper cornice preserved only at the left side, unfinished on the right; possibly another stone joined on there; right corner and upper part of front broken. Unpublished.

CO

Ν ΟΝ' Χ

ΠΕΡΙΤΩΝ Θ(

/ ΙΤΑΙΑΝδ

ΝΟΜΕΝΕ

ΑΓΕΙΔΙ

ΕΔΟΞΕ

CΤΗ

ΝΙΠΡΟΓ

CΑCAY

ΑΙ ΔΥΧΡΟΝC

ΙCΜΑΤΟCΤΩΠΑΙΔΙΤΟΑΝΙΚ

I APNΩCΘΕΝΤΑΡΥΜΕΙΝΕΙCΤΑΓΡΑΜΜΑΤ

ΙΤΙΟΤΗCΟΙΚΟΥΜΕΝΗCΑΘΛΗΤΑΙCΚΑΙΤΟΙC

ΑΙΕΥΒΟΥΛΟΝΑΠΟΛΛΟΔΩΡΟΥΤΟΝΗΡΩΑΔΙΑΤΕΤΟCΙΓΓΝΕCAYΤΟΥΚ

ΝΝΕΟΤΗΤΑΠΡΟΜΟΙΡΩCΦΘΙΝΗCΑC CΙΤΗΠΑΤΡΙΔΙΤΗΝΕΚΤΟΥΤ

ΠΡΟΘΥΜΟΝΑΥΤΟΥΚΑΙΜΕΓΑΛΟΦΥΕCΠΕΡΙΤΗΝΑΘΛΗCΙΝΤΑΜΕΛΛΟΝΤΑΤΗCΠΕΡΙΑΥΤ

ΙCΙ ΝΕΓ ΑΝΘΩΝΤΗΝΦΘΟΝΗΘΕΙCΑΝΑΥΤΟΥΝΕΟΤΗΤΑΤΑΙCΜΕΛΛΟΥCΑΙCΤΕΙΜΑΙCΚΑΘ

ΙCΜΕΘΑΑΥΤΟΥΕΙΚΟΝΟC ΓΡΑΠΤΗCΑΝΑΕΕCΙΝΚΑΙΑΝΔΡΙΑΝΤΟCΑΤΙΝΑΑΝΑΤΕ

CΗΜΟΤΑΤΩΤΗCΠΟΛΕΩ ΠΩΕΤΙΓΡΑΦΗΝΛΑΒΟΝΤΑΤΗΝΠΡΟCΗΚΟΥCΑΝ

ΟΥΤΩCΤΙΥΕΩCΑΦ C ΑΡΠΑC ΤΕΙΜΑΙCΑΙΩΝΙΑΙCΚΑΙΗΡΩΙΚΑΙCΥΤ

CΘΑΙ

σο

ν . ον . . χ

περί τῶν . θ .

ιται ανβ

αι [τ]οῦ χρόν[ου]

ισιν (σ)πο[υδῇ?

ντατα θη . ον

5

νομενε . . [ψηφ]ίσματος τῷ παιδὶ τὸ ἀν[η]κ[

π]έμψαι σην

αγειδι αρνω? σθεν παρ' ὑμῖν εἰς τὰ γράμματα

ακι αὐ[τ]ῶν ἀπ[ο

έδοξε [τοῖς] ἀπὸ τῆς οἰκουμένης ἀθληταῖς καὶ τοῖς [τ]οῦ[των] ἐπιστάταις

ἐπη[νήσθ]αι Εὐβουλον Ἀπολλοδώρου τὸν ἥρωα διὰ τε τὸ [εὐ]γενὲς αὐτοῦ καὶ

τὸ τῶν] προγόν[ων]ν φιλότειμον καὶ τὸ περὶ τὴν ἀθλησιν λαμπρὸν ἦν ἐφθασεν ὃν

10

σας αὐ[τοῦ] τῇ]ν νεότητα προμοίρως φθ[ο]ν[ήσ]α[σ]θ[α]ι τῇ πατρίδι τὴν ἐκ τοῦ π

πρόθυμον αὐτοῦ καὶ μεγαλοφύνης περὶ τὴν ἀθλησιν τὰ μέλλοντα τῆς περὶ αὐτ[ὸν]

ἀνθ' ὧν τὴν φθονθεῖσαν αὐτοῦ νεότητα ταῖς μελλούσαις τειμαῖς καθ' [ἀπεψη-

φ]ίςμεθα αὐτοῦ εἰκόνας γραπτῆς ἀνα[θ]έσιν καὶ ἀνδριάντος, ἅτινα ἀνατε[θήσομεν] ἐν τῷ ἐπι-

σημοτάτῳ τῆς πόλεως [τὸ] πῶ ἐπιγραφὴν λαβόντα τὴν προσήκουσαν

15

ουτως [. γ]ὰρ πάσ[αις] ταῖς] τειμαῖς αἰωνίαις καὶ ἡρώϊκ[α]ῖς ὑπ[ὸ] τῶν ἀθλητῶν τετει-

μῇ]σθαι

The reading of this inscription is difficult, as the irregularities in the surface of the weather-worn stone are hard to distinguish from the long and thin letters, and I am not sure if my reading is everywhere correct. But the meaning on the whole is clear; we have here a decree sent to Knidos from abroad (see lines 5, 6) in honour of a citizen Eubulos, son of Apollodoros, who had died young (line 10)

after having attained unusual perfection in athletics (l. 9).

The decree was issued by the Guild of Athletes, 'of the whole world,' ἀπὸ τῆς οἰκουμένης. This epithet is otherwise well known, as applied to the Dramatic Associations of later times; compare the Athenian (?) inscription *ante*, Pt. 1, No. XLIX, with Hicks' remarks, and L. Friedländer, Darstellungen

aus der Sittengeschichte Roms ii¹, p. 75 foll. The epithet is to be found connected with athletes in an important document from the Isthmian Sanctuary, C. I. Gr. No. 1104: τὰς καταλύσεις τοῖς ἀπὸ τῆς οἰκουμένης ἐπὶ τὰ Ἰσθμία παραγεινομένοις ἀθληταῖς κατεσκεύασεν; here however the meaning may be somewhat different. The formula occurs in an Olympian dedication of the year 85 B.C. (Arch. Zeit. xxxiv, p. 56, No. 13): [τῶν ἀπὸ τῆς οἰκουμένης ἀθλη- [τῶν ὁ] σύμπαξ ξυστὸς [οἱ παραγ]ενόμενοι ἐπὶ τὸν [ἀγῶνα] τῶν Ὀλυμπίων Ὁ[λυμπι]άδισις καὶ ἡ ἱερὰ [ξυσ]τική σύνοδος: and again in an inscription from Tralles, C. I. Gr. No. 2931: ἡ φιλοσέβαστος γερουσία καὶ οἱ νέοι καὶ ἡ Ὀλυμπική σύνοδος τῶν ἀπὸ τῆς οἰκουμένης ἱερονεικῶν καὶ στεφανειῶν. This Association of Athletes travelled about like the Dramatic Guilds, and this accounts for the expression περιπολιστική σύνοδος found in two inscriptions from Naples and from Aphrodisias respectively, C. I. Gr. 5804 (= Kaibel, Inscr. Gr. Ital. et Sicil. No. 747), and Waddington-Le Bas, No. 1620.

In the time of Hadrian there existed at Rome, under the favour of the Emperor, a σύνοδος ξυστική τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν, ἱερονεικῶν, στεφανειῶν (compare C. I. Gr. No. 5906 foll. = Kaibel, *loc. cit.* Nos. 1054 foll., 1105, 1109, and the ἱερὰ σύνοδος τῶν Ἡρακλειστῶν at Pagæ, Foucart-Le Bas, ii, No. 16). In several of these inscriptions the σύμπαξ ξυστός seems identical with the σύνοδος (C. I. Gr. 5906, 5908 foll.). On the other hand in an inscription from Aphrodisias (Waddington-Le Bas, iii, No. 1620), a σύμπαξ ξυστός is named after the Emperor Hadrian¹ and is certainly a regular association. Our inscription also makes it certain that the athletes ἀπὸ τῆς οἰκουμένης formed a regular guild, and such we must consider to have been the character of the σύμπαξ ξυστός of the Olympian inscription, though Dittenberger is of a contrary opinion.

As to the details of our inscription, the best parallel is furnished by the stone from Aphrodisias quoted above, according to which an Athletic Association sends a decree in honour of an athlete of that town. Recently this inscription has been discussed by O. Liermann in *Analecta Epigraphica et Agonistica*, Dissert. Halens., 1889, p. 70 foll. The date of all the inscriptions of this class seems to be the end of the first and the second century A.D.

Line 6. εἰς τὰ γράμματ[α]. This recalls a passage in

Hadrian's letter to the Corporation at Rome, κελεύσω δοθῆναι ὑμῖν καὶ οἶκημα ὡς τὰ γράμματα ἀποτίθεσθαι τὰ κοινά, C. I. Gr. No. 5906; cp. No. 5907.

Line 8. From this it appears that the Athletes had Epistatæ; from other inscriptions we learn that the Corporation was presided over by a priest ἀρχιερεὺς τοῦ σύνπαντος ξυστοῦ (C. I. Gr. Nos. 5804, 5906 foll.). Similarly a ἱερεὺς was the foremost official of those Dramatic Associations, whose organisation has been so fully discussed by Lüders and Foucart (see Hicks above, *loc. cit.*). The Archiereus was at the same time ξυστάρχης (C. I. Gr. Nos. 5909, 5911 = Kaibel, *loc. cit.* Nos. 1105, 1110; compare Liermann, *l. c.* p. 96) and even προστάτης (C. I. Gr. No. 5908). The Epistatæ must have had the same functions as the Archontes of this last inscription (C. I. Gr. No. 5908), who, like the Epistatæ, were charged with the erection of an honorary statue. For this purpose one Epistates is appointed at Argos in a decree (113 B.C.) issued by the association τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐξ Ἰσθμοῦ καὶ Νεμέας τῆς ἐν Ἀργεῖ. (See *Revue Archéol.* 1870-1871, vol. xxii, p. 107 foll. = Foucart-Le Bas, ii, No. 116 a.)

As regards what follows I must confess that I hardly see the meaning; my restorations therefore are for the most part conjectural.

Line 10. This may be nothing more than an elaborate phrase for the early death of Eubulos, but see line 12; and moreover φθόνος, jealousy, is expressly pointed out as the enemy of the great athlete at Aphrodisias as well as at Rome (C. I. Gr. No. 5913 = Kaibel, *loc. cit.* No. 1102), where the man, after six years of glorious exploits, retired at the age of twenty-five years, διὰ τοὺς συμβάντας μοι κινδύνους καὶ φθόνους: which gives us an interesting glance into the life of such men.

A Knidian Eubulos, of a much earlier date than ours, is found on coins (see Mionnet, *Description*, iii, p. 341, No. 220; cp. Newton, *Discov.* p. 359, note p), and an Eubulos in the time of Augustus occurs in the famous inscription found at Astypalæa (Bull. de Corr. Hell. vii, p. 62 foll.).

Line 13. Compare in Waddington-Le Bas, No. 1620, lines 23 foll.: ὅπως ποιησώμεθα τοῦ μεγάλου ἱερονεικου εἰκόν[ων] ἀναθέσεις καὶ ἀνδρεῖά[ν]τος ἀνάστασιν.

Line 14. Waddington-Le Bas, *loc. cit.* ἔχουσῶν τῶν τειμῶν ἐπιγραφὰς τὰς προσηκούσας τῷ Καλλικράτ[ει].

¹ This also, apparently in accordance with the usage of Dramatic Corporations (C. I. Gr. No. 6785 foll. = Kaibel, *loc. cit.* No. 2495 foll., and above, No. XLIX) is entitled the Adriana Antonina. The same title recurs in an inscription lately found at Heracleia Pontica, which I published in *Monatsberichte d. Berl. Akad.* 1888, p. 882, where lines 20 foll. ought to be read: εἰδέναι τῇ ἱερῇ ἡμῶν Ἀδριανῇ Ἀντ[ων]εινῇ περιπολιστικῇ [θ]υ[μ]ε[λ]ικῇ μεγάλῃ [ἀπὸ αἰ]κο[υμένης] ἀνῶδοι. I share the doubt of Mr. Hicks *loc. cit.* whether No. XLIX belongs really to Athens.

DCCCXCV.

Upper part of a stele of bluish marble excavated in the Eastern Necropolis; the pediment above is broken on the left. Height 1 ft.; breadth 1 ft.; thickness 3 in. Newton, *Discov.* p. 756, No. 41, pl. xcii; P. Foucart, *Les Associations religieuses chez les Grecs*, p. 233, No. 57, cp. p. 8 foll.

ΔΕΣΥΝ ΑΞΕΙΝΠΡΟΑΙΡΟΥΜΕΝΟΙ
ΝΟΙΑΣΟΝΕΠΑΓΓΕΙΛΑΝΤΟΚΑ Τ'ΕΔΩ
Ν
ΕΑΡΧΟΣΗΡΑΚΛΕΙΤΟΥ
5 ΥΠΕΡΝΕΑΡΧΟΥΤΟΥ
ΑΝΑΞΙΚΛΕΥΣΤ ΟΘΑΣΙΥΝΔΙΟΣΥΑΙ
ΣΩΤΗΡΙΧΟΣΛΙΒΥΣΤ ΥΠΕΡΤΩΝΥΙΩΝΥΑ
ΔΑΜΟΚΛΗΣΑΡΑΔΙΟΣΥΤ ΦΙΛΕΤΑΙΡΟΣ
ΔΑΜΩΝΣΟΛΕΥΣ ΥΤ ΘΡΑΞ ΥΕ
10 ΠΑΤΡΟΚΛΟΣΜΥΝ ΕΥΗΜΕΡΟΣΚΑΙΥ
ΔΙΟΣ ΥΝ ΠΕΡΤΑΣΓΥΝΑΙΚΟΣΥΙ
ΙΟΚΛΗΣΦΡΥΣΚΑΙΥ ΒΟΗΘΟΣ
ΙΩΝΠΑΙΔΙΩΝ ΥΚ ΣΕΛΕΥΚΕΥΣ ΥΙ
ΣΕΛΓΕΥΣ ΥΙ ΑΝΔΡΟΣΘΕΝΗΣ
15 ΤΕΤΓΕΝΗΣΚΑΥ ΣΑΜΙΟΣ ΥΙ

Οἱδε συν[τ]άξιν προαίρουμένοι
τὸν θίασον ἐπαγγείλαντο κα[θὼς] ἔδω-
κα]ν
N]εάρχος Ἡρακλείτου
5 ὑπὲρ Νεάρχου τοῦ
Ἀναξικλεῦς ΥΤ Θάας Μύνδιος καὶ
Σωτήριχος Λίβυς ΥΤ ὑπὲρ τῶν υἱῶν ΥΑ
Δαμοκλῆς Ἀράδιος ΥΤ Φιλέταιρος
Δάμων Σολεύς ΥΤ Θράξ ΥΕ
10 Πάτροκλος Μύν- Εὐήμερος καὶ ὑ-
διος ΥΝ πὲρ τὰς γυναῖκός ΥΙ
... ιοκλῆς Φρύξ καὶ ὑ- Βοηθός
πὲρ τῶν παιδίων ΥΚ Σελευκεύς ΥΙ
Σελγεύς ΥΙ Ἀνδροσθένης
15 ε . γένης Καύ- Σάμιος ΥΙ
νιος]

This is the beginning of a list of subscriptions made for the founding of a *thiasos*. 'These corporations were severally devoted to the worship of some particular divinity . . . Out of the funds bestowed by the pious founders and subsequent benefactors of these associations, temples were built and priest-hoods were endowed. The deities to whose worship the *thiasoi* were devoted, were for the most part foreign to the States in which these societies were established' (Newton, *Essays*, p. 170 foll.; compare Pt. ii, *ante*, p. 119). Therefore it is not surprising that this list, which may be referred to the second century B.C., should contain eleven foreigners among thirteen contributors, whose names are preserved. The two men whose native country is not mentioned (lines 4 and 10) may have been Knidians. To the others Knidos must at that period have offered a means of livelihood, probably as sailors, merchants, or craftsmen. Foreign artists are also found there, and seem to have been well treated (DCCCIX foll.). About the same period, between 188 and 146 B.C., there was a great gathering of foreigners at Iasos, where they lived as *meteci*, and contributed to the celebration of the Dionysia (Waddington-Le Bas, iii, Nos. 252-299, p. 89; *Μύνδιος* No. 263, *Σελγεύς* No. 278, *Θράξ* No. 292). A statistical and historical inquiry into the growth of foreign elements in ancient cities, as observed in inscriptions, would be of high interest. From the evidence of our inscription, Foucart concludes, that even slaves were admitted to the *thiasoi*; according to him the slaves are distinguished by the omission of the father's name and by the use of mere ethnic titles (lines 7, 9, 12), or by the omission of all description (line 10, 'a slave born in a Knidian house'). But Foucart is mistaken in his view, as is proved by an Iasian inscrip-

tion (Waddington-Le Bas, iii, No. 292), where a man expressly designated as a *μέτοικος* is called *Ἐκαταῖος Ζωνίου Θράξ*: besides it would be rather surprising that slaves should contribute an amount of 300 drachmæ to the *thiasos* (line 7); this being the highest sum mentioned in our list, where the subscriptions vary from 5 to 10, 20, 30, 50, or 300 drachmæ. Moreover, if we find an unusual variety or even arbitrariness of expression in such lists, it must not be forgotten that they are not public but private documents.

Line 1. Foucart's *συν[αύ]ξιν*, which would materially alter the meaning of the title, is not consistent with the extant fragments of letters.

Lines 2 foll. Foucart's *κα[ὶ] εἰσέδωκαν* would suit better than our reading and is in keeping both with the real sequence of events and with the preamble of an Eubæan inscription, since discovered, *οὔδε ἐπηγγείλαντο καὶ εἰσήμεγκαν* (Mitth. des Inst. Athen. 1883, viii, p. 19). But the phrase we have given is what stands on the stone. For *ἐπιδόσεις* in ancient times, a subject deserving of special research, see Bœckh in C. I. Gr. 3140, and S. Reinach, *Traité d'Épigraphie*, p. 389. *Ἐπαγγείλαντο* for *ἐπηγγείλαντο*, compare Ahrens, *de dial. Dor.* § 19, 2, p. 129.

On the siglum Υ, which here represents the drachma, see Newton's remark, *ante*, Pt. II, p. 136.

Line 12. Newton supplies *Διο]κλῆς*; but only two letters are wanting before the iota; *Θε]οκλῆς* does not seem possible, as the Doric form would be *Θευ-κλῆς*; see Ahrens, *de dial. Dor.* p. 215.

Line 15. Newton reads . . . *ἐγγενῇ [κα]ί*: the ending *ένης* seems to me fairly certain, although I am at a loss to complete the name; the last letter is undoubtedly Υ.

DCCXCVI.

Block of blue marble, found in the supposed Gymnasium. Height 10½ in.; breadth 1 ft. 9 in.; thickness 1 ft. 4½ in. On the top is a small socket 6 in. by 5 in. by 5½ in., probably for a term. The inscription is complete: the pedestal, however, consisted of more than this stone, as there is a joint at the lower edge. Newton, *Discov.* p. 749, No. 31, pl. xc; Kaibel, *Epigrammata Graeca ex lapidibus conlecta*, No. 783. Compare Herwerden, *Mnemosyne*, x, p. 394; E. L. Hicks, *Journal Hell. Stud.* 1887, viii, p. 107, note i.

ΕΡΙΝΕΟΠΟΛΙΤΑΝ ΠΡΟΣΤΑΤΑΝ ΑΦΙΚΟΜΑΝ
ΕΡΜΑΣ ΑΦΡΟΔΙΤΑΙ ΠΑΡΕΔΡΟΣ ΑΛΛΑΧΑΙΡΕΤΕ
ΟΙΤΙΝΕΣ ΔΟΙΠΡΟΣΤΑΤΑ ΓΡΑΦΗ ΠΑΡΟΥΣΑ
ΣΗΜΑΝΕΙ: ΤΙΜΟΚΛΕΙΔΑΣ ΚΡΙΤΑΓΟΡΑΣ
5 ΑΡΙΣΤΑΓΑΘΟΣ ΣΙΛΕΩΝΙΑΣ: ΤΙΜΟΤΕΛΗΣ
ΠΑΝΝΙΚΟΣ ΕΥΚΛΗΣ ΚΡΕΩΝ ΦΙΛΩΝ ΑΡΧΕΥΤΡΑ-
ΤΟΣ: ΑΓΑΘΟΔΩΡΟΣ ΞΕΝΟΚΡΙΤΟΣ ΤΕΛΕΣΩΝ
ΠΟΛΙΑΝΘΗΣ ΣΩΣΙΚΛΗΣ

Ἐπὶ νεοπολιτῶν προστατῶν ἀφικόμαν
Ἑρμᾶς Ἀφροδίτῃ παρέδρος, ἀλλὰ χαίρετε.
οἵτινες δ' οἱ προστατῆται, γραφῇ παρούσα
σημανεῖ: Τιμοκλείδας, Κριταγόρας,
5 Ἀρισταγάθος, Σιλεωνίας: Τιμοτέλης,
Πάννικος, Εὐκλῆς, Κρέων, Φίλων, Ἀρχεύτρα-
τος: Ἀγαθόδωρος, Ξενοκρίτος, Τελέσων,
Πολιάνθης, Σωσικλῆς.

To judge by the form of the letters this inscription can scarcely be later than the fourth century B. C.; the punctuation of two dots after each trochaic line recalls an even earlier usage. It belonged to a term of Hermes, who is called the *πάρεδρος* of Aphrodite, that is, he was placed beside her in her sanctuary (see Arnaldus, *de diis παρέδροις* Hag. 1732 and Schoemann, *Griech. Alterthümer*, ii², p. 195). Hermes himself is the speaker; he says that he has been introduced at the instance of certain newly made citizens (fifteen in number) whose names follow. I agree with Kaibel, that the meaning of *prostatæ* cannot be taken here in the official sense, especially if the functions of the board of *prostatæ* have been rightly described above, p. 1. These are not likely to have been conferred upon new citizens. Perhaps we may conclude that this inscription belongs to an older date than that at which the Knidians adopted the laws of Eudoxos (see No. DCCXXXVIII), who may have been the first to institute a board of *prostatæ*. But Mr. Hicks, though otherwise accepting Kaibel's explanation, thinks that the appropriateness of the expression would be enhanced if at Knidos the board of *prostatæ* had really the functions already described. I find it hard, however, to believe that a word with a well-known official meaning should thus have been used metaphorically. Mr. Murray has conjectured (*Greek Sculpt.* ii, p. 367) that the famous expression 'de consilii sententia' applied by Pliny (*H. N.* xxxvi, 37) to the artists of the Laoköon Group, was a translation of the Greek formula *γνώμη προστατῶν*, or, as here *ἐπὶ προστατῶν*. At all events the Latin formula is not necessarily of Roman origin as Mommsen seems to suppose (*Hermes*, xx, p. 286); R. Förster (*Ueber die Entstehungszeit des Laokoon*, 1890, p. 9), who him-

self is inclined to Kekulé's opinion, holds that it may be an inaccurate translation from a Greek formula. In this I agree with these scholars, although I cannot see my way to identify that expression with the first words of our inscription.

It is well known that Hermes is sometimes associated with Aphrodite. Monumental evidence is furnished I think by a remarkable terracotta relief from southern Italy, where both are represented facing each other, Eros being placed on the outstretched arm of his mother (*Annali dell' Inst.* 1867, Tav. D and Roscher's *Mythol. Lexicon*, i, p. 1352, s. v. Eros; compare also Preller, *Griech. Mythologie*⁴, edited by C. Robert, p. 387 foll., and E. Kuhnert, *Statue und Ort*, in *Jahrb. für cl. Philologie*, Suppl. Bd. xiv, 1885, p. 325, 2). But neither of these writers mentions that in another Karian town, Halikarnassos, this same worship existed; *Veneris et Mercurii fauim ad ipsum Salmacidis fontem*. These words of Vitruvius (ii. 8, 11) have been wrongly supposed by Schneider to be a misunderstanding for *Ἑρμαφροδίτου* (cp. also P. Hermann in Roscher's *Mythol. Lexicon*, i, p. 2316). Plutarch (*præc. conjug.* p. 138 C = *Moralia*, ed. Wyttenb. i, p. 544) has tried to give a reason for the association of these two deities: *καὶ γὰρ οἱ παλαιοὶ τῇ Ἀφροδίτῃ τὸν Ἑρμῆν συγκαθίδρυσαν ὡς τῆς περὶ τὸν γάμον ἡδονῆς μάλιστα λόγου δεομένης*. Thus the association of the two deities has as it seems some reference to marriage, and it is not unlikely that the dedicators of the Hermes had received the citizenship in connection with marriages contracted at Knidos. The dedication of a figure of Hermes by a number of merchants, as Kaibel has supposed, would not account for the connection with Aphrodite. Besides, Usener (*Rhein. Museum*, xxv, p. 27, 4) has very justly remarked that the Hermes here installed

beside Aphrodite is not the same deity as the Hermes from Pheneos in the following inscription.

Line 1. Newton has pointed out an analogous inscription from Thera, where Pan announces his arrival from Lampsakos. See C. I. Gr. 2465 b.

Line 2. The last two words of the apostrophe remind one of the *ἀλλ' ἐσίδεσθε*, with which Alkenor the Naxian sculptor appeals to the work of art under which he has placed his name (see Roehl, *Inscr. Antiq.* No. 410; Loewy, *Griech. Bildhauer-inschr.* No. 7).

Line 3. Herwerden proposes *γραφῇ [ῆ] παροῦσα*, and this would doubtless be correct, but I question

whether the poet and the lapidary did not intentionally leave out the article.

Line 5. Herwerden proposes *Σι[μ]ωνί[δ]ας* instead of *Σιλεωνίας* which seemed doubtful to Kaibel also. But the three names *Κριταγόρας*, *Ἀριστάγαθος*, *Πάννικος* are likewise *ἅπαξ ἐιρημένα* so far as I can see. *Σιλώνιος* occurs in a Boeotian inscription, C. I. Gr. No. 1577, l. 3. 'The change of metre, line 3, occurs not unfrequently in inscriptions (see C. I. Nos. 6226, 6239, 6291). The three lines of proper names are also trochaic, the *εω* in *Σιλεωνίας* and *Κρέων* being pronounced as one syllable' (Newton).

DCCXCVII.

Block of hard limestone (not 'marble'), found in the Eastern Necropolis. Length 2 ft. 2½ in.; height 11½ in.; thickness 10½ in. Although the sides are not worked as joints, there can be no doubt from its general condition, that originally this block was part of some structure. Th. Bergk, *Archæolog. Ztg.* 1860, p. 93*; Newton, *Discov.* p. 747, No. 29, pl. xc; compare p. 472 foll.; E. Curtius, *Götting. Nachrichten.* 1862, p. 376 foll.; H. Usener, *Rhein. Museum.* xxix, 1873, p. 25 foll.; Kaibel, *Epigrammata*, No. 781. Compare O. Benndorf, *Untersuchungen auf Samothrake*, ii, p. 84, 1; U. von Wilamowitz, *Antigonos von Karystos*, p. 229.

ΒΑΙΟΝΟΔΟΙΠΟΡΙΗΣ. ἢ ΛΕΙΠΕΤΑΙΑΛΛΑΠΡΟΣΑΙΠΟΣ
ΤΙΝΟΛΙΓΗΝΑΝΥΣΕΙΣΑΤΡΑΠΙΤΟΝΔΙΕΠΩΝ
ΧΕΙΡΟΣΑΦΗΜΕΤΕΡΗΣΛΑΙΗΣΞΕΝΕΚΑΜΕΓΡΟΣΕΙΠΑΣ
ΧΑΙΡΕΙΝΕΙΣΤΕΙΧΕΙΣΠΡΟΣΦΙΛΙΟΥΤΕΜΕΝΟΣ
5 ΗΡΩΟΣΑΝΤΙΓΟΝΟΥΜΟΥΣΑΙΔΕΣΟΙΕΙΤΙΝΕΜΟΥΣΙΝ
ΕΞΘΛΟΝΑΠἈΡΧΕΣΘΑΙΔΑΙΜΟΣΙΝΕΓΜΕ/ΕΤΗΣ
ΚΑΙΓΑΡΑΟΙΔΟΙΣΙΝΟΥΜΕΛΗΚΑΙΣΗΚΟΣΥΓΑΓΚΕΙ
ΤΩΙΕΠΙΓΟΝΟΥΚΟΥΡΩΙΞΥΝΟΣΟΜΕΥΝΕΤΙΔΟΣ
ΚΑΙΔΡΟΜΟΣΗΘΕΟΙΣΙΝΙΔΡΥΕΤΑΙΗΔΕΠΑΛΑΙ-ΤΡΗ
10 ΛΟΥΤΡΑΤΕΚΑΙΤΑΡΣΩΠἈΝΟΜΕΛΙΣΟΜΕΝΟΣ
ΑΛΛΑΣΙΝΗΣΕΡΧΕΥΚΑΙΑΓΛΑΡΚΑΔΙΗΣΤΕΜΕΝΟΥΡΟΝ
ΕΡΜΗΝΟΥΜΕΜΨΕΙΤΡΗΧΕΟΣΕΧΦΕΝΕΥ

Βαίων ὁδοπορίας ἐ[τ]ί λείπεται· ἀλλὰ πρὸς αἶπος
τὴν ὀλίγην ἀνύσεις ἀτραπιδὸν διέπων
χειρὸς ἀφ' ἡμετέρης λαιῆς, ξένε, καὶ μὲ προσείπας
χαίρειν εἰς(σ)τείχεις πρὸς φίλου τέμενος
5 ἥρωος Ἀντιγόνου· Μοῦσαι δέ σοι εἴ τι νέμουσιν
ἐσθλὸν, ἀπ(ἀ)ρχεσθαι δαίμοσιν ἐγ μελέτης·
καὶ γὰρ αἰδοῖσιν θυμέλη καὶ σηκὸς ὕ[π] ἀγκει
τῷ Ἐπιγόνου κοῦρῳ ξυνὸς ὁμουνέτιδος
καὶ δρόμος ἡϊθέοισιν ἰδρύεται ἡδὲ παλαί[σ]τρη
10 λουτρά τε καὶ ταρσῶ Πᾶν ὁ μελιζόμενος.
'Αλλ' ἀσινῆς ἔρχευ καὶ ἀπ' Ἀρκαδίας τεμενουρὸν
'Ερμῆν οὐ μέμψει τρηχέος ἐχ Φενέου.

This important inscription, which from the character of the writing and general style was referred by Newton to the Macedonian period (*Discov.* p. 474), has been very fully explained by Usener, whom we follow for the most part in our commentary. I give first a translation: 'There is still a little of the road (to Knidos) to accomplish, O stranger; but if thou takest the short path on my left and if, bidding me farewell, thou enterest the precinct of the gracious hero Antigonos, thou wilt reach the height. If the Muses grant thee any

good gift thou mayest make to the gods a careful (ἐγ μελέτης) offering. For there is a thymele for singers (i. e. for poets reciting with music, see Usener, *loc. cit.* p. 33), and in the ravine a precinct sacred to the son of Epigonos in common with his consort. There is a race-ground for youths, a palaestra and baths, and Pan playing on his reeds. But ("if thou wilt not enter" is perhaps to be understood) go thy way safely and thou wilt not chide Arcadian Hermes from rugged Pheneos, the guardian of the precinct.'

Usener has recognised in the hero the Macedonian King Antigonos Gonatas (277-239 B. C.), the son of Demetrios Poliorketes, who, being himself the son of Antiochos, one of the Diadochi, could well be called an Epigonos (line 8). The epithet was certainly familiar by the time of our inscription (see Usener, p. 36). That scholar has also shown the general reasons which caused the Macedonian kings of the period to be on good terms with the Karian cities, and he has traced the evidence which points in the same direction. But a special opportunity for friendly relations between Antigonos and the Knidians has been found by Benndorf, who ingeniously suggests that Cape Leucolla, where the king gained a naval victory over the Egyptians (see Droysen, *Geschichte des Hellenismus*, iii², Pt. i, p. 241, 1) was the promontory of Kos nearest to the mainland. Accordingly he infers that the Apollo, to whom Antigonos offered his trireme after the battle (see Athenæus, p. 209 e), was the Knidian god worshipped on the Triopion (compare the coin of Antigonos, Müller-Wieseler, i, pl. lii, No. 231). It has even been concluded, that Karia remained for a time under the Macedonian sway (v. Wilamowitz, *loc. cit.*), but this is perhaps going too far (see H. van Gelder, *de Gallis in Græcia et Asia*, Amsterd. 1888, p. 80, 1). At any rate it seems probable that the Knidians had sufficient motives for being grateful to the king, and for calling him their 'gracious hero.'

The inscription, besides its historical interest, is full of curious information.

Hermes addresses the passers-by. Newton accordingly remarks that the temenos had stood near the public road. Between the place where the stone was found and the city there are several *ἄγκη*, or ravines, alternating with *αἶψη*, heights; but in spite of his endeavour Newton was unable to discover a place corresponding to that described in the epigram (Discov. p. 473). Hermes names himself after his famous place of worship, Pheneos in Arcadia. This has rightly been referred by Usener to the form of the image. There are two types of the god on the coins of Pheneos of the fourth century B. C. (see Head, *Historia Numorum*, p. 378). Either the god is seated on rocks with chlamys round his shoulders and petasos hanging behind his neck, or he is running to the left and carrying on his arm the infant Arkas. Neither of these types seems to suit the purpose of a *τεμενουρός*. Nor can this be said of another type of the god, apparently still more ancient, and dedicated by the Pheneatæ at Olympia. He is described by Pausanias (v, 27, 8) as carrying a ram under his arm, and wearing a helmet, chiton and chlamys. On late autonomous coins of the beginning of the third century A. D., the god holds a purse and caduceus and stands before a term (see Journ. Hellen. Stud. 1886, p. 101, Pl. lxviii, T. 6). Now it is a well-known fact, that the Greeks liked to place in their temples figures of later art near those of the same god that were most archaic, e.g. at Athens in the sanctuary of Artemis Brauronia (see *ant.*, Pt. i, p. 80); also at Thespiæ (see Pausan. ix, 27), and at Parion (see Furtwängler in Roscher's

Mythol. Lexicon, i, p. 1358), both in sanctuaries of Eros. It is possible then that the small term represents the original form of the god at Pheneos, and also that of the statue at Knidos. It was an established custom of the Greeks to set up terms or statues of Hermes at the roadside, or to mark boundaries (compare C. F. Hermann, *de terminis eorumque religione apud Græcos*, Götting. 1846; E. Curtius, *Zur Geschichte des Wegebaus bei den Griechen*, in the *Abhdlgn. der Berl. Akad.* 1854, p. 250 foll.; and below line 10). In this way the god became *πυληδόκος*, gate-keeper, *στροφαῖος*, god of the hinge, and *προπύλαιος* on the Akropolis of Athens. This same function he performs at the entrance of the sacred precinct at Knidos, whence it follows that he cannot be the same Hermes as the 'assessor' of Aphrodite in the previous inscription.

Line 5. On the use of *ἥρωος* as a dactyl see Usener, p. 47, who adduces instances even from Homer (Od. vi, 303) and Pindar.

Line 7. 'This *θυμέλη* for the *αἰδοί* must have been used as a *βῆμα*, on which poets and musicians stood during their performance' (Newton, Discov. p. 747). Usener (p. 33) rightly restricts these performances to poetical recitals accompanied with music.

Σηκός is the proper word for a sanctuary of a hero: Ammonios diff. p. 96, Valck. *ναὸς καὶ σηκός διαφέρει· ὁ μὲν γὰρ ναός ἐστι θεῶν, ὁ δὲ σηκός ἡρώων*; compare Pollux, i, 6, and Usener, p. 49.

'*Υπ' ἄγκει*. This is a singular use of *ἐπὶ* in connection with a word like *ἄγκος*: we should expect *ἐπὶ* or rather *ἐν*.

Line 8. The wife of Antigonos was Phila, the sister of the Syrian King Antiochos, and it has been supposed, that the marriage was included in the conditions of peace after the defeat of the latter; compare Usener, p. 41 foll. Statues of both Antigonos and Phila were erected at Delos (Bull. de Corr. Hell. iv, p. 211).

Usener has remarked, that the construction of this line, which seemed rather forced to Newton, indicates the secondary rank due to the consort.

Line 9. *Δρόμος* and *παλαίστρα* were the essential parts of the older Greek Gymnasium (see Herodot. vi, 126; Usener, p. 29, 4).

Line 10. The relation between Pan and the Macedonian kings, which is also indicated by coins, has been investigated by Usener, and has been traced back by Wilamowitz to the founder of the dynasty Archelaos (Antigonos von Karystos, p. 340; compare Pliny, N. H. 35, § 62). Antigonos Gonatas was believed to have defeated the Celts by the help of Pan (Usener, p. 45; H. van Gelder, *loc. cit.* p. 82 foll.).

Ταρσῶ, 'on a reed flute,' rightly interpreted by Newton and confirmed by Usener, p. 35, 1.

Line 11. This reminds us of the terms erected, we are told, by Hipparchos, on the roadside, midway between Athens and the demi (compare C. F. Hermann and E. Curtius, *loc. cit.*; C. I. Gr. Nos. 12 and 525; C. I. Att. i, No. 522), and inscribed with phrases of advice, for instance *στεῖχε δίκαια φρονέων ἢ μὴ φίλον*

ἐξαπίτα (Plato, Hipparch. p. 229); or again νείσθ' ἐπὶ πρᾶγμ' ἀγαθόν at the end of one of the oldest Attic tomb inscriptions, C. I. Att. i, No. 463. Compare also sepulchral inscriptions, which address the passers-by. These are common in later times (see Reinach,

Traité, pp. 425, 552), and not rare in the early period. The phraseology is a natural consequence of the position of the inscriptions by the side of frequented roads, as was the case with the Hermes of our epigram.

DCCXCVIII.

The left angle of a cornice of white marble with blue veins, found on a terrace overlooking the lower Theatre, marked in the Plan (Discov. pl. L) 'small Roman building.' Height 1 ft. 1½ in.; length 3 ft. 6½ in.; thickness 1 ft. 9 in. Joint on the left. Newton, p. 754, No. 37, pl. xcii; compare p. 468.

ΚΡΑΤΟΡΑΚΑΙΣΙ

ΘΕΟΥΤΡΑΙΑΝΟΥΠΑΡΘΙΚΟΥ
ΥΙΟΝΘΕΟΥΝΕΡΟΥΑΥΓΙΩΝΟΝΤΡΑΙΑ
ΝΟΝΑΔΡΙΑΝΟΝΣΕΒΑΤΩΝ

This inscription is a relic of the visit of the Emperor Hadrian to Knidos. It has been overlooked by Julius Dürr, in his careful treatise, die Reisen des Kaisers Hadrian (Abhdlgn. des Arch. Epig. Sem., Wien, 1881); it refers apparently to the Emperor's first great journey during the years 123 and 124 A.D., when he touched at the neighbouring towns of Karia, see Dürr, *loc. cit.* p. 50.

The stone, like similar inscriptions from Phaselis and Cibyra (C. I. Gr. No. 4334; cp. Addenda, p.

Αὐτ]οκράτορα Καίσα[ρα

θεοῦ Τραϊανοῦ Παρθικοῦ
υἱὸν θεοῦ Νερούα υἱωνδὸν Τραϊα-
νὸν Ἀδριανὸν Σεβα[στό]ν.

1157, and No. 4380), had belonged to a building, probably a small arch, on which the statue of the Emperor had been placed. Compare the magnificent arch at Attalia, published lately in Count Lanckoronski's 'Städte von Pamphylien und Pisidien' by Petersen and Niemann, vol. i, pls. v-viii, p. 20 foll., and the inscription, p. 155, No. 4.

The letters of the first line are larger than the rest.

DCCXCIX.

A plain circular column of white marble with blue veins; a round socket on the top. Height 2 ft. 3¼ in.; diameter 1 ft. 9½ in. Excavated on the same site as No. DCCXCVIII. Newton, Discov. p. 711, No. 7, pl. lxxxviii.

ΟΔ
ΣΕΡΟΥΙΟΥ ΠΙΚΙΟΝ
ΑΠΟΛΛΩΝΙΟΥ ΥΙΟΝ
ΕΚΑΤΑΙΟΝΤΟΝΙΑΤΡΟΝ
5 ΚΑΙΦΙΛΟΝΤΟΥΣΕΒΑΣΤΟΥ
ΕΥΝΟΙΑΣΕΝΕΚΑ
ΤΑΣΕΙΣΑΥΤΟΝΘΕΟΙΣ

ὁ δ[ᾶμος]
Σερούϊον [Σουλ]πίκιον
'Απολλωνίου[ν] υἱὸν
'Εκαταῖον τὸν ἱατρὸν
5 καὶ φίλον τοῦ Σεβαστοῦ
εὐνοίας ἔνεκα
τᾶς εἰς αὐτὸν θεοῖς.

According to this inscription, the letters of which are slight and rather careless, the Knidians honoured Servius Sulpicius Hekataios, the son of Apollonios, with a statue, which they dedicated to the gods. He is styled 'physician and friend of the Emperor.' The previous inscription was found in the same place, but it does not follow that the Emperor was Hadrian (see Newton, Discov. p. 469). The writing also of that inscription seems rather later; compare especially the ✕.

Mommsen and Briau have maintained that the titles of our inscription belong exclusively to imperial times (see Roem. Gesch. v², p. 333, note 2, and Daremberg and Saglio, Dictionnaire, s. v. 'Archiatra,' p. 375). But the same titles occur at the end of the third or rather the beginning of the second century B.C. in a Delian inscription, where a man named Krateros is characterized as τῶν πρώτων

φίλων βασιλέως Ἀντίοχου καὶ ἀρχιάτρος, see Bull. de Corr. Hell. iv, p. 218. Another Delian dedication calls a certain Chrysermos συγγενὴ βασιλέως Πτολεμαίου καὶ ἐξηγητὴν καὶ ἐπὶ τῶν ἱατρῶν καὶ ἐπιστάτην τοῦ Μουσείου, Bull. de Corr. Hell. iii, p. 470. S. Reinach seems to be right in asserting that those titles of the courts of Alexandria or Antioch passed to the Roman Emperors (Bull. de Corr. Hell. vii, p. 360). On a third Delian inscription a physician, Papias, from Amisos, is called τῶν πρώτων φίλων βασιλέως Μιθραδάτου Εὐπάτορος. He held also a confidential position τεταγμένος ἐπὶ τῶν ἀνακρίσεων, which is explained satisfactorily by Reinach, *loc. cit.*

In a similar way a confidential charge was entrusted to the Archiatros of the Emperor Claudius, Xenophon of Kos, who was at the same time ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων (see Bull. de Corr. Hell. v, p. 473, and Mommsen, *loc. cit.*). This man was able

to obtain immunity for his birth-place from the Emperor. The merits of our Servius Sulpicius may perhaps be sought for in a similar direction. *Ἀρχίατροι τῆς πόλεως* occur in inscriptions of several Karian towns, Alabanda, Aphrodisias, Euromos (see Marquardt, *Privatleben der Römer*, p. 755, 4), and on autonomous coins of Harpasa and Herakleia Sal-

bake; see Imhoof-Blumer, *Griech. Münzen*, Neue Beiträge. Abhdlgn. der Bayr. Akd. 1890, p. 671. See also Hicks, *ante*, No. DCXXVII.

The name Hekataos occurs on a copper coin of Knidos, which, however, is much older than this inscription; see Mionnet, *Supplément*, vol. vi, p. 485, No. 245.

DCCC.

A pedestal of blue marble with moulding at the base, damaged at the right; on the top a bed, only a border of 2½ in. being polished. Height 1 ft. 4 in.; breadth 2 ft. ¾ in.; thickness 1 ft. 9½ in. to 1 ft. 8½ in. Excavated at the entrance to the Lower Theatre. Newton, *Discov.* p. 755, No. 39, pl. xcii; compare *ibid.* p. 445.

Ο Δ Α Μ Ο Σ
Ι Ο Υ Λ Ι Α Ν Θ Ε Υ Φ Ι Λ Ο
Θ Υ Γ Α Τ Ε Ρ Α Ε Π Ι Α Ν Α Σ Σ Α Ι
Μ Α Τ Ε Ρ Α Δ Ε Λ Ε Υ Κ Ι Ο Υ Μ Ο Ι
5 Χ Ο Υ Α Ρ Ε Τ Α Σ Ε Ν Ε Κ Α Κ Α Ι Ε Υ Ν Ο Ι Α
Τ Α Σ Ε Σ Α Υ Τ Α Ν Θ Ε Ο Ι

The people dedicate to the gods a statue of Epianassa, daughter of Theophilos and mother of a son, who is already favourably known. Newton read his name *Μόσχου*, but a stroke can be distinguished at the end of the line, and after this there seems still to be space for two letters. The name I propose occurs on Knidian coins; see Mionnet, *Description*, p. 341, No. 223 foll.

Line 2. *Θευφιλο[ν]* is certain; Newton reads *Θευφιδο[ν]*.

Ὁ δᾶμος
Ἰουλίαν Θευφίλο[ν]
θυγατέρα Ἐπιάνασσα[ν]
ματέρα δὲ Λευκίου Μοι[ρί]-
5 χου ἀρετᾶς ἔνεκα καὶ εὐνοία[ς]
τᾶς ἐς αὐτὰν θεοῖ[ς].

Line 6. *αὐτάν* where the sense requires *αὐτόν*: a similar anomaly is quoted by Newton from C. I. Gr. ii, p. 1061, No. 23474, from Syros. A Lesbian inscription of the first century B.C. may be added; see Conze, *Reise auf der Insel Lesbos*, p. 19, pl. x, 1, and my remarks in *Hermes*, vol. xiv, p. 474; but there the blunder is more easily explained, as the word *πόλις* immediately precedes.

DCCCI.

A block of dark calcareous stone, damaged at the right upper corner; joint on top. Height 2 ft.; breadth 2 ft. 1¾ in.; original thickness 1 ft. 11 in. The inscribed part having been sawn off forms a tablet 6½ in. thick. Found in nearly the same place as No. DCCXVIII. The letters which are long and rather thin are deeply but not very carefully cut. Newton, *Discov.* p. 711, No. 11, pl. LXXXVIII; compare *ibid.* p. 468 and G. Hirschfeld, *Journal of Hellenic Studies*, 1886, vii, p. 288.

ΟΙΟΥΛΙΕΩΝΤΩΝΚΑΙΛΑΟΔΙΚΕ
ΤΩΝΤΡΟΣΘΑΛΑΣΣΗΤΗΣΙΕΡΑΣ
ΚΑΙΑΣΥΛΟΥΚΑΙΑΥΤΟΝΟΜΟΥΓΑΙΩΝ
ΙΟΥΛΙΟΝΑΡΤΕΜΙΔΩΓΟΥΥΙΟΝΟΕΥΡΟΣ
5 ΠΟΝΕΥΝΟΙΑΣΕΝΕΚΕΝ

This stone formed part of a pedestal on which the people of Laodicea ad Mare, in Syria, had erected a statue of C. Iulius Theopompos, son of Artemidoros. Another statue of him was dedicated to Apollo Karneios at Knidos by a 'friend' *Μάρκος Αἰφίκιος Ἀπολλώνιος*; his name has also been found on a piece of white marble architrave inscribed:

ὁ δᾶμ[ος]
[Θ]εοπόμπου

see Newton, *Discov.* p. 468, and p. 771, No. 78; C. I. Gr. No. 2506 'in insula Co ex Beaufortischedis.'

I have collected (*Journal of Hellenic Studies*, *loc. cit.*) the evidence referring to this Knidian who had been a man of note in his time, ὁ Καίσαρος

Ὁ Ἰουλιέων τῶν καὶ Λαοδικέων
τῶν πρὸς θαλάσση τῆς ἱερᾶς
καὶ ἀσύλου καὶ αὐτονόμου Γαίον
Ἰούλιον Ἀρτεμιδώρου υἱὸν (Θ)εὺπο[μ]-
5 πον εὐνοίας ἔνεκεν.

τοῦ θεοῦ φίλος, τῶν μεγάλα δυναμένων (Strabo, p. 656 c), and I believe that I have proved him to have been a friend of Caesar himself, not of Augustus, as was assumed by Newton (*loc. cit.*), and by Waddington-Le Bas (iii, No. 1572). He may have obtained the Roman citizenship through the influence of Caesar, and may on that account have adopted the praenomen and nomen of C. Julius, just as the grandfather of Pompeius Trogus called himself after Pompeius (Justin. 43, 5, 11). The services which Theopompos rendered to his birth-place and the man himself have been described by Plutarch (*Life of Caesar*, cap. 48): after the battle of Pharsalos, *Καῖσαρ. . . ἀψάμενος δὲ τῆς Ἀσίας, Κνιδίους τε Θεοπόμπῳ τῷ συναγαγόντι τοὺς μύθους χαριζόμενος, ἡλευθέρωσε καὶ πᾶσι τοῖς τῇ Ἀσίαν*

κατοικοῦσι τὸ τρίτον τῶν φόρων ἀνήκεν. This looks like an illustration of Strabo's expression, τῶν μεγάλα δινναμένων; and if we ascribe the reduction of the taxes to the influence of Theopompos, we can understand the honours bestowed on him, not only by his countrymen but also by foreign peoples; the Rhodians erected to him a statue (compare the inscription Rev. Archéol. 1866, xiii, p. 157, 9; Journ. Hell. Stud. vii, p. 288), and so, according to our inscription, did Laodicea Syriae. The name Iulia, adopted by that town and confirmed by coins (see Head, H. N. p. 660), may be explained by Dio Cassius, xlvii, 30, who says that Laodicea willingly received Dolabella

within its precincts διὰ τὴν φιλίαν αὐτῶν ἣν πρὸς τὸν Καίσαρα τὸν πρότερον εἶχον. The Cæsarean era is met with on the coins from B. C. 47 to A. D. 83, and was still in use in 114 and 115 A. D. (C. I. Gr. No. 4470 foll.). As the Laodiceans unite the epithets *ιερά, ἄσυλος, αὐτόνομος* with their double name, both on coins and in our inscription, we may safely assume that autonomy and other privileges had been presented to them by Cæsar, possibly on the intercession of Theopompos.

The word ὁ δῆμος, which is wanted in line 1, must have been written on an upper part of the pedestal, now lost.

DCCCII—DCCCXIV.

The following inscriptions were found at Knidos in the temenos of Demeter and Kora, which is described minutely by Newton (Discov. p. 375 foll.) in these terms:—

'The southern side of the Acropolis is defended by a precipice immediately below which is an artificial platform, rather more than eighty-five paces in length, supported on three sides by a wall of massive polygonal masonry, and jutting out like a pier from the side of the mountain.' On this rather extensive platform there were laid bare three groups of inclosures, consisting of rough walls, and situated respectively at the eastern and western extremity of the *temenos*, and a little to the east of the centre' (but see plan in Discov. pl. liii). In some small compartments of the eastern group there were dug up black lamps and terracottas, in a large one the famous statue of the seated Demeter (pl. lv). A little outside to the west of these inclosures the inscriptions, Nos. DCCCX and DCCCXIII came to light, and close to these the *diræ*, on leaden tablets, published by Newton, p. 719 foll., Nos. 81–95; they contain 'solemn dedications of certain persons to Demeter, Persephone, and the other infernal deities.' Further west there appeared the foundations of a small elliptical chamber, consisting of blocks without mortar; here most of the inscriptions were found, viz. Nos. DCCCIII, DCCCIV, DCCCV, DCCCVI, DCCCVII and DCCCIX, together with a great many other pieces and fragments of sculpture; among these may be mentioned some marble pigs, a calathus, and a base probably of a small figure of Hecate Triformis. In the lowest stratum of the chamber several hundreds of glass bottles, broken and unbroken, were found, apparently deposited there on purpose as in a kind of treasury. Towards the north of this chamber are three niches cut in the steep face of the rock, underneath which was found the remarkable statue of an elderly woman looking upwards (pl. lvi), and the dedication of Nikokleia (No. DCCCVI). Of the three niches that on the right has at its base a Greek inscription, the letters of which are nearly obliterated by weather. The inscription was a dedication from a woman to Demeter (and Kora?), see Discov. p. 713, No. 80.

Again, a little further to the west of the elliptical chamber two marble footstools were discovered, one of them inscribed with No. DCCCXIII, and further on the remains of two large bases. Then comes the centre group of the foundations forming three cells or chambers; in one of these was the base of a statue; the two others were full of lamps, dating, according to Newton, from the second or third century A. D. (see p. 412). The same applies, as it seems, to the lamps found in the western compartments, where at the same time hands and feet of female figures were dug up. Within one of the chambers, just a little below the surface, was the marble base of Sostratos, No. DCCXI.

Considering the facts of the discovery, and especially the inscription No. DCCCXIII, Newton came to the conclusion that 'the *temenos* was private ground consecrated by a particular family to the worship of the infernal deities'; and it is remarkable indeed that no public dedication has been discovered in the place. Diokleia, the daughter of Nikagoras, and Nikokleia the daughter of Nikochoros, are apparently members of one family, though they may have belonged to different generations of it.

On the other hand, the reference to an *οἶκος* in No. DCCCXIII (see commentary), does not account for the whole sanctuary and the other buildings which must have preceded the late inclosures now to be seen on the extensive platform. The worship must in time have become more general, to judge by the lamps and other objects which testify that offerings continued to be brought to the sanctuary till the second or third century A. D. The dedication of the *temenos* is dated by Newton about B. C. 350, from the form of the letters of Chrysina's dedication (No. DCCCXIII). He at the same time assigns nearly all the other dedicatory inscriptions to the half century between B. C. 350 and 300 (Discov. p. 418). This date, however, seems now to be too early, since the inscription referring to Sosibios son of Dioskurides from Alexandria (below, No. DCCCXIX) has been proved to fall in the years 222–204 B. C., and since, epigraphically, Nos. DCCCII, DCCCV, DCCCVI, DCCCVIII, DCCCIX, DCCCX, are closely related to the Sosibios inscription; even the dedication of Chrysina need not be set back to the fourth century B. C. It will be seen below that the dedications found in the *temenos*, beginning about 300 B. C., may be comprised within the compass of a century and a half, and this applies equally to the *diræ*.

As to the deities worshipped in the *temenos*, two inscriptions are dedicated simply to Δάματρι (DCCCII, DCCCV); two others are expressly made by priestesses to Κούρᾳ (DCCCXII, DCCCXIV), four (Nos. DCCCIII, DCCCVII, DCCCIX, DCCCXIII, and perhaps Discov. p. 713, No. 80, see above), to Δάματρι καὶ Κούρᾳ and two to these goddesses καὶ θεοῖς παρὰ Δάματρι (καὶ Κούρᾳ) (Nos. DCCCVI, DCCCV). This addition of θεοὶ παρὰ θεοῖς becomes in the *diræ* θεοῖς πᾶσι (Discov. No. 82), θεοῖς πᾶσι καὶ πάσαις (*loc. cit.* Nos. 81, 86), θεῶν παρὰ Δάματρος (*sic, loc. cit.* No. 85, παρὶ Δάματρι, No. 87), θεοῖς τοῖς παρὰ Δάματρι καὶ Κούρᾳ (*loc. cit.* Nos. 83, 84), καὶ τοῖς ἄλλοις θεοῖς πᾶσι (*loc. cit.* No. 93). These gods, or some of them, are mentioned apparently in No. DCCCXVIII as Pluto Epimachos and Hermes, and as the Anaktēs in No. DCCCV; among the female deities may be mentioned Hecate, as seen in a small statue (Discov. p. 385 foll.), and in a lamp in the shape of that goddess (Discov. p. 401).

Newton having identified the Chthonic character of the deities, and the objects found in the temenos¹ (Discov. p. 425 foll.) was disposed 'to think it probable, that in the *temenos* dedicated by Chrysina the *Triopia sacra* formed the basis of the mystic worship.' However this may be, it is worthy of mention that all the gods connected with the Knidian sanctuary were also united in the famous mysteries of Samothrace (see Preller, Griech. Mythologie⁴, p. 387), including the Anaktes or Dioscuri, who afterwards were identified there with the Cabiri (see A. Furtwängler in Roscher's Lexicon der Mythologie, i, p. 1164). Lastly, it may be noticed that all the dedications discovered in the temenos were made by women² except No. DCCCXI, which, however, seems to be one of the latest of them, being very much like No. DCCCXI, which can now be fixed to about 160 B. C.

DCCCII.

Base of blue marble with simple moulding above and below. Height 2 ft. 2½ in.; breadth 1 ft. 6 in.; thickness 1 ft. 4½ in.; found at the foot of the temenos of Demeter; see Discov. p. 410. Newton, Discov. p. 718, No. 25, pl. lxxxix; compare p. 410.

ΑΓΗΣΙΚΛΕΑ
ΔΑΜΑΤΡΙ

Ἀγησικλέα
Δάματρι.

The upper surface is roughly worked, and gives no clue to the object here dedicated to Demeter. The inscription seems one of the latest discovered on the site, the letters pointing at the earliest to the middle of the second century B. C.

DCCCIII.

Base of white marble, partly broken at the back. Height 2½ in.; breadth 2 ft. 4½ in.; thickness 10½ in. On each end of the upper surface is a sinking; the left sinking is square and was made to receive the lower part of a small term,—1 ft. 5½ in. by 4½ in. by 3 in.—which was found on the same place. The other sinking is an irregular oblong of 10 in., resembling the outline of a foot; but if so it is difficult to see how the other foot could have been placed. Newton, Discov. p. 715, No. 16; compare p. 384, pl. lxxxiii. 4.

ΑΔΙΝΝΑΣΕΩΠΟΛΙΟΣΘΥΓΑΤΗΡΠΟΛΥΧΑΡΕΥΣΕΓΥΝΑ
ΚΑΙΤΟΙΠΑΙΔΕΣΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙ

Ἀδιννα Σωπόλιος θυγάτηρ, Πολυχάρους γυνὰ,
καὶ τοὶ παῖδες Δάματρι καὶ Κούρῃ.

The inscription belonged to a joint dedication by Adinna and her children, like No. DCCCXV. Adinna is a hypocoristicon (pet-form) of Ada, known as the name of a sister of King Pixodaros, and daughter of Mausolos. It occurs also at Mylasa; see Waddington-Le Bas, iii, No. 458. It is a fact proved by other inscriptions that the names of the Hekatomnos dynasty continued to be in use in Karia even in later times.

Other hypocoristica terminating in *-inna* are to be

met with in the Knidian inscriptions below, Nos. DCCCXIII, Chrysina; DCCCXIII, Glykinna; Le Bas, iii, No. 1580, Melinna. We may note also Philinna and Platinna from Kos, see Annuaire de l'Assoc. Grecque 1875, p. 249; and Bull. de Corr. Hell. viii, p. 484; and Tyrinna from Samos, see C. I. Gr. No. 2258. For the affinity of Knidian and Koan proper names see Nos. DCLXXXVIII, DCCCVIII and DCCCXXIII.

DCCCIV.

Base of grey limestone: height 2¾ in.; thickness 1 ft. 3½ in.; breadth of the front 9 in. On the top is a sinking. Newton, Discov. p. 718, No. 24; compare p. 384 and 406, note q, pl. lxxxix.

ΑΛΚΙ ΪΑΧΑ
ΑΝΑΞΙ

Ἀλκι[μ]άχα
Ἀναξι.

On the Anaktes see above, p. 18, in the preliminary remarks to these inscriptions. This dedication seems to belong to the third century B. C.

¹ This being so I cannot accept Foucart's comparison of this Knidian worship to the Eleusinian religion (Bull. de Corr. Hell. vii, p. 402).

² The fourteen objects in marble, each representing a pair of female breasts placed on a plinth (see Discov. p. 386; compare p. 804), are quite in keeping with the fact noted above.

DCCCV.

Pedestal of white marble: height 10 $\frac{3}{4}$ in.; length 1 ft. 6 $\frac{1}{2}$ in.; thickness 1 ft. 3 $\frac{7}{8}$ in. This pedestal seems to have been inserted in some structure, for the cornice ends abruptly half way along the return sides, and the back is rough. The upper surface being quite smooth, it follows that the object dedicated, which perhaps was of bronze, must have had a plinth attached to it. Newton, Discov. p. 713, No. 13; compare p. 384, pl. lxxxix.

ΔΑΜΑΤΡΙΔΙΟΚΛΕΙΑΝΙ
ΝΑΓΟΡΑΑΡΧΙΔΑΜΟΥ
ΙΥΝΑ

Δάματρι Διόκλεια Νι-
καγόρα Ἀρχιδάμου
γυνά.

This is a dedication to Demeter alone by Diokleia the daughter of Nikagoras, the wife of Archidamos. The letters are beautifully cut, as are also the mouldings. For the period see above p. 18.

DCCCVI.

Base of white marble: height 2 ft. 1 $\frac{1}{2}$ in.; breadth 3 ft. 1 $\frac{3}{4}$ in.; curved at the back, probably to be placed in one of the niches in the rock, see *ante*, p. 18. Newton, Discov. p. 717, No. 21, pl. lxxxix.

ΝΙΚΟΚΛΕΙΑΝΙΚΟΧΟΡΟΥ
ΓΥΝΑΔΕΑΓΩΛΛΟΦΑΝΕΥΣ
ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙΚΑΙΘΕΟΙΣΤΟΙΣ
ΠΑΡΑΔΑΜΑΤΡΙΕΥΧΑΝ

Νικόκλεια Νικοχόρου
γυνὰ δὲ Ἀπολλοφάνεως
Δάματρι καὶ Κούρα καὶ θεοῖς τοῖς
παρὰ Δάματρι εὐχάν.

This base was found as before stated, p. 18, near a statue of an aged priestess(?). The statue is draped to the feet with chiton and himation. The head is veiled, and the eyes are represented looking up with an anxious gaze.

Newton (Discov. pl. lvi) proposed to call this a statue of Demeter Ἀχαία, 'full of grief,' or a priestess in the character of that goddess. I should decide for the latter, as it was a well-known custom for priests and priestesses to dedicate statues of themselves to the deities whom they had served. Such statues were in fact among the chief subjects of sculpture in the Hellenistic period, if we may judge from inscriptions; hence too the 'adorantes' and 'sacrificantes' of Pliny, H. N. xxxiv, § 86 foll. and 91; see also the statues of priestesses of Demeter Chthonia, placed in her temenos at Hermione (Pausan. ii, § 8), as pointed out by Newton. The Knidian statue is besides remarkable as being, so far as I

can see, the most ancient example of a favourite type of Roman times. In connection with a beautiful torso of this kind, which was discovered at Olympia in the exedra of Herodes Atticus, Flasch maintains that the original must have been a work of the period of Praxiteles or a little later (see Baumeister's Denkmäler, ii, p. 1104 00; compare p. 1088, fig. 1297; and Ausgrabungen von Olympia, vol. ii, pl. 27, 3). At any rate the type of figure represented in this statue existed as early as the third century B. C.

Nikokleia dedicated her statue to the gods in fulfilment of a vow made probably in a time of trouble; this fact would account for the sorrowful countenance, so little in keeping with the usual aspect of the goddess, and also for the advanced age and the individuality of features in the statue.

I have not found the father's name Nikochoros anywhere else.

DCCCVII.

On the base of a blue marble calathus: height 3 $\frac{1}{2}$ in.; length 12 $\frac{3}{4}$ in.; breadth 10 $\frac{1}{2}$ in. Newton, Discov. p. 717, No. 22; compare p. 384 foll., pl. lviii and lxxxix.

ΞΕΝΩ
ΔΗΜΗΤΡΙΚΑΙ
ΚΟΥΡΑΙΕΥΧΗΝ

Ξενώ
Δήμητρι καὶ
Κούρα εὐχῇν.

Newton, referring especially to the Ionicisms of this inscription, suggested that it is probably the latest of all those discovered in the elliptical chamber.

But the forms of the letters do not favour this view. They present no essential difference from the others. Perhaps Ξενώ was really a 'stranger' at Knidos.

The object dedicated recalls the beginning of Callimachus' hymn VI to Demeter:

*Τῷ καλάθῳ κατιόντος ἐπιφθέγξασθε γυναῖκες
‘Δάματερ, μέγα χαῖρε, πολύτροφε, πολυμέδιμνε.’*

The reference in these verses is explained by

Eustath. ad Hom. Od. p. 1488, 60: Δημητρεῖακοῦ καρποῦ συγκομιστῆς ὁ κάλαθος ὡς καὶ ὁ παρὰ τῷ Καλλιμάχῳ δηλοῖ. This is the reason why Demeter is so often represented wearing a calathus on her head.

DCCCVIII.

On the base of a small marble boar, broken off at one end; present length 1 ft. 6 in.; height 1½ in.; breadth 8½ in. Newton, Discov. p. 716, No. 19, pl. lviii, fig. 3, and lxxxix; compare p. 385.

ΙΤΡΑΙΠΛΑΘΑΙΝΙΣΙ'ΛΑΤΩΝΟΣΓΥΝΑ

Κού]ρα Πλαθαινὶς Πλάτωνος γυνά.

This is one of three dedications found in the temenos, and made by one and the same woman; see the two following numbers. The name Plathainis occurs also at Kos, in an inscription of the

second century B. C. (see Ross, Inscript. Ined. ii, No. 178 k); instances of similar names at Knidos and Kos have already been pointed out; see *ante*, Nos. DCCXXXVIII, DCCCLIII.

DCCCIX.

On a base of limestone: height 7½ in.; length 1 ft. 3½ in.; thickness 1 ft. ¼ in. On the top is a socket for a term, 5½ in. by 5 in. by 1½ in. Newton, Discov. p. 715, No. 17, pl. lxxxix; compare p. 385.

ΠΛΑΘΑΙΝΙΣΠΛΑΤΩΝΟΣΓΥΝΑ
ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙ

Πλαθαινὶς Πλάτωνος γυνά
Δάματρι καὶ Κούρα.

The object dedicated may have been a term of the kind described below, No. DCCCXIV.

DCCCX.

On a block of blue marble: height 1 ft. 6½ in.; length 2 ft. 2 in.; thickness 1 ft. 11 in. The front is marked by exposure to weather. Other bases may have been placed close to the sides. On the top is a socket for a term. Newton, Discov. p. 715, No. 18, pl. lxxxix; compare p. 381.

ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙΚΑΙΤΟΙΣ
ΘΕΟΙΣΤΟΙΣΠΑΡΑΔΑΜΑΤΡΙΚΑΙ
ΚΟΥΡΑΙΧΑΡΙΣΤΕΙΑΚΑΙΕΚΤΙΜΑ
ΤΡΑΑΝΕΘΗΚΕΠΛΑΘΑΙΝΙΣΠΛΑ
5 ΤΩΝΟΣΓΥΝΑ

Δάματρι καὶ Κούρα καὶ τοῖς
θεοῖς τοῖς παρὰ Δάματρι καὶ
Κούρα χαριστεία καὶ ἐκτίμα-
τρα ἀνέθηκε Πλαθαινὶς Πλά-
5 τωνος γυνά.

This is the most interesting of the inscriptions recording dedications to the two goddesses and their 'assessors,' by Plathainis. The dedication is styled *χαριστεία καὶ ἐκτίματρα*. The first word is rightly understood by Newton as thank-offerings; but it is doubtful whether the word *ἐκτίματρα*, occurring here for the first time, should be translated 'atonements' or 'sin-offerings.' In that sense we should expect an expression like *ἐκτιντρον*. I am however at a loss to supply a satisfactory explanation of *ἐκτίματρον*. Analogous formations as *κόμιστρον*, *λύτρον*, *μήνυτρον*, *σῶστρον*, *ἐπιδουτρον* signify thanksgivings or rewards

for the action expressed in the verb, both in the active and passive sense. According to this, *ἐκτίματρον* would signify thanksgivings, from *ἐκτιμᾶν* or *ἐκτιμᾶσθαι*; but *ἐκτιμᾶν* is to 'estimate,' and this is hard to reconcile with the sense required. Nor is it permissible to translate *ἐκτίματρον* 'mark of veneration,' since *ἐκτιμᾶν* would by no means be the proper word for honours paid to the deities by a mortal. Rather than assume a lapidary's blunder I would conclude that the word *ἐκτίματρον* must have here a special meaning, not known to us.

DCCCXI.

On a base of fine Parian marble, of exceedingly elegant proportions, with moulding at the foot of the front and the sides. Height $5\frac{1}{2}$ in.; length 1 ft. $5\frac{1}{4}$ in.; thickness 4 in. 'On the top is an oblong sinking 16 in. long by $1\frac{3}{8}$ th of an inch wide, and $\frac{5}{8}$ th of an inch deep, at either end of which is a small hole filled with lead. It is probable, therefore, that some metallic object stood on the base.' Newton, Discov. p. 714, No. 14, pl. lxxxix; compare p. 405 foll.

Σ Ω Σ Τ Ρ Α Τ Ο Σ Λ Α Χ Α Ρ Τ Ο Υ
Δ Α Μ Α Τ Ρ Ι Κ Ο Υ Ρ Α Ι Π Λ Ο Υ Τ Ω Ν Ι Ε Π Ι Μ Α Χ Ω Ι
Ε Ρ Μ Α Ι

Σώστρατος Λαχάρτου
Δάματρι, Κούρα, Πλούτωνι Ἐπιμάχῳ,
Ἑρμῇ.

'The letters are beautifully cut; in many of them traces of red colour still remained on the first discovery,' and are still visible in lines 1 and 2. It has been remarked in the preliminary notes, that this seems to be the most recent of the dedications found in the temenos; it is also the only one by a man.

The famous architect of the Pharos at Alexandria, Sostratos, who lived in the third century B.C., was a Knidian, see Bull. de Corr. Hell. iii, p. 369, and vii, p. 6; Lucian, Quom. sit histor. conscrib. § 62. Porticoes built by him at Knidos, and called after him, are mentioned by Lucian, Amores, § 11. But that Sostratos was a son of Dexiphanes; compare below, No. DCCCXXXIII.

On the association of the deities see *ante*, p. 18.

The epithet *ἐπιμάχος*, applied to Pluto, is found also

in the famous inscription from Erythræ referring to the sale of priesthoods, see Dittenb. Sylloge, ii, p. 538, l. 61. Unfortunately there the name of the god is missing. As applied to Pluto this epithet has been most satisfactorily explained by Newton (p. 406), who compares a passage of Pausanias (vi, 25), 'according to which the Eleians worshipped this deity, viz. Hades, . . . in acknowledgment of the aid rendered by him in a certain war. When we consider how greatly the escarp of the *temenos* must have contributed to the defence of the Acropolis, it seems not improbable that the Cnidians regarded the inaccessibility of their citadel as due to Plutonic action on this spot. Hence they may have worshipped him as the tutelary deity of their Acropolis, as Athene was called Promachos at Athens.' Compare O. Kern, Mittheil. des Inst. Athen. xvi, p. 7, note.

DCCCXII.

On a footstool of coarse white marble; broken at the upper corners. Height 1 ft. 1 in.; breadth and width 1 ft. 3 in. On the top is a sinking carefully worked, 1 ft. $\frac{1}{2}$ in. square. Newton, Discov. p. 718, No. 23, pl. lxxxix and pl. lviii, fig. 14; compare p. 392.

ΦΙΛΙΣΙΕΡΕΙΑ
ΚΟΥΡΑΙ

Φίλις ἱέρεια
Κούρα.

This is one of the two small marble footstools discovered in the temenos, a little to the west of the elliptical chamber. The other is not inscribed. These objects, as offerings to the goddess, must

have had a special meaning, which, however, I am unable to find out. The flat sinking on the top does not appear to have been made for the attachment of another object.

DCCCXIII.

On a block of blue marble: height 1 ft. $2\frac{3}{4}$ in.; length 2 ft. $10\frac{3}{4}$ in.; thickness 2 ft. $3\frac{1}{4}$ in. On the top is a sinking of elliptical form 1 ft. $7\frac{1}{2}$ in. by 1 ft. $2\frac{1}{4}$ in. and $1\frac{3}{4}$ in. deep. Newton, Discov. p. 714, No. 15, pl. lxxxix; compare p. 380; G. Kaibel, Epigr. No. 785.

ΚΟΥΡΑΙ ΚΑΙ ΔΑΜΑΤΡΙΟΙΚΟΝ ΚΑΙ ΑΓΑΛΜΑΝ ΘΗΚΕΝ ΧΡΥΣΟΓΟΝΗ
ΜΗΤΗΡΙ ΠΟΚΡΑΤΟΥΣ ΔΕ ΑΛΟΧΟΥ ΧΡΥΣΙΝΑ ΕΝΝΥΧΙΑΝ ΟΥΙΝ
ΙΔΟΥΣΑΙ ΕΡΑΝΕΡΜΗΣ ΓΑΡ ΝΙΝΕ ΦΗΣΕ ΘΕΑΙΣ ΤΑΘΝΗ ΠΡΟΠΟΛΕΥΕΙΝ

Κούρα καὶ Δάματρι οἶκον καὶ ἀγάλμ' ἀνέθηκεν
Χρυσογόνη[ς] | μήτηρ, Ἰπποκράτους δὲ ἀλοχος
Χρυσίνα, ἐννυχίαν οὖσιν | ἰδοῦσα ἱεράν
Ἑρμῆς γάρ νιν ἔφησε θεαῖς Ταθνή προπολεύειν.

This inscription refers, according to Newton, to the founding of the sanctuary, and apparently it is the oldest of the inscriptions found there. Kaibel's

date, the second or first century, is quite inadmissible. The two goddesses must therefore have been worshipped at that place from the first. As regards

the meaning of this inscription, much depends upon the interpretation of the last line. Hermes, the well-known *ὄνειροπόμος* (Roscher, *Lexicon der Mythologie*, p. 2375) has, during a dream, ordered Chrysina to serve the goddesses as priestess *Ταθνη*. This word causes considerable difficulty, and various explanations have been proposed: Bursian (*Berichte der Sächs. Gesellsch. d. Wissensch.* 1860, p. 205) suggested *δ[α]φ[η]*; C. Keil (*II. Supplementband der Jahrb. für Philol.* p. 622) *τὰ θ[υ]*; Kaibel, *loc. cit.* *σάθ[μ]*: *imperavit deus ut amussi fabrorum instrumento deabus serviret*, which would well apply to the *οἶκος* but not to the *ἀγαλμα*; and lately Drexler, without regard to the metre, has read *τὰ θ[εία]* (Roscher's *Lexicon*, p. 2355). I cannot see my way to accept any of those conjectures. Obviously the last line introduced with *γάρ* must contain the key to the dedication. The most reasonable view seems to be that of Newton, who takes *Ταθνη* to be 'the name of the site on which the *οἶκος* was to be built.' It is well-known that the local names met with in Asia Minor very often have a peculiar and unintelligible character, being, in fact, survivals from the languages of former tribes; see Waddington in *Le Bas*, p. 419 foll., and the two dissertations of Paul Hirsch, *De Phrygiæ oppidorum nominibus*, Königsberg, 1884, and Georg Meyer, *Die Karier*, Königsberg, 1885, and in Bezenberger's *Beiträge*, vol. x, p. 147 foll. With reference to the expressions *οἶκος* and the singular of *ἀγαλμα* we may note that the editors of the *Untersuchungen auf Samothrake*, vol. i, p. 41, have collected passages, where *οἶκος* is used for a chapel: at Samothrake, *loc. cit.* Pl. lxxi, No. 8; at Astypalæa, C. I. Gr. ii, add. p. 1099, No. 2491 c; at Smyrna, C. I. Gr. No. 3163. *Ἀγαλμα* should be understood as a

relief representing both deities; see Fränkel, *De verbis potioribus, quibus opera statuaria Græci notabant*, Dissert. Berlin, 1873, p. 19. Newton supposed the top of the base to have been prepared for the reception of the feet of a statue, but I think the socket suits better the tenon of a large relief.

Line 2. Kaibel has rightly compared the well-known Parian inscription (Roehl, *Inscr. Antiq.* No. 402): *Ἀσφαλίου μήτηρ, Θεροίλω θυγάτηρ*. Still more in keeping with our inscription is that of Nikandra (Roehl, *Inscr. Antiq.* No. 407), who mentions her father, her brother, and her husband. In regard to what has been pointed out before, p. 19, as to women appearing almost exclusively as dedicators here, it is interesting to notice that the worship was instituted by a woman, with some special reference to her daughter. Moreover there are the marble breasts which were discovered in the temenos (see *ante*, p. 19).

Line 3. On visions during dreams and their consequences much has been preserved in Greek literature and inscriptions (see C. F. Hermann, *Gottesdienstliche Alterthümer*, § 37, 19, and § 41; B. Büchschütz, *Traum und Traumdeutung im Alterthum*, Berlin, 1868). Newton cites an inscription from Priene, also of the fourth or third century B. C., in which a certain Philios sees in a dream Demeter, Persephone, and a hero Naulochos in white garments, and is ordered to worship that hero on a particular spot (C. I. Gr. No. 2907; Kaibel, *Epigr.* No. 774; the best copy is that of Waddington-Le Bas, No. 186).

Line 4. Hermes is associated with these goddesses also in No. DCCCXI.

In this inscription Ionic terminations occur intermixed with native Doric. Thus we have *Χρυσογόνης, μήτηρ, Ἑρμῆς, Ταθνη*—but *Κούρα, Δάματρι*. See remarks *ante*, Nos. DCCCXII and DCCCXVII.

DCCCXIV.

On a limestone base, broken on all sides. Height $8\frac{1}{2}$ in.; length 1 ft. 2 in.; width 1 ft. Newton, *Discov.* p. 718, No. 26, pl. lxxxix, see p. 383.

ΛΕΙΑ
ΙΕΡΕΙΑ
ΚΟΥΡΑΙ

. . λεία
ἱέρεια
Κούρα.

This inscription resembles No. DCCCXII, but the name of the priestess is broken away. 'On this base stood a *stelè* [or rather a term] which was found detached in three fragments. The entire height of the base and *stelè* together is 3 ft. 8 in. The *stelè* is surmounted by a head very much worn and defaced, and executed in a coarse conventional style Pl. lviii, fig. 1.' I cannot agree with Newton's sug-

gestion that the head represents Persephone; even though surmounted by a modius it might be meant for the priestess herself. A similar monument, viz. a term with a woman's head inscribed *Ἑρεμένα ἀνέθηκε*, has been found at Tegea, and published by Foucart (*Le Bas*, ii, No. 337 d) with a reference to this Knidian example.

DCCCXV.

On a round cippus of blue marble, discovered near the niche on the left, see *ante*, p. 18. Height 2 ft. 4½ in.; diameter 1 ft. 3 in. At the top is an oblong sinking to receive a statuette. Newton, *Discov.* p. 719, No. 27; compare p. 377.

ΙΣΤΙΣΔΑ
ΝΑΚΑΙΓΑΙΛ

Φιλ[?]ίστις Δα
γυνὰ καὶ παῖδες

Compare *ante*, No. DCCCIII.

[Here end the inscriptions on stone or marble found in the temenos of Demeter.]

DCCCXVI.

On a round cippus, or altar, of marble, with mouldings at the top and below, broken at the back. Height 2 ft. 6½ in.; diameter, as far as it can be ascertained, 1 ft. 10½ in. Found on the site of the temple of 'Apollo Pythios and the Muses.' Newton, *Discov.* p. 765, No. 51, pl. xciii; compare p. 439.

ΔΑΜΙΟΥΡΓΟΣ
ΚΑΦΙΣΟΔΩΡΟΣΕΠΙΚΡΑΤΕΥΣ
ΑΠΟΛΛΩΝΙ ΠΥΘΙΩΙ

Δαμιουργός
Καφισόδωρος Ἐπικράτεις
Ἀπόλλωνι Πυθίῳ.

This is a dedication by a demiurgos to Apollo Pythios. Another dedication, directed to Apollo Karneios, is published by Le Bas, No. 1572. For the demiurgos see *ante*, p. 3. The name Ἐπικράτης occurs in the artist's signature below, No. DCCCXXIII, and on a Knidian amphora handle; see A. Dumont, *Inscriptions Céramiques*, p. 313, No. 89. Newton

rightly observed that the placing of the magistrate's name after the mention of his office in this and the following inscription is unusual. The writing seems to point to the second or first century B. C. During the second century the head of Apollo and his tripod were favourite emblems on the bronze coins of Knidos.

DCCCXVII.

On an altar of dove-coloured marble found in the ruins of the small Doric temple above the smaller harbour, near the Agora. Height 1 ft. ¾ in.; breadth and width 1 ft. 6¾ in.; left corner broken. Mouldings at top and foot, but only on three sides. Newton, *Discov.* p. 755, No. 40, pl. xcii; compare p. 470. See R. Schoell, *Neues Rhein. Museum*, 1887, vol. xlii, p. 478 foll.

ΝΑΤΟΙΣ
ΕΝΤΑ
ΔΑΜΙΟΥΡΓΟΣΑΡ
ΚΡΑΣΖΙΔΡΥΣΑΤΟ
ΒΩΜΟΝ

5

ΔΙΟΣ ΜΕΙΛ
⊕

(on the left side)

νάτοις

εντα

δαμιουργός Ἀρ-
κράς ζ ιδρύσατο
βωμόν

5

(on the front)

Διὸς Μειλ[ιχίου]
⊕

This monument has passed through several vicissitudes. The front, which is clearly indicated by its being opposite to the side without mouldings, contains the oldest of the inscriptions, Διὸς Μειλ[ιχίου], not Με[γίστου] as proposed by Newton. On the widely spread worship of Zeus Meilichios, see Preller, *Griech. Mythologie*⁴, p. 130 foll.

An altar inscribed Διὸς Μεγίστου was found at Mitylene (C. I. Gr. No. 2171 and p. 1026); another with Διὸς Ὑψίστου at Iasos, erroneously explained as marking the boundary of the god's sanctuary (*Bull. de Corr. Hell.* viii, 1884, p. 456). The

letter ⊕ underneath the god's name may be compared with other examples of isolated letters found in similar positions on inscriptions at Epidauros; see *Ἐφημ. Ἀρχαιολ.* 1884, p. 25. I think they have been rightly interpreted as inventory numbers. The altar from Knidos must have been dedicated in a sanctuary of Zeus. Later on the original dedication, which may have been inscribed on a separate base, has been transferred to the left side of the altar. So also at Olympia, instances have been found of inscriptions transferred from one base to another for various reasons; see for example

Loewy, Griech. Bildhauerinschr. Nos. 91, 98; Archæol. Ztg. 1879, pp. 139 and 209. The inscription of the altar then ran thus:

'Αθα]νάτοις
θυ]όεντα
δα]μιουργός
(the name) ιδρύσατο
βωμόν.

In the first two lines we accept Schoell's reading, and at the same time we agree with him that the inverted position of the words indicates that the inscription had been in verse or rhythm of some kind. At Epidauros is a slab inscribed with the hexameter βωμόν Πανθείῳ ἱερεὺς ιδρύσατο Δᾶος. (Εφημ. Ἀρχαιολ. loc. cit. p. 26.)

Later still the dedicator's name at the beginning

of line 4 was erased and another in later characters put in its place; this, as it seems, was rather longer than the former; it begins at the end of the third line and on the original surface of the stone. In the fourth line my reading is quite certain; there are however traces before the K which may as well have belonged to the former as to the later name. This seems to have been Ἀρκᾶς, or something like Ἀρ- [πο]κᾶς, as suggested by Schoell. For the letter Z I am at a loss to find an explanation other than that the man was the seventh of the same name in the genealogical sequence of his family. We should want however a horizontal line above the letter as in the sign ζ in a Mitylenæan inscription, see Boeckh in C. I. Gr. No. 2186.

DCCCXVIII.

'On a white marble pedestal, broken at the top; present height 2 ft. 2½ in.; breadth and width 1 ft. 7 in.; 'found near the Odeum.' Texier, Description de l'Asie Mineure, ii, p. 312, but erroneously attributed to Kos. Waddington-Le Bas, No. 511; Newton, Discov. p. 751, No. 32, pl. xci.

ΣΕΡΜΙΕΥΘΕΙΣ
ΑΓΟΛΛΩΝΙΔΑΣ
ΑΛΕΞΑΝΔΡΕΥΣ
ΧΑΡΙΣΤΕΙΑ

[Σάραπι, ἴσι,
[θεοῖς πᾶσιν]
θ]ερα[π]ευθεῖς
'Απολλωνίδας
'Αλεξανδρεὺς
χαριστεῖα.

Both Texier and Le Bas read the first two lines which are now broken away.

Apollonidas ascribes his safety to the principal gods of his country.

The same short forms of the dative in the names of these deities are to be met with in two inscrip-

tions, *post* No. DCCCCVI, from Halikarnassos, and No. DCCCXVIII; compare ἴσι Ἀνουβι in a Delian dedication (Bull. de Corr. Hell. vi, p. 327, No. 21). The writing seems to point to the second or first century B.C.

DCCCXIX.

On a tablet of dove-coloured marble, 2 ft. 1¾ in. square by 10½ in. thick, which has formed the front of a pedestal. Three sockets are on the top, arranged in a triangle; 'excavated in the Lower Theatre.' Newton, Discov. p. 770, No. 57, pl. xcv; compare p. 448. E. Loewy, Inschriften griechischer Bildhauer, p. 133, No. 160.

ΣΩΣΙΒΙΟΝΔΙΟΣΚΟΥΡΙΔΟΥ
ΑΛΕΞΑΝΔΡΕΑ
ΑΓΑΘΟΒΟΥΛΟΣΝΕΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΥΣ
ΟΕΟΙΣ

5

ΤΙΝΟΔΟΤΟΣΚΑΙΜΕΝΙΠΡΟΣΧΙΟΙΕΠΟΙΗΣΑΝ

Σωσίβιον Διοσκουρίδου
'Αλεξανδρέα
'Αγαθόβουλος Νέωνος
'Αλεξανδρεὺς
θεοῖς.

5

Ζη]νόδοτος καὶ Μένιππος Χίῳ ἐποίησαν.

This inscription has become important through its having enabled Loewy to settle finally the historical sequence of a number of artists, especially Rhodian artists of the Hellenistic period. Sosibios, no doubt, is the well-known minister of Ptolemy III, Philopator (222 to 204 B.C.); see Polybius (v, 25 foll.), Plutarch (Kleomenes, 33), and two proxenia decrees found respectively at Orchomenos and Tanagra (Larfeld,

Sylloge inscript. Bæot. Nos. 14 and 492; compare Foucart in Bull. de Corr. Hell. iv, p. 97 foll.). It has been suggested by Fr. Lenormant, that the initials ΣΩ, occurring on coins of this Egyptian king are to be referred to the minister Sosibios (La Monnaie dans l'Antiquité, iii, p. 90). According to Droysen, Ptolemy recovered Karia from Antigonos Doson about 221 B.C. On the other hand Sosibios, to

whom Polybius gives a very bad character, seems to have been got rid of shortly after Ptolemy's death: and thus the period of this inscription is reduced to the last seventeen years of the third century B. C.

I have failed to find anything about Agathoboulos, who no doubt was one of the followers of the mighty royal tutor, styled *ψευδεπίτροπος* by Polybius (xv, 25), possibly sent by him to Knidos after the recovering of Karia by Egypt.

The artists' signature is separated from the rest of the inscription by a space of about five lines, and is written in smaller characters, as was usual at that period. Menippos is mentioned as a sculptor by Diog. Laertius, vi, 101. He may have been the

brother or the son of Zenodotos. So much may be presumed from their working together (see my *Tituli Statuariorum*, etc., p. 47, and Loewy, p. xv), and from the fact that a 'Zenodotos Menippos' son of Knidos' is quoted as an artist on two other Knidian inscriptions, Nos. DCCCXX and DCCCXXI. The artists in the present inscription, are called Chiotes, but probably the later Zenodotos or his father had become a citizen of Knidos. Similarly Rhodes extended its citizenship to foreign artists, see Loewy, No. 184 foll., 191, just as Athens, in its days of splendour, attracted artists from abroad and rewarded them in like manner.

DCCCXX.

On a slab of white marble, 'found near the Agora, on the shore of the smaller harbour.' Height 3 ft. 4 in.; breadth 1 ft. 6 in.; thickness 1 1/2 in. The inscription occurs on one of the narrow faces, and is a little damaged on the left. Newton, *Discov.* p. 771, No. 79; compare p. 368. Loewy, *Griech. Bildhauerinschr.* p. 133, No. 161; C. Maurer, *De aris Graecorum pluribus deis positis*, Darmstadt, 1885, p. 74.

ΑΓΙΑΣ ΕΣΤΙΕΙΟΥ
ΓΡΑΜΜΑΤΕΥΩΝ
ΒΟΥΛΑΙΑ
ΑΘΑΝΑΙΝΙΚΑΦΟΡΩΙ
5 ΚΑΙ ΕΣΤΙΑΙ ΒΟΥΛΑΙΑ

ΙΗΝΟΔΟΤΟΣ ΜΕΝΙΠΠΟΥ
ΚΝΙΔΙΟΣ ΕΠΟΙΗΣΕ

'Αγίας 'Εστιείου
γραμματέων
βουλᾷ
'Αθάνᾳ Νικαφόρῳ
5 καὶ 'Εστία Βουλαία.

Zenodotos Menίppou
Κνίδιος ἐποίησε.

The inscription is a dedication of some work of art to Athenè Nikephoros and Hestia Boulaia by Hagias, or Agias, son of Hestieios, when he was secretary of the Boule. From what has been remarked on the preceding inscription it will follow that the present one belongs to the first half of the second century B. C., this Zenodotos being a nephew or a grandson of the former.

The name Agias is found on several Knidian diota-handles, see Dumont, *Inscriptions Céramiques*, p. 327 foll., Nos. 1-13. But the usual form of the father's name is Hestiaios; compare, for instance, C. I. Gr. Nos. 2085 *h*, 2214, l. 7, 6857, l. 34; Le Bas, No. 323.

Line 3. We should expect the article before βουλᾷ, the more so as the participle γραμματέων, instead of γραμματεὺς, seems to imply a temporary tenure of office rather than a profession.

Lines 4, 5. For Hestia Boulaia, see C. Fr. Hermann, *Gottesdienstliche Alterthümer*, § 15, 7 and A. Preuner (Roscher, *Mythol. Lexicon*, p. 2636 foll.). Newton has remarked that at Athens her altar was erected in the Bouleuterion, see Xenophon, *Hellenica*, ii, 3, 51; vita X. Orr. *Isocr.* p. 836 E; Diodorus, xiv, 4; compare Andocides, *de mysteriis*, p. 22, *de re dit.* p. 82; Aeschines, *de falsa leg.* p. 227, where Demosthenes is said to have sworn by Hestia

Boulaia, which is erroneously explained by the schol. as Διὸς βωμὸς ἐν τῇ βουλῇ; and a similar oath is mentioned by Dicæarchus (fragm. No. 69, ed. C. Müller) μαρτύρομαι τὴν 'Εστίαν τὴν βουλαίαν; see Harpocration, s. v.: οἶον τὴν ἐν τῇ βουλῇ ἰδρυμένον.

On the other hand A. de Molins, in his dissertation de ara apud Græcos (Berlin, 1884, p. 18), has rightly concluded from the Adramyttian inscription (C. I. Gr. No. 2349 *h*¹³ add.) that that altar was not necessarily in the Bouleuterion, but might equally be identified with the indispensable altar of the goddess in the Prytaneion. It may be also that in such a case the Prytaneion was the meeting-place of the Boule. At any rate it seems probable that this dedication was originally set up, as Newton suggested, in the building where the senate at Knidos met. At Athens Zeus and Athenè, both qualified as Boulaioi, were worshipped in the Bouleuterion, see Antiphon, *de choreut.* p. 45. At Ephesos Hestia Boulaia is invoked together with Artemis Ephesia, see Le Bas, No. 171 *a* (more complete than C. I. Gr. No. 2986, not 2886, as given in Le Bas); and at Mylasa, Hestia and Hekate are θεοὶ σύνναοι, see Le Bas, No. 371.

As regards the association of Hestia with Athenè Nikephoros, Newton has collected some evidence from Roman Imperial coins of Sabina and Faustina

the Elder. There 'Vesta is represented either seated or standing and holding a Palladium in her right hand. . . . Spanheim in his treatise de Vesta et Prytanibus in Seguin's *Selecta Numismata* (Paris, 1684, p. 361), describes a large brass coin of Faustina the Elder on which Vesta stands by an altar holding a Palladium in her left hand: beyond the altar is a Victory on a column. Such a combination corre-

sponds with the Cnidian dedication more closely than any of the other Roman coins here quoted.'

Considering the narrowness of the slab I do not think it probable that the work executed by Zenodotos was a group of the two goddesses as was supposed by Newton. Moreover statues of Hestia are very rarely met with in antiquity; see Preuner, *loc. cit.* p. 2646 foll.

DCCCXXI.

On a plain block of blue marble found in the supposed Gymnasium. Height 2 ft. 4½ in.; breadth below 1 ft. 6½ in.; at the top 1 ft. 5 in.; width 12⅔ in. The dimensions given in the 'Discoveries' are those of the other Zenodotos block, No. DCCCXX. This block had been erected on a larger one 1 ft. 1⅓ in. by 2 ft. 3 in. by 1 ft. 8½ in. On the top is a joint, perhaps for a bronze statue. Newton, *Discov.* p. 745, No. 28, pl. xc; compare p. 461; Loewy, *Griech. Bildhauerinschr.* p. 134, No. 162.

ΔΑΜΑΤΡΙΑ ΕΙΡΗΝΑΙΟΥ
ΤΟΝΤΑΣΘΥΓΑΤΡΟΣΥΟΝ
ΔΙΩΝΑ ΞΕΝΟΦΩΝΟΣ
ΑΡΤΑΜΙΤΙΑΚΥΝΘΟΤΡΟΦΩ
5 ΕΠΙΦΑΝΕΙ

ΙΗΝΟΔΟΤΟΣ ΜΕΝΙΠΠΟΥ
ΚΝΙΔΙΟΣ ΕΠΟΙΗΣΕ

Δαματρία Ειρηναίου
τὸν τῆς θυγατρὸς υἱὸν
Δίωνα Ξενοφώνος
'Αρτάμιτι 'Ιακυνθοτρόφῳ
5 'Επιφανεῖ.

Ζηνόδοτος Μενίππου
Κνίδιος ἐποίησε.

This inscription, referring to another work of Zenodotos, the sculptor, (see DCCCXX) contains the names of four generations, viz.:

Εἰρηναῖος
|
Δαματρία
|
A daughter married to Ξενοφῶν
|
Δίων

It is probable, therefore, that Dion was still a child when dedicated by his grandmother; and this circumstance would be in keeping with the character of the goddess to whom his statue was offered, see *ante*, p. 4, No. DCCLXXXVII which was found on the same

site; 'it is probable therefore that the temple of this goddess was in this neighbourhood.'

Line 2. The form υἱός can be traced from the second century B. C. to the epoch of the Roman Emperors.

Line 3. The name Δίων is not unfrequent on Knidian diota-handles, see A. Dumont, *Inscriptions Céram.* p. 184, No. 258 foll. in *Archives des Missions scientifiques et litt.* vol. vi. 1871.

Ξενοφῶντος may be regarded as a lapidary's blunder for Ξενοφώντος rather than as formed by false analogy, on a model like the name Ποσειδῶν.

Lines 4, 5. The epithets of Artemis are connected by καί in No. DCCLXXXVII; where also the first one is written 'Ιακυνθοτρόφος. For the interchange of ι and υ see Newton, *Discov.* p. 746, note.

DCCCXXII.

On two consecutive slabs of blue marble, found near the Lower Theatre, each 2 ft. 1½ in. high; 1 ft. 1 in. deep; length of the first 3 ft. 2⅔ in.; of the second 3 ft. ¼ in. On the top of each there are three quadrangular sockets. After the discovery the backs were sawn off for easier transport. Newton, *Discov.* p. 752, No. 34, pl. xci; compare p. 447; Loewy, *Griech. Bildhauerinschr.* p. 136 foll., No. 166; compare G. Hirschfeld, *Ztschr. für Oesterr. Gymnas.* 1882, p. 168.

ΣΤΡΑ
ΕΡΜΟΣ ΓΥ
ΠΟΛΛΟΔΩΡΟΣ ΕΡΜΟΦΑΝΤΟΥ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΘΕΟΙΣ
ΙΜΟΧΑΡΙΣ ΕΛΕΥΘΕΡΝΑΙΟΣ ΕΠΟΙΗΣΕΝ

JE
ΕΡΜΟΙ
ΘΕΥΔΩΡΟΣ Π

Στρα Ἑρμοφάντου Ἀπολλόδορος Ἑρμοφάντου τὸν πατέρα καὶ τοὺς ἀδελφοὺς θεοῖς. Τιμόχαρις Ἐλευθερναῖος ἐποίησεν.	Θεόδωρος ? Ἑρμοφάντου Θεόδωρος Π
--	--

These are the remains of a very considerable pedestal which originally consisted of at least four blocks, the ends of the preserved blocks being worked as joints; hence the mistake of Newton in supposing these slabs to have been 'wall-stones from some public edifice anterior in date to the theatre.' The pedestal recalls the large family pedestal on the Athenian Acropolis with the signatures of the artists Leochares and Sthenis (Loewy, No. 83). Here Apollodoros has dedicated to his father and brothers at least three statues. The front of the first block is much worn off on the left. Newton read at the beginning of the last two lines . . . *ωρος* and . . . *μος* respectively, but the reading proposed above (Ztschr. f. Oesterr. Gymnas. *loc. cit.*), is quite certain and has been confirmed by Loewy from a paper impression.

Timocharis, from Eleuthernæ in Crete, is a well-known artist; no less than seven signatures of his

have come down to us in such widely distant places as Sidon, Astypalæa, Karpathos, Rhodes, Lindos (see Loewy, Nos. 167-173). His son Pythokritos mentioned by Pliny (Nat. Histor. 34, § 91) obtained the Rhodian citizenship (compare Loewy, Nos. 174-176). I have fixed the time of Timocharis (*loc. cit.*) to about 200 B. C., and Loewy agrees with me, assigning to the Knidian inscription from its writing an intermediate position between the two inscriptions of Zenodotos Nos. DCCCXIX and DCCCXX.

It is to be regretted that the other artist's inscription has not been better preserved; his patronymic or ethnic certainly began with a Π; at Hermione, Fourmont copied an honorary inscription with the artist's name Θεόδωρος Πόρου Ἀργεῖος (Loewy, p. 188, No. 263). Part of it has been recovered by Foucart (see Le Bas, ii, p. 76); but the writing seems rather later than that of our Knidian inscription.

DCCCXXIII.

On a small and rather rough slab of white marble, found on the site of the Temple of the Muses, where it had been built into a Byzantine wall. Height $5\frac{1}{2}$ in.; length 1 ft. $\frac{1}{2}$ in.; thickness $4\frac{1}{2}$ in.; but perhaps broken at the back. Newton, Discov. p. 757, No. 43, pl. xcii; compare p. 428; Loewy, Griech. Bildhauerinschr. p. 216, No. 301.

ΓΛΥΚΙΝΝΑΝΟΠΑΘΗΡΙΠΠΟΚΡΙΤΟΣ
 ΠΟΛΥΣΤΡΑΤΟΥΚΑΙΑΜΑΘΗΡΦΙΛΙΤΙΟΝ
 ΒΟΥΛΑΚΡΑΤΕΥΣΚΑΙΤΟΙΑΔΕΛΦΟΙ
 ΒΟΥΛΑΚΡΑΤΗΣΚΑΙΠΟΛΥΣΤΡΑΤΟΣ
 ΜΟΥΣΑΙΣ

5

ΕΠΙΚΡΑΤΗΣΑΠΟΛΛΩΝΟΥΕΠΟΙΗΣΕ

Γλύκινναν ὁ πατήρ Ἰππόκριτος
 Πολυστράτου καὶ ἡ μήτηρ Φιλίτιον
 Βουλακράτους καὶ τοὶ ἀδελφοὶ
 Βουλακράτης καὶ Πολύστρατος
 Μούσαις.

5

Ἐπικράτης Ἀπολλων(ί)ου ἐποίησε.

This is a dedication to the Muses of a statue of Glykinna by her father Hippokritos, her mother Philition and her brothers Boulakrates and Polystratos, who, as frequently happened, bear the names of their grandfathers; one of the methods by which the Greeks compensated for the want of family names.

Line 1. On the frequency of female names in -inna in Karia and the neighbourhood, see *ante*, No. DCCCIII. Γλύκιννα is found at Lagina (Newton, Discov. p. 792, No. 97), and a member of the same family with the like name at Stratonikeia (see Le Bas, iii, No. 526). Others are mentioned in inscriptions from Smyrna (Le Bas, iii, No. 16; Μουσείον τῆς εὐαγγελ. σχολῆς, 1878, p. 36), between Thyateira and Pergamon (Le Bas, iii, No. 1656), and in the island of Kos (Ross, Inscr. ined. iii, No. 178 f).

Line 5. For dedications to Muses, see F. Ziemann, *de anathematis Græcis*, Kœnigsberg, 1885, p. 42 foll. No reason is given why Glykinna's statue was offered to those deities but possibly her relations were guided solely by her being gifted with musical talents. At any rate, considering the dimensions of the base, the work must have been exceedingly small. The lower part of a draped female figure—about 2 ft. when entire—which Loewy seems inclined to connect with this base cannot have belonged to it.

Line 6. The artist's name Epikrates does not occur elsewhere; Ἀπολλώνου is, I think, a blunder of the lapidary.

The writing points to the second or first century B. C.

DCCCXXIV.

On a fragment of an oblong base, depth $2\frac{1}{2}$ in.; original length, probably about 1 ft. 6 in. by 10 in. Found on the site of the Temple of the Muses. Newton, Discov. p. 752, No. 33, pl. xci.

ΙΕΡΘΕΙΔΑΜΟ
ΕΥΧΑΝ

ὑπ]έρ Θε[υ]δάμο[υ
εὐχάν.

DCCCXXV.

On a base of blue limestone, not marble, found in the Lower Theatre. Height 1 ft. $7\frac{3}{4}$ in.; length 3 ft. $2\frac{1}{2}$ in.; original thickness 2 ft., but now reduced to 6 inches, the back having been sawn off for convenience of transport. On the top are two holes to receive the feet of a statue. Newton, Discov. p. 752, No. 35, pl. xci; compare p. 447.

ΕΠΙΚΡΑΤΗΦΙΛΩΝΟΣ
ΤΟΙΠΑΙΔΕΣΑΝΤΙΚΡΑΤΗΣ
ΦΙΛΟΚΡΑΤΗΣΑΣΚΛΑΠΙΩ

Ἐπικράτη Φίλωνος
τοὶ παῖδες Ἀντικράτης
Φιλοκράτης Ἀσκληπιῶ.

The letters of this inscription are beautifully cut, but it need not on that account go farther back than the third century B.C. The forms of the letters resemble the Sosibios inscription above, No. DCCCXIX. On the other hand *asyndeta* of names as here in lines 2, 3, at least in artists' signatures, seem restricted to the fourth century B.C.; compare my remarks in Götting. gel. Anzeigen, 1885, p. 786 foll. Observe the manner in which the sons of Epikrates retain the names of their grandfather and their father respectively (compare No. DCCCXIII, and below, No. DCCCXLII).

The statue of Epikrates had of course been placed in a sanctuary of Asklepios. 'It is well-known, that Knidos was the seat of a school of medicine, rather popular than scientific, which based its dogmas on the records of diseases inscribed on tablets dedicated in

the temple of the god,' etc. (Newton, Discov. p. 753; compare Sprengel, Versuch einer pragmat. Geschichte der Arzneikunde, p. 343 foll.; C. Fr. Hermann, Privatalterthümer, § 38). This, however, is by no means prejudicial to the school of Knidos, since the same practice existed in the most celebrated seats of Asklepiadæ, as Strabo, p. 373 C, expressly states with reference to Epidauros, Kos, and Trikke. At Epidauros parts of those famous stelæ recording mythical diseases and cures (Pausan. ii, 27, § 3), have been discovered, see Ἐφημ. Ἀρχαιολ. 1883, p. 198 foll.; for others recording real facts see Ἐφημ. loc. cit. p. 277 foll. There have been found also inscriptions of statues of private persons dedicated by their relations, analogous to the Knidian inscription, see Ἐφημ. iii, 1885, p. 190, Nos. 88-91 = Loewy, No. 267; compare Ἐφημ. i, p. 28, No. 7.

DCCCXXVI.

On a fragment of cornice of blue marble, broken at both ends; on the right, part of the corner is preserved; found in the supposed Gymnasium. Height $8\frac{1}{2}$ in.; present length 2 ft. $10\frac{3}{4}$ in.; width 2 ft. $3\frac{3}{4}$ in. Newton, Discov. p. 749, No. 30, pl. xc; compare p. 461.

ΙΩΝΑΟΠΑΤΗΡΕΥΚΡΑΤΗΣ
ΤΙΩΝΟΣ ΚΑΙΑΜΑΤΗΡΧΡΥΣΩ
ΠΕΙΣΙΝΟΥ

.. τ]ίωνα ὁ πατήρ Εὐκράτης
.. τίωνος καὶ ἡ μήτηρ Χρυσῶ
Πεισίνου.

Newton reads the name at the beginning of the first two lines Aëtion; but a longer name is required, if we suppose the last name to have been put symmetrically in the middle of the third line. In that case the original length of the cornice would have been about $4\frac{1}{2}$ feet. At the end of the last name is a *hasta*, rather longer than an Iota would be. Newton read Πεισινού, and suggested that, like λόγιος, this word might be an epithet of Hermes, as the god of eloquence. But what is wanted is rather the name of the father of Chryso. Πεισίνους occurs

as a Knidian proper name on an amphora handle (A. Dumont, Inscript. Céramiques, p. 221, No. 468). The last stroke must then be explained as a kind of punctuation. The feminine Πεισινώη is quoted as a name by Pape-Benseler, s. v.

The form and the size of the marble might be accounted for by the fact of the statue having been placed on a sepulchral monument: but this hardly suits the place where it was found, nor can other possibilities be excluded.

DCCCXXVII.

On a block of blue marble, found on the shore of the smaller harbour, near the Agora. Height 2 ft. 10 in.; breadth 1 ft. 6 in.; thickness 1 ft. 4 in. The block was subsequently employed as the voussoir of an arch, and the beginnings of the inscription on the left have been chipped off. I cannot agree with Newton that the block had originally formed part of the arch and was 'subsequently used in some other building, when the inscription was added.' Newton, *Discov.* p. 754, No. 38, pl. xcii.

ΦΡΑΝΩΡΘΕΡΣΙΜΑΧΟΥ.
 ΟΘΕΣΙΑ. ΙΔΕΕΥΦΡΑΝΟΡΟΣ
 ΤΟΝΠΑΤΕΡΑΕΥΦΡΑΝΟΡΑ
 ΝΟΡΟΣΤΟΥΕΥΦΡΑΝΟΡΟΣ
 ΕΞΕΙΤΕΥΣΑΝΤΑΤΑΣ
 ΣΤΡΑΠΕΣΙΑΣΚΑΙΤΙΜΑΘΕΝ
 ΤΟΤΟΥΔΑΜΟΥΘΕΟΙΣ

Εὐφράνωρ Θερσιμάχου
 καθ' υἱοθεσίαν δὲ Εὐφράνορος
 τὸν πατέρα Εὐφράνορα
 Εὐφρά]νορος τοῦ Εὐφράνορος
 5 ἡμέρας] ἐξ σιτεύσαντα τὰς
 κοινὰς τραπέζας καὶ τιμαθέν-
 τα ὑπὸ τοῦ δάμου θεοῖς.

Euphranor, the adopted son apparently of a near relative of his own, perhaps his uncle, dedicates to the gods the statue of his adoptive father, styled simply *πατήρ*. Another Euphranor is mentioned below, No. DCCCLXIII.

For lines 5 and 6 I have accepted Newton's restorations, although unable to quote an expression analogous to *σιτεύσαντα τὰς κοινὰς τραπέζας*. The meaning, however, is quite obvious, and the fact hinted at is confirmed by other inscriptions: at Miletos it is said of a woman, *ἐστιάσασα πάντας τοὺς*

πολείτας ἐπὶ ἡμέρας 17, see Le Bas, iii, No. 227 (better than C. I. Gr. ii, p. 1120, No. 2883); and in Amorgos at the Itonian festivals a certain Kleophantos is said *ἐστιάσας λαμπρῶς καὶ φιλοτίμως ἡμέρας ἐξ*, as in our inscription (*Bull. de Corr. Hell.* viii, 1884, p. 450 foll.). Such entertainments are frequently mentioned in inscriptions.

The proper sense of *σιτεύειν* is 'to fatten'; compare Herodotus, vii, 119; Plutarch, *Sympos.* p. 661 B; it is expressly mentioned by Moeris, p. 208, 21, as the non-Attic equivalent of *πιαίνειν*.

DCCCXXVIII.

On a block of bluish marble, excavated in the Lower Theatre. Height 2 ft. 3 in.; breadth 2 ft. 7 in.; width 2 ft. 3½ in. Right side unpolished. On the top are three sinkings 2¼ in. to 2½ in. deep, which, apparently, had been prepared for a statue of about life-size, resting on its right leg. But I cannot explain the third sinking. 'The latter part of each line has been cut away, the pedestal having been used as a building-stone.' Newton, *Discov.* p. 770, No. 58, pl. xcvi; compare p. 447 foll.; Kaibel, *Epigrammata*, p. 74, No. 203; Loewy, *Griech. Bildhauerinschr.* p. 132, No. 159.

ΗΒΑΣΔΗΚΕΙΝΑΣ
 ΜΝΑΜΑΓΑΤΡΟΣ
 ΤΟΙΟΣΚΑΛΛΙΚΡΑΤΕ
 ΟΥΝΕΣΑΝΑΣΚΙΕΡ

"Ηβας δὴ κείνας [οἷας τύπον ἔστιν ἰδέσθαι
 μνᾶμα πατρὸς [χεῖρες καλὸν ἔθεντο τόδε
 τοῖος Καλλίκρατέ]ς ποτ' ἔαν, φίλε, κηρὶ δαμασθεῖς
 θῦνες ἀνὰ σκιερ[οὺς Περσεφόνης θαλάμους.

5 ΥΙΟΣΑΠΟΛΛΩΝΙΟ

5 υἱὸς Ἀπολλωνίου

The restorations of lines 1-3 are given from Kaibel, line 4 from Newton. They seem to convey the general sense; but originally I think the father's name must also have been given. According to the discoverer and first editor (p. 448) this inscription as well as the preceding Nos. DCCCXIX, DCCCXXII, DCCCXXV, 'originally belonged to a temple or some other public edifice which must have fallen into decay at the time the Roman theatre was built. . . . As one of these inscriptions (No. DCCCXXV) is a dedication to Æsculapius, it is possible that all these marbles may have been taken from a temple dedicated to that deity.' But the contents of this epigram do not favour such a presumption, being suggestive rather of a sepulchral inscription, for which purpose the artist's signature, easily recognised as such from its place in the last line and its size, would be quite suitable. For other artists' signatures on sepulchral monuments, see Loewy, Nos. 4, 7-13. It is true

that these instances all belong to a more ancient period, and that an artist's name inscribed on a tombstone of the epoch of our inscription, viz. about the third century B. C., would be an exception. The last line having been an hexameter may be compared with another metrical inscription from Ephesos giving the artist's name thus:

υἱὸς Πατροκλέους Δαίδαλος εἰργάσατο

see Loewy, No. 88.

According to my theory (*Tituli Statuariorum*) that when an artist mentions the name of his father in an inscription he thereby indicates that his father also was an artist, Apollonios must have been a sculptor. For sculptors of this name see Overbeck, *Schriftquellen*; Loewy, *Griech. Bildhauerinschr. Index s.v.* Probably this Apollonios was a native of the eastern part of the Greek world, and at the same time a sculptor whose name deserved to be com-

memorated as it has been by his son. Hence it appears not impossible that the Apollonios of our inscription was no other than the great sculptor of that name from the neighbouring town of Tralles, who with Tauriskos sculptured the famous group

known as the Farnese bull (Pliny, II. N. xxxvi. 33). He lived as far as I can judge in the third century B. C. (compare Friederichs-Wolters, *Die Gipsabgüsse antiker Bildwerke zu Berlin*, p. 517; A. S. Murray, *History of Greek Sculpture*, ii, p. 360).

DCCCXXIX.

On a slab of white marble found in the Eastern Necropolis. Height 2 ft. 1 in.; breadth 2 ft. 1½ in.; width 4½ in. a. Newton, *Discov.* p. 768, No. 53, pl. xciv; b, *ibid.* No. 54; compare p. 475 foll., and Kaibel, *Epigr.* p. 74, No. 204.

✓ *insignia*

a.

ΜΕΛΙΤΩΝΟΣ ΟΥΔΕΞΙΚΡΑ
ΤΕΥΣΑΝΤΙΟΧΕΩΣ ΜΕΤΟΙΚΟΥ

b.

ΛΑΙΝΑΣΟΙΤΥΜΒΩΝ ΔΩΜΗΜΑΤΑΘΕΙΟΣΕΤΕΥΞΑ
ΑΤΘΙΣΟΔΙΣΤΗΣΣΗΣΗΛΙΚΗΣΠΡΟΓΕΡΩΝ
ΕΥΞΑΜΕΝΟΣΧΕΙΡΩΝΑΠΟΣΩΝΚΟΝΙΝΑΚΡΙΤΕΔΑΙΜΟΝ
ΑΜΦΟΤΕΡΟΙΣΗΜΙΝΕΣΒΕΣΑΣΗΕΛΙΟΝ
5 ΑΤΘΙΣΕΜΟΙΖΗΣΑΣΑΚΑΙΕΙΣΕΜΕΠΝΕΥΜΑΛΙΠΟΥΣΑ
ΩΣΠΑΡΟΣΕΥΦΡΟΣΥΝΗΣΝΥΝΔΑΚΡΥΩΝΤΠΡΟΦΑΣΙ
ΑΓΝΑΠΟΥΛΥΓΟΗΤΕΤΙΤΕΝΘΙΜΟΝΥΠΝΟΝΙΑΥΕΙΣ
ΑΝΔΡΟΣΑΠΟΣΤΕΡΝΩΝΟΥΠΟΤΕΘΕΙΣΑΚΑΡΑ
ΘΕΙΟΝΕΡΗΜΩΣΑΣΑΤΟΝΟΥΚΕΤΙΣΟΙΓΑΡΕΣΑΔΑΝ
10 ΗΛΘΟΝΟΜΟΥΖΩΑΣΕΛΠΙΔΕΣΑΜΕΤΕΡΑΣ
ΟΥΚΕΤΙΟΝΛΗΘΗΣΑΙΔΩΝΙΔΟΣΕΣΧΑΤΟΝΥΔΩΡ
ΩΣΣΕΠΑΡΗΓΟΡΙΗΝΚΛΑ ΝΦΘΙΜΕΝΟΙΣΙΝΕΧΩ
ΘΕΙΕΠΛΕΟΝΔΥΣΤΗΝΕΓΑΜΩΝΟΤΙΤΩΝΛΑΜΙΑΝ
ΤΩΝ ΝΟΣΦΙΣΘΕΙΣΚΛΑΙΕΙΣΧΗΡΟΣΥΝΗΝΘΑΛΑΜΩΝ
15 ΤΟΥΤΟΣΑΟΦΡΟΣΥΝΑΣΓΕΡΑΣΑΤΘΙΔΙΤΑΠΟΛΥΚΛΑΥΤΩ
ΟΥΚΙΣΟΝΟΥΔΕΑΡΕΤΑΣΑΞΙΟΝΑΛΛΕΘΕΜΑΝ
ΜΝΑΜΑΝΕΙΣΑΙΩΝΑΦΕΡΩΝΥΜΟΝΑΥΤΟΣΑΝΑΓΚΑ
ΘΕΙΟΣΝΗΠΙΑΧΩΠΝΕΥΜΑΧΑΡΙΖΟΜΕΝΟΣ
ΟΙΣΩΓΑΡΚΑΙΤΟΥΤΟΧΑΡΙΝΣΕΟΚΑΙΤΟΝΑΠΗΝΗ
20 ΟΜΜΑΣΙΤΟΙΣΣΤΥΓΝΟΙΣΟΥΟΜΑΙΗΕΛΙΟΝ

α.

Μελίτωνος [τ]οῦ Δεξιγρά-
τεως Ἀντιοχέως μετοίκου.

b.

Λαῖνά σοι τύμβω[ν] δωμήματα Θεῖος ἔτευξα.
'Ατθίς, ὁ δὲ τῆς σῆς ἡλικίης προγέρων
εὐξάμενος χειρῶν ἀπὸ σῶν κόνιν· ἀκρίτε δαῖμον
ἀμφοτέροις ἡμῖν ἔσβεσας ἥελιον!

5 'Ατθίς, ἐμοὶ ζήσασα καὶ εἰς ἐμὲ πνεῦμα λιποῦσα
ὥς πάρος εὐφροσύνης νῦν δακρύων πρόφασι
ἀγνὰ, πολυγόητε, τί πένθιμον ὕπνον ἰαύεις
ἀνδρὸς ἀπὸ στέρνων οὐποτε θεῖσα κάρα,
Θεῖον ἐρημώσασα τὸν οὐκέτι; σοὶ γὰρ ἐς Ἀδαν
10 ἦλθον ὁμοῦ ζῶας ἐλπίδες ἀμετέρας.

Οὐκ ἔπιον λήθης Ἀιδωνίδος ἔσχατον ὕδωρ
ὥς σε παρηγορίην κὰν φθιμένοισιν ἔχω
Θεῖε, πλέον δύστηνε, γάμων ὅτι τῶν ἀμιάτων
νοσφισθεῖς κλαίεις χηροσύνην θαλάμων.

- 15 Τοῦτο σαοφροσύνας γέρας Ἀτθίδι τῇ πολυκλαύτῳ
οὐκ ἴσον οὐδὲ ἀρετᾶς ἄξιον, ἀλλ' ἐθέμαν,
μνάμαν εἰς αἰῶνα φερώνυμον αὐτὸς ἀνάγκη
Θεῖος νηπιᾶχῳ πνεῦμα χαριζόμενος.
οἶσω γὰρ καὶ τοῦτο χάριν σέο καὶ τὸν ἀπηνή
20 ὄμμασι τοῖς στυγνοῖς ὄψομαι ἡέλιον.

a. Inscribed on the edge of the slab, appears to have been written at an earlier date. 'The slab has probably been used in two successive tombs, as often happened in ancient cemeteries.' Afterwards the stone may have been built into a wall, hence the hole on the edge for receiving a dowel, which destroyed the tenth letter of the first line, and hence also the mortar still remaining on that part.

b. The epigram may belong to the first century B.C. It contains a dialogue between a husband, Θεῖος—a unique name—and his deceased wife Atthis, and is remarkable, as pointed out by Kaibel, for its composition, two distichs in the Ionic dialect alternating with three in the Doric; εὐφροσύνης (line 6) and ἡέλιον (line 20) must be regarded as blunders of the

lapidary. For other metrical peculiarities here and in the poets of the same period see Kaibel, *loc. cit.*

Line 2. Kaibel reads προ[τ]ερῶν: 'verbo προτερεῖν neminem novi qui hoc significato usus sit praefer Dionysium Halicarnassensem Cnidiorum finitimum.'

Line 3. Compare ἀκριτον αἶ[σαν] in an epitaph from Korkyra, Mittheil. des Athen. Instituts, ii, 1877, p. 291.

Line 5. Newton's facsimile gives ζήζαζα, 'ut saepe illic terrarum' according to Kaibel. The stone however gives the usual form.

Line 18. The first editor refers νηπιᾶχῳ to a child left by the mother; more appropriately Kaibel connects it with ἀνάγκη: 'gravius non vidi fato unquam opprobrium factum.'

DCCCXXX.

On a sepulchral cippus of white marble, left side only preserved; on the right a fragment to line 8, broken on all sides; found at the western extremity of the street of tombs, in the Necropolis, east of Knidos. Newton, *Discov.* p. 757, No. 42, pl. xcii; Kaibel, *Epigr.* p. 110, No. 287.

ΛΕΙΜΑΙΤΙ Τ
ΦΙΛΟΥΜΕΙ Λ
ΠΑΙΣ Ξ
ΠΡΕΙΜΕΡΩΣ Λ ΣΑΣ
5 ΕΤΕΩΝΔΕΚ ΔΑΣ
ΥΦΡΑΣΙΗΧΑΡ ΊΝΤΕΓΕΛΩ
ΤΙΤΕΠΑΝΤΑΒ ΨΑΣ
ΚΑΙΔΙΑΤΟΥΤΟΦ'ΑΙΟΙΣΠΑ
ΣΙΠΟΘΕ'ΝΟΣΕ
10 ΑΛΛΑΜΕΜΟΙΡΑΦ
ΝΟΣΦΙΣΕΝΩΓΕΝΛ
ΕΙΣΑΡΙΘΜΟΝΖΩΗΣ
ΜΙΤΟΙΣΙ, ΡΟΝΟΝ

- κείμει το[ῖς γενέ]τ[αῖσι] | φιλούμε[νος ὡ]κ[υ]μορος | παῖς
5 Πρειμέρως, δ[ι]σ[σ]ὰς | [οὐκ] ἐτέων δεκ[ά]δας
ἐ]υφρασίῃ χάρ[ι]σιν τε γέλω[τι] τε πάντα β[ι]ώσας
καὶ διὰ τοῦτο φίλοις πᾶσι ποθεινὸς ἐ[φ]υν
10 ἀλλά με Μοῖρα [.] ἐ]νόσφισεν ὡ γενε . . .
εἰσάριθμον ζωῆς [νῆσε] | μίτοισι χρόνον

This epitaph of one Primeros, who had died before his twentieth year, may be referred to the first or second century A.D. The first two distichs are simple and intelligible. Kaibel's readings [ζή]σας (line 4) and τακ[ερ]ώσας (line 7) are contradicted by

the stone. But I cannot make out the meaning of the last distich, being unable to accept either the restoration of the first editor—φ[ίλων ἀπε]νόσφισεν ᾧ γενε[τῆς ἐκ] εἰς ἀριθμὸν κ.τ.λ.—or that of Kaibel: μ[ε]ρ' ἀφ' ὁμαίμου ἐ]νόσφισεν ᾧ γενε[τειρα] εἰσάριθμον κ.τ.λ.

The parents and friends having just been mentioned, the last two verses, introduced with *ἀλλὰ*, ought to refer to them or at least to some of those mentioned before; but it would sound strange to hear that 'Fate had carried off the deceased from a brother.'

Newton compares names like *Ἑρμέως, Φιλέως*

with *Πρεϊμέως*; and refers to Welcker's *Sylloge*, p. xxvi, for similar false quantities in metrical inscriptions.

Line 3. *πάντα* must be used here adverbially, as is often the case in the poets. . . *βιώσας* would thus govern *δεκάδας* (Newton).

DCCOXXXI a.

On a small cista of blue marble, found in the 'Tripod tomb' in the Eastern Necropolis; height 1 ft. 1 in.; length 2 ft.; width 1 ft. 5½ in.

The inscription is placed on one of the narrow sides near the upper edge. Newton, *Discov.* p. 769, No. 55, pl. xciv; compare *ibid.* p. 478.

HPA

Ἡρα.

The writing is rather careless. Newton calls this, as well as the following cista, sepulchral; but this description does not seem to be compatible with the inscriptions, which are both apparently names of deities. I am unable, however, to offer any satis-

factory explanation. But it may be doubted whether 'the basements' within a peribolos, where these small thecæ were discovered, necessarily belong to a tomb; on this subject see Texier, *Description de l'Asie Mineure*, vol. iii, pl. 161-163; *Discov.* pl. lxxiii.

DCCCXXXI b.

On a fragment of a cista, similar to the preceding, found at the same place; present length 1 ft. 7½ in.; height 9½ in. Newton, *Discov.* p. 769, No. 56, pl. xciv; compare *ibid.* p. 478.

ΚΟΥΡΟΤΡΟΦΟΥ

Κουροτρόφου.

The writing is better than in No. DCCCXXXI a. The epithet is referred by Newton to one of the Chthonian deities, in accordance with his interpretation of these inscriptions as sepulchral.

DCCCXXXI c.

On a fragment of white marble, 7 in. by 5¾ in. by 1½ in.

Δ Η Λ Ι /
Η Σ Δ Ι
ἡ ρ

Δηλια
ἡσδε
φρ

The letters are carefully cut. It is uncertain whether we should refer this fragment to a tombstone, compare Stephanus Byzant., s. v. Delia, who

mentions a Karian town of that name the position of which is as yet unknown.

DCCCXXXII.

On a fragment of white marble, 9 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in. by 2 $\frac{1}{4}$ in.

ΠΥΡΙΝΔΟΥ
ΛΤΟ

Πυρίνδου
α]ύτο

Pyrindos must be the name of the Karian town mentioned in Steph. Byzant. *s. v.*; it does not occur elsewhere, and its position is unknown.

TOMBSTONES.

The following inscriptions were for the most part found in the Eastern Necropolis at a distance of about half an hour from Knidos. On this site the foundations of an early Christian church were discovered, the pavement of which was in great measure composed of sepulchral slabs, evidently taken from the numerous plundered tombs in the midst of which the church is situated (Discov. p. 474). Newton was probably right in suggesting that most of the inscriptions belong to the second and third centuries A. D. The following are not published by him; No. DCCCLII is given by Le Bas.

I have classed the Knidian epitaphs into two groups beginning with those which contain the preamble *ὁ δᾶμος*. (Three similar examples are given in Le Bas, Nos. 1575–1577.) With regard to this group, and the force of the epithet *ἥρωος*, it may be well to offer some introductory remarks, as no satisfactory explanation has yet been proposed.

The words *ὁ δᾶμος*, usually placed at the head, but sometimes at the end, of the inscriptions, are met with in the epitaphs of several places from Thrace to Karia, e. g. Maronea (Bull. de Corr. Hell. v, p. 90, Nos. 3 and 4); Madytos (Μουσείον καὶ βιβλιοθήκη, iii, Smyrna, 1878, p. 16, No. σιζ'); Nisi, the principal island of the Moschonisia (Μουσείον, *ibid.* No. σιη'); Lesbos (C. I. Gr. ii, Nos. 2197 foll., see *add.*; Conze, Reise auf der Insel Lesbos, pl. iv, 5, v, 5); Ægiale Amorgi (C. I. Gr. ii, p. 1033, No. 2264); Erythræ (Waddington-Le Bas, No. 50; Μουσείον, iv, 1880, p. 149, No. τικ'); Klazomenæ (Μουσείον, i, 1875, p. 127, No. μ'); and especially Smyrna (C. I. Gr. Nos. 3216 foll.; Waddington-Le Bas, Nos. 13–17; Μουσείον *passim*, e. g. iii, Nos. σκε' and σξά' foll., iv, No. 180). This preamble has generally been regarded as an abbreviation of *ὁ δᾶμος στεφανοί*, and this explanation would apply very well in those instances where the words are followed by the accusative of the name of the deceased. Instances of this occur at Maronea, Nisi, Ægiale, Klazomenæ, occasionally at Lesbos; it seems to be the rule at Smyrna. Moreover in this town, as well as in the other places just mentioned, the words *ὁ δᾶμος* are often enclosed within a wreath; the meaning is expressly stated by Cicero, who quotes (*pro Flacco*, cap. xxxi, § 75) a decree issued by the Smyrnæans in honour of a certain Castricius *ut imponeretur aurea corona mortuo*. Moreover, the crowning of the dead as a mark of honour, was a custom which was widespread in the Greek world; see, for instance, C. I. Gr. Nos. 2380 (Paros), 2426 (Melos), 2486 (Astypalæa), 2347 l, p. 1061 (Syros), 2059, 2061 (Olbia), 3524 (Kyme), Le Bas, 1599, 1604 (Aphrodisias); in several of these is found the full formula *ὁ δᾶμος στεφανοί*. On the other hand, the proposed explanation does not apply in all cases, for in Karia itself, e. g. at Alabanda (Bull. de Corr. Hell. v, p. 180), and at Stratonikeia (C. I. Gr. Nos. 2724–2726) inscriptions are found in which the expression occurs, *ὁ δᾶμος ἔθαψεν*. Thus it may be that where the wreath is not engraved upon the tombstone, the preamble may have reference to a public funeral; for instances of this compare *ante*, Nos. DCCCLXXXVII and DCCXCII. It is clear that where *ὁ δᾶμος* is followed by the dative, as at Lesbos (C. I. Gr. ii, *add.* No. 2197 b, d, e, f, g; Conze, Lesbos, pl. iv, 5), neither *στεφανοί* nor *ἔθαψεν* can be supplied. Judging from the fact that all these inscriptions have been written on a kind of sepulchral altar, and from the prominent position of the preamble *ὁ δᾶμος* on the upper cornice of the stone published by Conze, it seems safe to assume that a verb like *ἀνέθηκε* or *ἀνέστησε* is to be supplied. In the cases where *ὁ δᾶμος* is followed or preceded by the vocative of the name of the deceased, as at Erythræ and Teos, or by the nominative, as exceptionally at Smyrna, no connecting verb can be imagined. We must rather assume that *ὁ δᾶμος* (*scil.* *στεφανοί*) is simply subjoined to the regular form of sepulchral inscriptions used in those towns; and in fact at Teos, as well as at Erythræ, the name of the deceased usually stands in the vocative. It is only in some such way that we can explain the curious genitive, which in most of our Knidian epitaphs is preceded by *ὁ δᾶμος*; and here we may recall the observation of E. Loch, that it is precisely in the South Western parts of Asia Minor, in Karia, Lykia, and the Dorian islands of Rhodes, Kos, Kasos, and Karpathos, that the names of the dead, from as early as the fourth century B. C., are inscribed in the genitive. (De titulis Græcis sepulcralibus Dissert. Kœnigsberg, 1890, p. 61.) As to the epithet *ἥρωος*, it would appear that on this point also the Knidian epitaphs are an exception to the general rule. In the analogous inscriptions it seems to be a universal rule that when the formula commences with *ὁ δᾶμος*, the deceased person is called a *ἥρωος*, although this latter may occur without a preceding *ὁ δᾶμος*, see Nos. DCCCLIX and DCCCLIII. As far as I am aware it has been usual to assert that in later sepulchral inscriptions the word *ἥρωος* means nothing more than *ὁ μακαρίτης*. With this I cannot entirely agree; but as this is not the place to dwell on the general worship of the dead as heroes, I will only refer the reader to the evidence on this subject recently collected and arranged by F. Deneken *s. v.* Heros, in Roscher's Lexicon, i, p. 2516 foll. Where inscriptions of this kind occur on altars, Deneken allows that the epithet *ἥρωος* cannot have entirely lost its original meaning. One object at any rate in the addition to the inscription of this sacred epithet was the better protection of the tomb against violation. This I am led to believe by a passage in an inscription from Aphrodisias, which runs as follows:—*μεθ' ὧν, i. e. 'when the last who has a right to it is interred'—ἀφηρωϊσθήσεται ἡ σορὸς καὶ ἀνερόχλητος τὸν ἅπαντα χρόνον ἔστω* (C. I. Gr. No. 2845); compare C. I. Gr. No. 2834 = Waddington-Le Bas, No. 1632: *ἀλλὰ μετὰ τὸ ταφῆναι τοὺς [προγεγραμμένους πάν]τας ἀφηρωϊσθαι τὸ μνημεῖον*, and nobody else shall be interred. Perhaps the frequent use of the word *ἥρων* in Asiatic epitaphs as well as the *ἀφηρωΐζειν* of the Theraean inscriptions (see C. I. Gr. Nos. 2467 foll.) was at least originally intended to serve the same purpose. It is well-known that the severest measures were sometimes insufficient to prevent the appropriation of tombs by those not entitled to them; several instances in confirmation of this will be found in the following inscriptions.

In conclusion, we may note the continuance of the Doric form *ὁ δᾶμος* down to the period to which the Knidian epitaphs belong.

DCCCXXXIII.

On a tablet of white marble; height 2 ft. 7½ in.; breadth 1 ft. 9 in.; thickness 3½ in. The inscription is enclosed in a frame.

	ΚΝΙΔΙΑ		Κνιδία
	ΤΟΥΑΝ		τοῦ ἀν-
	ΔΡΟΕΑΥ		δρὸς αὐ-
	ΤΗΕΦΙΛΗ		τῆς Φιλη-
5	ΤΟΥΜΝΙ	5	τοῦ μνί-
	ΑΞΑΡΙΝ		ας χάριν.
	ΟΔΑΜΟΣ		ὁ δᾶμος
	ΛΑΡΑΥΡΔΕΞΙΦΑ		Μαρ. Αὐρ. Δεξιφά-
	ΝΗΝΔΕΞΙΦΑΝΟΥΣ		νην Δεξιφάνους
10	ΗΡΩΟΣ	10	ἥρωος.

Κνιδία must be taken here as a proper name, it being highly improbable that a Knidian lady would have subjoined her ethnic in her native town; compare my remarks in the treatise *Über die griech. Grab-schriften, welche Geldstrafen anordnen*, Königsberger Studien, i, 1887, p. 112 foll. Besides, it seems to have been customary at Knidos not to indicate more than one name in the case of the survivor as well as in that of the deceased. This tombstone has been used twice, as was often the case in ancient cemeteries (see *ante*, No. DCCCXXIX), the second

inscription having been added subsequently in a form which seemed the most suitable for the prevention of further abuse (see *ante*, p. 34).

Line 8. A Dexiphanes from Knidos was the father of the famous Sostratos (see *ante*, No. DCCCXI).

Line 10. *ἥρωος* is a blunder for *ἥρωα*, see DCCCXXXVII, DCCCXXXVIII; it would be useless to call the father of the deceased a hero. The lapidary apparently has been misled owing to the practice habitual at Knidos of using the genitive of the name of the deceased on tombstones.

DCCCXXXIV.

On a tablet of white marble, broken at the left lower corner; height 1 ft. 2½ in.; breadth 1 ft. 3 in.; width 4 in.

ΟΔΑΜΟΣ	ὁ δᾶμος
ΤΕΡΑΣΤΟΥΤΟΥ	Ἐ]περάστου τοῦ
ΡΙΣ	... ρις
ΗΡΩΟΣ	ἥρωος.

It may be noted that both forms Σ and Ε occur in this inscription.

DCCCXXXV.

On a fragment of white marble, height 1 ft. 1½ in.; breadth 6 in.; thickness 2½ in.

ΟΔΑΜΟΣ	ὁ δᾶμος
ΙΟΥΛΙΟΥΓΑ	Ἰουλίου Γα
ΩΤΟΣ	... ρωτος
	[ἥρωος.]

DCCCXXXVI.

On a stelè of dark marble surmounted by a pediment, broken at the foot ; present height 1 ft. 1 ³/₈ in. ; breadth 1 ft. 3 ¹/₄ in. ; thickness 2 in.

Ο Δ Α Μ Ο C	ὁ δᾱμος
ΕΥΠΟΡΙΑC	Εὐπορίας
ΝΩΝΙΟΥ	Νωνίου
ΗΡΩΙC C A	ἡρώισσα[s
ΟΙΙC	

For another instance of the name *Εὐπορία* see below, No. DCCCLII.

DCCCXXXVII.

On a fragment of white marble, height 7 in. ; length 8 ¹/₄ in. ; thickness 2 ³/₈ in.

Ο Δ Α Μ	ὁ δᾱμ[ος
ΗΛΙΟΝΑΜ	ἼΗλιον ἼΑμ . . .
ΗΡΩΑ	ἥρωα.

I read here ἼΗλιος (= ἼΗλειος) ; it is not certain that the name of the god Helios was ever applied to mortals. For this and the whole question of the names of deities borne by mortals see C. Keil,

Analecta Epigraphica et Onomatologica, p. 94 foll. A priest of Helios at Knidos is mentioned, C. I. Gr. No. 2653.

DCCCXXXVIII.

On a slab of white marble, height 10 ³/₈ in. ; length 1 ft. 3 ¹/₄ in. ; thickness 2 ³/₈ in.

Ο Δ Α Μ Ο C	ὁ δᾱμος
ΙΕΙΤΟΝΚ ΙΕΙΤΟΥΙΑΤΡΟΝ	Κ[λ]εῖτον Κ[λ]εῖτου ἱατρὸν
ΩΑ	ῆ]ρωα.

It is worthy of remark that although the profession of the deceased is hardly ever mentioned in epitaphs, there occur several instances in which physicians are named as such (e. g. No. LXXXI, *ante* ; Koumanoudes Ἐπιγραφαὶ ἐπιτύμβιοι, No. 330, Athens ; C. I. Gr. No. 3350, Smyrna ; No. 3872 b (= Le Bas,

iii, No. 734), Sebaste ; No. 4165, Sinope. The early Christian inscriptions found at Korykos Ciliciæ by Duchesne in which various professions are mentioned, are an exception (see Bull. de Corr. Hell. vii, p. 230 foll. ; Mommsen, Röm. Geschichte V², p. 331, note).

DCCCXXXIX.

Two fragments of a side of a sarcophagus of white marble ; the smaller one is 3 ¹/₄ in. by 1 ft. 1 in. by 2 in. ; the larger 1 ft. 3 ¹/₄ in. by 2 ft. 5 ¹/₄ in. by 2 ¹/₄ in.

ΗΡΩC	
ΟΦΕΛΛΙΟΥ	ΚΑΙΠΟΠΛΙΟΥΟΦΕΛΛΙΟΥ
ΑΣΦΕΓΛΟΥ	ΠΟΠΛΙΟΥΥΙΟΥΟΔΑΜ
	ΘΕΟΔΩΡΟΥ ΜΑΡΚC
	ΑΥΡΗΛ
ΕΛΛΟΥ	ΦΙΛΟΦΜΕ
	ΟΥΓΛΑΥΚ

DCCCXLIII.

On a slab of white marble, broken at the left corner; height 1 ft. 6½ in.; length 2 ft. 7¾ in.; thickness 3 in.

ΘΕΟΦΙΛΟΝΘΕΟΦΙΛΟΥ
ΤΟΥΘΕΟΦΙΛΟΥ

ΟΔΑΜΟΣ
ΦΙΛΟΥΜΕΝΟΥΤΟΥ
5 ΟΕΟΦΙΔΟΥ
ΗΡΩΟΣ

Θεόφιλον (Θ)εοφίλου
του Θεοφίλου

ὁ δᾶμος
Φιλουμενοῦ τοῦ
5 (Θ)εοφί(λ)ου
ἥρωος.

It is doubtful how we are to explain the accusative of the first inscription; *ὁ δᾶμος* certainly belongs to the second. Both inscriptions refer to men of the same family. Both the names contain the same root, see my previous remarks in Nos. DCCCXXIII and DCCCXXV. Another *Φιλουμενός* appears in No. DCCCXXXIX.

DCCCXLIV.

On a fragment of white marble, height 9¼ in.; length 9½ in.; thickness 2¾ in.

ΜΟΣ
ΟΓΟΥ
ΤΑΤΡΟ

ὁ δ]ᾶμος
. . . ογou . . .
. . πατρο . .

DCCCXLV.

On a fragment of white marble, height 11 in.; length 1 ft. 6½ in.; thickness 3½ in.

ΟΔΑΡ
ΓΟΝΙΟ
Ο

ὁ δᾶμ[os
. . ονιο . . .
. . . ο . . .

DCCCXLVI.

On a marble fragment, height 5¼ in.; length 4 in.; thickness 1⅞ in.

ΔΑΜ
ΟΝ
ΟΥ

δ] δᾶμ[os
. . . ον . . .
. . . ουφ

DCCCXLVII.

On a marble fragment, height 9¼ in.; length 1 ft. 1¾ in.; thickness 3 in.

ΣΥΙΟΙ
ΗΡΩΑ

[ὁ δᾶμος]
[τὸν δέῖνα]
. . os νιδ[ν
ἥρωα.

The second group of Knidian epitaphs consists of those in which δ $\delta\alpha\mu\omicron\varsigma$ does not occur ; for these an alphabetical order has been observed as far as possible.

DCCCXLVIII.

On a fragment of marble $6\frac{1}{2}$ in. square ; thickness $1\frac{3}{4}$ in.

ΑΘΑΓΓ	'Αγ]αθάγγ[ελος
ΑΦΡΟΔΟΥ	'Αφρόδου δ' (?)
ΥΙΟΥ ΜΝΕ	νίου μνέ[ίας
ΧΑΡΙΝ	χάριν.

For a genitive 'Αφρόδου the nominative must have been 'Αφρόδας, not 'Αφροδάς as Beulé, Études sur le Péloponnèse, p. 309, line 8 has perhaps rightly given in an Olympian inscription (between 268 and 272 A. D.). Compare Κερκιδάς, genit. Κερκιδά and Κερκιδας genit. Κερκίδου, Μαρικάς and Μαρίκας, Φιλητάς and

Φιλήτας. For proper names in -ās see Pape's Introduction reprinted in the Dictionary of Greek proper names, p. xviii. The name Διονυσάς occurs in a Knidian epitaph, Le Bas, iii, No. 513 ; 'Ερμάς, below No. DCCCLVII and DCCCLIX ; 'Αλεξάς, No. DCCCLX.

DCCCXLIX.

On a stelè of blue marble, with pediment ; height 3 ft. 9 in. ; breadth 1 ft. 5 in. ; thickness $2\frac{1}{2}$ in.

ΑΚΙΝΔΥΝΟΥ	'Ακινδύνου
ΤΟΥ ΕΠΙΚΤΗΤΟΥ	του 'Επικτήτου
ΗΡΩΟΣ	ήρωος.
ΕΠΙΚΤΗΣΙΣ	'Επίκτησις
5 ΑΓΑΘΟΠΟ	5 'Αγαθόπο-
ΔΟΥ ΤΟΥ ΑΝ	δος του άν-
ΔΡΟΜΝΙΑΣ	δρος μνίας
ΧΑΡΙΝ	χάριν.

Here again, the second inscription, commencing at line 4, is written in different, and, as it seems, later characters. See Nos. DCCCXXXIX, DCCCXLI, DCCCLII.

DCCCL.

On a stelè of white marble surmounted by a pediment, broken at the right corner. Height 1 ft. 4 in. ; breadth $8\frac{3}{4}$ in. ; thickness 1 in.

ΤΙΤΟΥ ΦΛΑΒΙΟΥ	Τίτου Φλαβίου
ΑΝΕΙΚΗΤΙΩΝΟΣ	'Ανεικητίωνος
ΜΝΕΙΑΣ ΧΑΡΙΝ	μνείας χάριν.

The name 'Ανεικητίων is not found in Pape-Benseler's Dictionary.

DCCCLI.

On a fragment of white marble, broken on all sides ; height $7\frac{1}{2}$ in. ; breadth $6\frac{1}{2}$ in. ; thickness 1 in.

Α	μ[νείας]
ΡΙΝ	χά]ριν.
ΑΦΡΟΔΟΥ	'Α[φ]ρόδου ?
ΑΟΚΛΑΝΙ	(λ?)ος μνί-
5 ΑΧΑΡΙΝ	α(s) χάριν.

For 'Αφρόδου see No. DCCCXLVIII. The inscription is very carelessly inscribed.

DCCCLII.

On a square base of dark marble; height 11 in.; 2 ft. 6 in. square. Upon this base stood a sepulchral altar with a serpent twined round it; height 2 ft. 6½ in.; diameter 2 ft. 2 in. W. T. Hamilton, *Researches in Asia Minor*, vol. ii, p. 458, Nos. 285 and 286; compare p. 41; Waddington-Le Bas, Nos. 1582 and 1582 bis.

α.

ΑΦΘΟΝΗΤΟΥΓΥΝΑΙΚΟΣ
ΤΙΒΕΡΙΟΥΙΟΥΛΙΟΥ
ΤΡΟΦΙΜΟΥ

Ἀφθονήτου γυναικὸς
Τιβερίου Ἰουλίου
Τροφίμου.

β.

ΕΥΠΟΡΙΑΣ ΜΝΕΙΑΣ ΤΥΧΗΣ ΠΡΟΣ
ΔΕΞΙΣ ΤΟΥ ΙΔΙΟΥ
ΧΑΡΙΝ ΟΥΤΕΚΝΟΥ
ΓΛΑΥΚΙΑΣ ΜΝΕΙΑΣ ΧΑ
ΔΙΟΝΥΣΙΟΥ ΜΝΕΙΑΣ ΧΑΡΙΝ ΠΙΝ

Εὐπορίας μνείας Τύχη Προσ-
δέξις τοῦ ἰδίου
χαρίν. ου τέκνου
Γλαυκίας μνείας χά-
ρις. Διονυσίου μνείας χαρίν.

The first editor did not remark that the two inscriptions are placed on the same stone: α, being on the front, is somewhat carefully written; β, inscribed on the back, looks rather careless and confused, and is apparently later.

Waddington reads *Τύχης Πρόσδεξις*, κ.τ.λ. This is inadmissible. *Προσδέξις* stands for the genitive *Προσδέξις*, see below, Nos. DCCCLXI and DCCCLXII, and especially my remarks on No. DCCCCXXV from Branchidæ. *Πρόσδεξις* is not found in Pape-Benseler.

DCCCLIII.

On a tablet of white marble, only the left side preserved; height 1 ft. 10½ in.; breadth 7½ in.; thickness 4½ in. Around the inscription runs a cornice.

ΛΟΥΚΙΟΥΣ	Λουκίου .
ΒΙΘΥΛΟΥ	Βιθύλου
ΥΙΟΥΡΟΥ	υίου Ῥούφου
ΒΕΤΡΑ	Βετρα[νίανος
5 ΣΕΒΟ	5 Σεβο
ΗΡ	ἥρ[ως
ΚΑΙΤΙ	καὶ τῆς γυναικὸς
ΑΥΤΟ	αὐτοῦ τῆς δείνας
ΠΑΥΛΕ	Παυλε[ίνης
10 ΚΑΙΤΗ	10 καὶ τῆς [θυγατρὸς
ΑΥΤΩΝ	αὐτῶν . . .
ΑΝΤΩΝ	Ἀντων[ίας . .

Le Bas, iii, No. 1576 gives an epitaph *Φιλείνου τοῦ Ῥούφου ἥρωος*. The name *Βιθύλος* was hitherto unknown; it may be derived from the name which among Latin writers is spelt Bithus or Bythus (see Horat. I, Sat. vii, 20; C. I. L. iii, No. 703 Macedonia).

After the man himself had been buried, his wife and daughter were subsequently interred in the same tomb; hence the conjunction *καί* in line 7, which sounds rather awkward after *ἥρωος*. The second epitaph is moreover written in smaller characters.

DCCCLIV.

On a tablet of white marble, broken on the right; height 1 ft. 3 in.; length 2 ft. $\frac{3}{4}$ in.; thickness $3\frac{1}{4}$ in. The slab seems to have been previously used for building purposes.

ΕΠΑΦΡΟΔΕΙΤΟΣ ΑΥ ΕΠΑΦΡΟΔΕΙ Ζ
 ΕΠΑΦΡΟΔΕΙΤΟΥ ΤΟΣ ΑΥ ΑΦΡΟΔ ΙΑ
 ΙΔΙΟΥ ΤΕΚΝΟΥ ΕΙΣΙΑΣΙΔΙΑΣ
 ΜΝΕΙΑΣ ΧΑΡΙΝ ΓΥΝΑΙΚΟΣ
 ΜΝΕΙΑΣ
 ΠΙΝ

5
 'Επαφρόδειτος Αύ. 'Επαφρόδει- Ζ . . .
 'Επαφροδείτου τος Αύ. 'Αφροδ- ι[δ . . .
 ιδίου τέκνου εισίας ιδίας
 μνείας χάριν. γυναικός
 5 μνείας [χά-
 ριν.

Of these three inscriptions the middle one, though not much earlier than the others, yet differs from them in the form of the *E*.

DCCCLV.

On a fragment; height $5\frac{1}{2}$ in.; length 7 in.; thickness $1\frac{3}{4}$ in.

5 Α Ι και
 Θ Ρ Ε Π Γ θρέπτ . . .
 Ε Π Α Φ Ρ Ο 'Επαφρο[δειτ . . .
 Κ Α κα
 5 Λ ' ' 5 [αν]

The letters are arranged between ruled lines.

DCCCLVI.

On a stelè of blue marble surmounted by a pediment; height 1 ft. $4\frac{1}{2}$ in.; breadth $8\frac{1}{2}$ in.

On the front;

ΕΠΙΚΤΗΣΙΣ 'Επίκτησις
 ΔΙΟΔΩΡΟΥ Διοδώρου
 ΙΔΙΟΥ ιδίου
 ΑΝΔΡΟΣ άνδρὸς
 5 ΜΝΙΑΣ ΧΑΡΙΝ 5 μνίας χάριν.

The stelè, after a short lapse of time, must have been used again, as is proved by the following inscription on the back.

ΠΑΝΘΙΑ Πανθία
 ΣΕΛΕΥΚΟΥ Σελεύκου
 ΤΟΥ ΤΕΚΝΟΥ τοῦ τέκνου
 ΜΝΙΑΣ ΧΑΡΙΝ μνίας χάριν.

Πανθία is not found in Pape-Benseler.



DCCCLVII.

Upper part of a stelè of white marble surmounted by a pediment; height 1 ft.; breadth 10½ in.; thickness 2 in.

ΕΡΜΑ	Ἑρμᾶ
ΤΟΥ	του
*ΚΑ	*κα[ι ?
,	

The siglum at the beginning of line 3 usually signifies the Roman denarius; but this interpretation does not seem to suit the sense here. Another Ἑρμᾶς is found in No. DCCCLIX.

DCCCLVIII.

Upper part of a stelè of blue marble surmounted by a pediment; height 10 in.; breadth 1 ft. 1 in.; thickness 1½ in.

ΕΥΤΑΞΙΑΣ	Εὐταξίας
ΚΑΙ ΕΥΤΥΧΟΥ	καὶ Εὐτύχου
Α	

The composition of these two names seems to point to near relationship; see the remarks on this subject *ante* in No. DCCCXXXII.

DCCCLIX.

Upper part of a stelè of white marble surmounted by a pediment; height 9 in.; breadth 9½ in.; thickness 1½ in.

ΕΥΤΥΧΙΔΟΣ	Εὐτυχίδος
ΤΗΣ ΕΡΜΟΥ	τῆς Ἑρμοῦ
ΓΥΝΑΙΚΟΣ	γυναικός.

Εὐτυχία occurs in a Knidian epitaph, Le Bas, iii, No. 1581.

DCCCLX.

On a stelè of white marble surmounted by a pediment; height 1 ft. 10 in.; breadth 11 in.; thickness 4 in.

ΕΥΦΡΟΣΥΝΗ	Εὐφροσύνη
ΜΟΥΣΑΟΥ	Μουσα(ί)ου
ΤΟΥ ΙΔΙΟΥ ΑΝ-	του ιδίου άν-
ΘΡΩΠΟΥ	δρ]δς μνείας
ΧΑΡΙΝ	χάριν.
ΑΛΕΞΑΝΔΡΟΥ	Ἀλεξᾶς
ΤΥΧΗΣ ΤΗΣ	Τύχης τῆς
ΙΔΙΑΣ ΓΥΝΑΙΚΟΣ	ιδίας γυναι-
ΚΑΙ ΕΥΤΥΧΟΥ	κδς μνείας
ΧΑΡΙΝ	χάριν.

The writing is of much the same character in both inscriptions. For names in -ās see *ante*, No. DCCCLVIII.

DCCCLXI.

Upper part of a stele of blue marble, surmounted by a pediment; height 1 ft. $\frac{1}{4}$ in.; breadth 11 $\frac{1}{4}$ in.; thickness 1 in.

ΓΑΙΣΕΥΧΑΡΙΣ	Γάις Εὐχαρίς
ΤΗΣΕΙΔΙΓΥΝΑΙ	τῆς εἰδι[ο]γυναι-
ΚΟΜΝΙΑΣ	κὸς μνίας
ΧΑΡΙΝ	χάριν.

Line 1. *Γάιος Εὐχάριος*, see *ante*, No. DCCCLII. Line 2. Probably a barbarous compound such as *ιδ[ο]γύνη*.

DCCCLXII.

On a slab of limestone; height 1 ft. 4 in.; breadth 11 $\frac{1}{4}$ in.; thickness 3 $\frac{1}{2}$ in.

ΚΛΑΥΔΙΣ	Κλαύδης
ΖΕΦΥΡΟΥ	Ζεφύρου
ΤΟΥΤΕΚΝΟΥ	τοῦ τέκνου
ΜΝΙΑΣΧΑΡΙΝ	μνίας χάριν.
5 ΜΟΛΩΝΚΛΑΥΔΙ	5 Μόλων Κλανδί-
ΟΥΤΟΥΠΑΤΡΟΣ	ου τοῦ πατρὸς
ΜΝΙΑΣΧΑΡΙΝ	μνίας χάριν.

Here the father has first buried one of his children; and afterwards has himself been buried by one of his sons. *Κλαύδης*, i.e. *Κλαύδιος*; the same form occurs in an inscription from Ptolemaïs see C. I. Gr. 5198, compare below, No. DCCCCXXVI, and *ante*; Nos. DCCCLII and DCCCLXI.

DCCCLXIII.

Upper part of a stele of white marble, surmounted by a pediment; height 11 $\frac{3}{4}$ in.; breadth 7 $\frac{1}{2}$ in.

ΖΩΣΙΜΟΣ	Ζώσιμος
ΖΩΣΙΜΟΥ	Ζωσίμου
ΚΑΕΥΦΡΑ	κα(ι) Εὐφρά-
ΝΟΡΟCTΩΝ	νορος τῶν
5 ΙΔΙΩΝΤΕ	5 ἰδίων τέ-
ΚΝΩΝ	κνων

A certain Euphranor of Knidos is the subject of the inscription, *ante*, No. DCCCCXVII.

DCCCLXIV.

On a stele of dark marble, surmounted by a pediment; height 2 ft. 4 $\frac{3}{4}$ in.; breadth 1 ft. $\frac{1}{2}$ in.; thickness 4 $\frac{3}{4}$ in.

ΗΡΑΙΣΕΛΠΙΔΟΣ	Ἡραῖς Ἐλπίδος
ΘΥΓΑΤΡΟΣ	θυγατρὸς
ΜΝΙΑΣΧΑΡΙΝ	μνίας χάριν.
5 ΣΩΠΑΤΡΙΩΝ	5 Σωπατρίων
ΟΝΑΣΙΜΑΚΙΔΙΑΣ	Ὀνασίμας ἰδίας
ΓΥΝΑΙΚΟΣ ΜΝΙ	γυναικὸς μνί
ΑΣΧΑΡΙΝ	ας χάριν.

The name *Σωπατρίων* was previously unknown.

DCCCLXV.

On a tablet of blue marble; height 1 ft. 8 $\frac{5}{8}$ in.; breadth 11 in.; thickness 4 in.

ΙΛΑΡΟΣ
ΘΕΩΝΙ
ΔΟCΥΝΕΙ
ΑCΧΑΡΙΝ

Ἰλαρος
Θεώνι-
δος μνεί-
ας χάριν.

The name *Θεωνίδας* is found at Delphi; but the reading *Θεωνίδος*—from *Θεώνις*—is here almost certain; the letter after *ο* appears to be a kind of ligature of the cursive forms of *σ* and *μ*.

DCCCLXVI.

On a fragment of white marble; height 6 $\frac{5}{8}$ in.; length 1 ft. 6 in.; thickness 4 in.

ΚΑΛΛΙCΤΑΕΕΥΦΡΟ
ΤΟΥΙΔΙΟΥΑΝΔΡΟCΜΝΕΙ

Καλλίστα(ε) Εύφρο[σύνου ?
τοῦ ιδίου ἀνδρὸς μνείας χάριν.

It is remarkable that in this late inscription the Doric form *Καλλίστα* should still be retained.

DCCCLXVII.

‘On a slab on which is sculptured in relief a farewell scene. On the left is the deceased person, a female figure in a *chiton* and *peplos*; she is seated in a chair, her feet on a footstool. Before her stands a male figure, probably her husband, clad in a *chiton* and *peplos*, whom she is clasping by the hand. At her feet stands a young girl, who places some offering on the knees of the seated figure; she is similarly attired. Behind the male figure is a youth clad in a *chiton* reaching to the knees; he holds in both hands a small casket or other offering.’ Below is the inscription, half of which is broken away. The slab is broken at the top and side; present height 2 ft. 5 $\frac{1}{4}$ in.; breadth 1 ft. 8 $\frac{1}{2}$ in.; thickness 7 in. See Newton, *Discov.* p. 476.

ΑΙΟΥΙΟΥΛΙΟΥ
ΛΕΛΑΝΑ

. . . Γαῖου Ἰουλίου
. . . Μέλανα

I have not been able to find any satisfactory explanation of the last word. For C. Iulius see below, No. DCCCLXIX.

DCCCLXVIII.

On a slab of white marble; height 1 ft. 6 $\frac{3}{4}$ in.; length 1 ft. 7 $\frac{3}{4}$ in.; thickness 3 $\frac{1}{2}$ in.

ΒΕΡΙΟΥΚΛΑΪΔΙΟΥ
ΝΕΩΝCΞ

Τι]βερίου Κλαυδίου
Νέωνος

ΑΥΔΙΟΥ
ΓΑΙΟΥ

Κλ]αυδίου
Γαῖου

DCCCLXIX.

On a stelè of blue marble; height 1 ft. 6½ in.; breadth 10½ in.; thickness 3 in.

ΓΑΙΟΥΙΟΥΛΙ	Γαίου 'Ιουλί-
ΟΥΓΑΙΟΥΥΙ	ου Γαίου νι-
ΟΥΝΙΓΡΟΥ	οῦ Νίγρου
ΤΟΥΚΑΙΦΙΛΕ	τοῦ καὶ Φιλέ-
5 ΡΩΤΟΣ	5 ρωτος.

The frequent occurrence of the names Gaius Iulius (see Nos. DCCCXXXV, DCCCLXVII foll.; Le Bas, iii, No. 1575) is not surprising at Knidos, which owed so much to Iulius Cæsar, see *ante*, p. 17.

DCCCLXX.

On a stelè of white marble surmounted by a pediment; height 1 ft. 5½ in.; breadth 10½ in.; thickness 4 in. Traces of red colour remain in the letters.

ΠΑΡΘΕΝΙΔΟΣ	Παρθενίδος
ΕΠΑΦΡΟΔΕΙΤΟΥ	'Επαφροδείτου
ΘΥΓΑΤΡΟΣΓΥΝΑΙ	θυγατρὸς, γυναι-
ΚΟΣΔΕΤΑΙΝΑΡΟΥ	κὸς δὲ Ταινάρου
5 ΕΤΩΝ·ΙΘ·	5 ἐτῶν ιθ'.

The custom of inscribing the age of the deceased, originally a Roman fashion, was much imitated in the Greek inscriptions of later times.

DCCCLXXI.

On a slab of grey limestone; height 1 ft. 1½ in.; breadth 9¾ in.; thickness 3¼ in.

ΠΩΛΛΙΩΝ	Πωλλίων
ΧΡΗΣΤΕ	χρηστὲ
ΧΑΙΡΕ	χαῖρε.

Πωλλίων, *i. e.* Pollio.

DCCCLXXII.

Lower part of a stelè, on which two feet of a figure in relief are still preserved above the inscription. Present height 11¼ in.; breadth 1 ft. ¾ in.; thickness 3 in.

ΙΟΥΝΙΟΥ	'Ιουνίου
ΣΩΖΟΜΕΝΟΥ	Σωζομένου.

DCCCLXXIII.

On a slab of white marble; in later times the slab seems to have been adapted to the head of a door; for this purpose the left side has been chipped off. Present height 1 ft. 7½ in.; breadth 10 in.; thickness 3⅝ in.

	Η ΥΧΗ		. . . . .	η [Τ]ύχη
	Ε CIOY		. . . . .	ε[ι]σίου
	ΦΙΜΟΥ		. . .	Τρ]οφίμου
	ΧΑΡΙΝ			μνείας] χάριν.
5	ΙΤΥΧΗ	5	. . . . .	η Τύχη
	ΤΥΧΗC		. . . . .	Τύχης
	ΓΑΤΡΟC		. . . .	θυ]γατρὸς
	ΚΑΡΙΝ			μνείας] χάριν.

DCCCLXXIV.

Upper part of a stelè of white marble surmounted by a pediment; height 8⅞ in.; breadth 6 in.

ΓΥΝΧΑ	ννχα
ΝΕΘΗ	νεθη
ΝΕΥΠΡΑ	νευπρα
ΛΟC	ος

DCCCLXXV.

Lower part of a stelè of white marble; height 11½ in.; breadth 1 ft. 2 in.; thickness 2⅝ in.

ΙΟΛΙΑCΦΥ	Ἰο(υ)λίας Φυ-
ΛΛΙΔΟCΘΥ	λλίδος θυ-
ΓΑΤΡΟCΤΕΡ	γατρὸς Τερ-
ΤΙΑC	τίας.

DCCCLXXVI.

Right-hand half of a stelè of white marble, surmounted by a pediment; height 1 ft. 1 in.; breadth 5¼ in.

ΕΑ		. . .	εα
ΕΑC		. . .	εας
ΕΘΥ		τῆς τ]	θυ[γατρός?
ΡΟC		. . .	ρὸς
5	ΑC	5	μνεῖ]ας
	ΡΙΝ		χά]ριν.

DCCCLXXVII.

Upper part of a stelè surmounted by a pediment; height 1 ft. 4 in.; breadth 3¼ in.; thickness 1¾ in.

ΞΑΟΥ	έλου
ΙΟC	ος
ΙΑC	μνε]ίας
	[χάριν.

DCCCLXXVIII.

On a fragment of marble; height 6 in.; length $7\frac{1}{4}$ in.; thickness $2\frac{1}{4}$ in.

ΙΟΥ	ιου
ΝΥ /	νκα

DCCCLXXIX.

On a fragment of marble; height 1 ft. $\frac{1}{2}$ in.; breadth $6\frac{1}{2}$ in.; thickness $1\frac{3}{4}$ in.

Ζ·ΘΥΓΑ	s θυγα-
ΝΑΙΟΎ	τρός . . .]ναίου

Above are the remains of a laurel wreath; it is therefore possible that the inscription may have begun or terminated with δ δᾶμος.

DCCCLXXX.

On a fragment of marble; height $5\frac{1}{2}$ in.; length $10\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

ΟΝ Δ Ψ Τ	ον αυτ
----------	--------

DCCCLXXXI.

On a fragment of marble; height $6\frac{1}{2}$ in.; breadth $5\frac{3}{4}$ in.; thickness 2 in.

ΠΙΚΙΑ	πικια
ΕΙΝ	ειν

DCCCLXXXII.

On a fragment of marble; height 4 in.; length 10 in.; thickness $5\frac{1}{2}$ in.

Υ

DCCCLXXXIII.

On a fragment of marble; height $3\frac{1}{2}$ in.; length $11\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

Ύ Γ Η Σ	υ γ η σ
---------	---------

DCCCLXXXIV.

On a fragment of marble; height $5\frac{1}{2}$ in.; length $8\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

ΚΛΑΤ	κλατ
ΟΝΎΕ	ονυε

DCCCLXXXV.

On a fragment of white marble ; height $4\frac{1}{2}$ in. ; length $9\frac{1}{2}$ in. ; thickness $2\frac{1}{2}$ in.

ΧΡΗΣΤΑ
ΧΑΙΡΕ

Χρηστὰ
χαῖρε.

Some faint traces of letters remain above the two lines.

The British Museum contains almost all the inscriptions that have been discovered at Knidos ; the few exceptions have been quoted above *passim*. It may, however, be useful to subjoin a short list of them and a few additional remarks for those who may desire to study further the monuments and history of the town.

1. Fragment of a decree of 22 lines in honour of a certain Parasitas, much resembling our No. DCCCLXXXVII, but shown to be more ancient by some peculiarities of dialect pointed out to me by Bechtel. It was found at Nisyros and has been published by M. Dubois, *Bull. de Corr. Hell.* vii, 1883, p. 485.

2. A letter of 39 lines from the Emperor Augustus, written in the year 13-12 B. C., and discovered in the island of Astypalæa. It contains a decision in a suit brought against Euboulos and his wife Tryphera, because a second Euboulos had been killed by a vase which a slave had thrown out of the window of the house of the defendant. The decision was against the plaintiff, as the evidence of Gallus Asinius proved that the deceased Euboulos had been the aggressor. See *Bull. de Corr. Hell.* vii, 1883, p. 62 foll. ; compare Mommsen, *Röm. Geschichte* V², p. 325 note.

3. Inscription for a statue of Aurelia Eirene, daughter of Neikadas, wife of M. Aur. Eudoxos decreed by the Boule and Demos, and erected by her husband. *C. I. Gr.* No. 2653 ; see *ante*, No. DCCXC.

4. Inscription for a statue of C. Iul. Theupompos, erected by Maarkos Aifikios Apollonios, and dedicated to Apollo Karneios. Waddington-Le Bas, No. 1572 ; see *ante*, No. DCCCI.

5. *Σεβαστοῦ*, on a large slab near a temple in the town. Waddington-Le Bas, No. 1573.

6. Eight sepulchral inscriptions, Waddington-Le Bas, Nos. 1574-1581.

7. Two small inscriptions, the one sepulchral, the

other a dedication to Hermes by a *damiurgos*, *Arch. Epigr. Mittheil. aus Oesterreich*, 1891, p. 48.

8. More than two thousand Knidian amphora-handles with names stamped on them ; see *C. I. Gr.* iii, pp. xvi-xviii, and Nos. 5380 *b*, 5497 *b*, 5619 *e*, compare No. 2449 ; iv, p. 257 foll., No. 8518 ii. A. Dumont, *Archives des Missions Scientifiques et Littéraires*, II ser. vol. vi, p. 125 foll.

9. Fifteen leaden tablets inscribed with *diræ*, in the British Museum, published by Newton, *Discov. pp. 719-745*, Nos. 81-95 ; Collitz und Bechtel, *Gr. Dialekt-Inschriften*, iii, p. 233 ; see *ante*, p. 18.

For the Knidian magistrate *δαμιουργός*, see *ante*, No. DCCCLXXXVII ; the title also occurs upon amphora-handles, on which, however, the *φρούραρχος* is much more frequently found ; a few are signed by the *πολέμαρχος* and the *ἀγορανόμος*. The inscription from Kalymna *ante*, vol. II, No. CCXCIX (compare Dareste, *Bull. de Corr. Hell.* x, p. 235 foll.) gives in a broken line (b. line 4) *παρὰ τοὺς Κνιδίαν στρ* . . ; as already remarked by Newton, it is doubtful whether the last word should be read *στρ[αταγούς]* ?

For the coins see Eckhel, *D. N.* vol. II, 579 foll. ; Head, *Historia Numorum*, p. 523 foll. ; Mionnet, *Description*, vol. III, p. 339 foll. ; *Supplém.* vol. VI, p. 480 foll.

For the site and ruins see Beaufort, *Caramania*², p. 81, with plate ; Leake, *Ionian Antiquities*, vol. III, p. 1 foll. with plates ; Hamilton, *Researches in Asia Minor*, vol. II, p. 39 foll. ; C. T. Newton, *Discov.* p. 346 foll., pls. xlix-lxxiv ; the same, *Travels in the Levant*, vol. II, p. 257 foll. ; O. Benndorf, *Reisen in Lykien*, vol. I, p. 16 foll.

A good panoramic view has been published by Laborde, *Voyage en Asie Mineure*, pls. li, lii.

For the whole peninsula see Spratt, in 'Archæologia,' vol. xlix, 1886, p. 345 foll. Compare Admiralty chart, No. 1553.

CHAPTER II.

INSCRIPTIONS FROM HALIKARNASSOS

DCCCLXXXVI.

On a slab of white marble found built into the wall of a house in the Greek quarter at Budrum. It had been cut in half vertically, and the two halves used as the jambs of a window. At an earlier period the stone had been placed face downwards and used as a threshold. Down the middle two or three letters are wanting in each line, four in line 21. On the left side, lines 6-9 have lost 4-5 letters through a hole cut into the stone. The right and left edges are in some places worn off. Height 3 ft. 5½ in.; breadth of the left part 8½ in.; of the right 9½ in.; thickness 4¾ in. The right return was also inscribed (see below) at least as far as line 16 of the front inscription. Below that the surface is smooth and does not appear to have been inscribed. The main inscription was published by Newton, first in his *History of Discoveries*, p. 671, pl. lxxxv, and more accurately in *Transactions of R. Soc. of Lit.*, Dec. 18, 1867. Some minor improvements have been made by Hicks, *Greek Historical Inscriptions*, p. 21. A facsimile was published by the *Palæographical Society*, Series II, pl. 62 (1887). Facsimiles of both the main and the side inscriptions have been given by Roehl, *Inscr. Gr. Ant.* No. 500; they are somewhat insufficient, but have been repeated by Roberts in his *Introduction to Greek Epigraphy*, i, p. 175, and by Th. Reinach, *Rev. d. Études Grecques*, i, 1888, p. 30. Comp. Sauppe, *Nachrichten v. d. Kgl. Ges. d. Wissensch.* Göttingen, 1863, p. 303; A. Bauer, *Herodots Biographie*, *Sitzungsber. d. Phil. Hist. Kl. der K. Akad. der Wissenschaften*, Wien, 1878, vol. lxxxix, p. 405 foll.; A. Kirchhoff, *Studien* 4, p. 4 foll.; F. Rühl, *Philologus*, xli, 1882, p. 54 foll.; Kirchhoff and Rühl used a squeeze furnished by myself, or a copy made by me; Rühl has also given a facsimile of some letters; Dittenberger, *Sylloge*, 1883, No. 5, cp. p. 658; Dareste, *Journal des Savants*, 1884, p. 513; D. Comparetti, *Museo Italiano*, i, 1885, p. 151 foll.; Cauer, *Delectus Inscriptionum Græc.* No. 131; F. Bechtel, *Die Inschriften des Ionischen Dialects*, Abhdlgn. d. Kgl. Ges. d. Wissensch. zu Göttingen, xxxiv, 1887, p. 140, No. 238; Maunde Thompson, *Classical Review*, 1887, p. 314.

In Nov. 1749 Lord Charlemont, accompanied by Dalton (Hardy, *Memoirs of the Earl of Charlemont*, i, p. 33), visited Budrum, and copied into his *Diary* the inscription in its then unbroken condition. That copy is now published for the first time. We read in his *MS. Diary*:—‘After a good deal of difficulty and scolding, at length by force of paying I got leave to sit at a door to take a long ins. in very old and as yet unintelligible Greek in which the words *Ἀλικαρνησσον*, *Ἀλικαρνασσεων*, so spelt are remarkable. The sense of the rest I hope at leisure to look into.’

	ΙΛΔΕΩΣ, ΛΛΟ	ΖΕΒΟΥΛΕΥΖΑΙ	С
	ΘΑΛΙΚΑΡΝΑΤ	ΝΚΑΙΣΑΛΜΑΚΙ	
	ΕΛΝΚΑΙΛΥΓ	ΜΙΣΕΝΤΗΙΕΡΗ	
	ΑΓΟΡΗΜΗΝΟ	ΕΡΜΑΙΩΝΟΣΓΕΜ	
5	ΓΤΗΙΣΤΑΜΕΙ	ΕΠΙΛΕΟΝΤΟΣΓΡΥ	
	ΤΑΝ ΤΟ	ΘΟΑΤΑΤΙΟΣΚ/	
	ΣΑ Λ	ΘΟΕΙΚΥΛΙΩΝΕ	
	ΟΙ Μ	ΜΟΝΑΣΜΗΓΑΡ	
	ΔΙΔΕ Μ	ΓΗΝΜΗΤΕΘΙΚ	
10	ΙΤΟΙΣΜΝΗΙ	ΖΙΝΕΠΙΑΠΟΜΩ	
	ΝΙΔΕΛΤΟΥ	ΜΙΟΣΜΝΗΜΟΝΙ	
	ΥΟΝΤΟΣΚΑΙ	ΥΑΜΥΛΤΟΚΑΣΒ	
	ΑΛΙΟΣΚΑΙΣ.	ΑΚΙΤΕΛΝΜΝΗ	
	ΜΟΝΕΥΟΝΤΣ	ΕΓΑΒΑΤΕΛΤΟ/	
15	ΦΥΑΣΙΟΣΚΑ	ΟΜΙΛΝΟΣΤΟΓ	
	ΝΥΑΤΙΟΣΗΝΔ	ΖΟΕΛΗΔΙΚΑΙ	
	ΣΟΑΙΠΕΡΙΓΗ	ΟΙΚΙΩΝΕΠΙΚΑ/	
	ΓΝΕΝΟΚΤΩΚΑ	ΕΚΑΜΗΣΙΝΑΓΟΤ	
	ΘΑΔΟΣΕΓΕΜΕ	ΥΟΜΛΙΔΕΚΑΤΑΓ	
20	ΟΝΥΝΟΡΚΩΙΣ	ΔΙΚΑΣΤΑΣΟΤ	
	ΑΝΟΙΜΝΗΜΟ	ΙΔΕΛΣΙΝΤΟΥΤΣ	
	ΚΑΡΤΕΡΟΝΕΝΑ	ΔΕΤΙΣΥΣΤΕΡΟΛ	
	ΕΠΙΚΑΛΗΤΟ	ΤΟΧΡΟΝΟΤΩΛ	
	ΟΚΤΩΚΑΙΔΕΚΑ	ΥΩΝΟΡΚΟΝΕΝΑΙΤ	
25	ΟΙΝΕΜΟΜΕΝΣ	ΗΓΓΗΝΗΤΑΘΙ	
	ΑΟΡΚΟΝΔΕ	ΔΙΚΑΣΤΑΣΗΜΙ	
	ΚΤΟΝΔΕΞΑΜ	ΣΤΟΝΔΕΟΡΚΟΝΕΙ	

PART IV.

	Τάδε δ σύλλο[γο]ς ἐβουλεύσατο
	ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμακι-
	τέων καὶ Λύγ[δα]μης ἐν τῇ ἱερῇ
	ἀγορῇ μνηδ[ε]ς Ἑρμαίωνος πέμ-
5	πτῇ ἰσταμέ[νου] ἐπὶ Λέοντος πρυ-
	ταν[έου]το[υ] τοῦ Οὐάτ[ε]τος κ[α]-
	ὶ Σα[ρ]υτ[ά]λλ[ου] τοῦ Θεικυλῶνε
	οἱ . . [τοὺς ?] μ[ν]ήμονας μὴ παρ[α]-
	δίδοσθαι μ[η]τέ γῆν μ[η]τε οἰκ[ί]-
10	α τοῖς μνήμ[ο]σιν ἐπὶ Ἀπολλω-
	νίδεω τοῦ Λυγδάμιος μνήμονε-
	ύοντος καὶ [Πα]ναμύ τοῦ Κασβώ-
	λλιος καὶ Σ[αλ]μακίτων μνη-
	μονευόντων Μ[ε]γαβάτεω τοῦ Ἀ-
15	φυσίος καὶ Φορμίωνος τοῦ Π[α]-
	νυάτ[ε]τος ἦν δ[έ] τ[ι]ς θέλῃ δικάζε-
	σθαι περὶ γῆ[ς] ἢ οἰκίων ἐπικαλ[ε]ί-
	τω ἐν ὁκτῶ καὶ δέκα μ[η]σὶν ἀπ' οὗ τ-
	ὁ ἄδ[ε]ος ἐγένε[το] νόμ[ος] δὲ κατὰ π[ε]-
20	ρ νῦν ὁρκῶ[ς] σ[ι] τοῦ δικαστῆς ὅτ[ι]
	ἂν οἱ μνήμονες ἐιδέωσιν, τοῦτο
	καρτερόν εἶνα[ι] ἦν δὲ τις ὕστερον
	ἐπικαλῇ τοῦ[το] τοῦ χρόνου τῶν
	ὁκτῶ καὶ δέκα [μ]ηνῶν ὁρκον εἶναι τ-
25	ῶ νεμομένῳ [τ]ῇ γῇ ἢ τὰ οἰκ-
	ί]α, ὁρκῶν δὲ τ[οὺς] δικαστὰς ἡμί-
	ε[κ]τον δεξαμένους, τὸν δὲ ὁρκον εἶν-

ΑΙΠΑΡΕΟΝΤΟΣ ΝΕΣΤΗΚΟΤΟΣΚ
 ΑΡΤΕΡΟΣΔΕΙΝΑΙΓ ΑΙΟΙΚΙΩΝΟΙΤΙΝΕ
 30 ΤΟΤΕΙΧΟΝΟΤΕΛ ΛΩΜΙΔΗΣΚΑΙΠΑΝΑ
 ΜΥΗΣΕΜΝΗΜΕ ΟΝΕΙΜΗΥΣΤΕΡΕ
 ΝΑΠΕΠΕΡΑΣΑΙ ΥΝΟΜΟΝΤΟΥΤΟΝ
 ΗΝΤΙΣΘΕΛΗΙ ΧΕΑΙΗΠΡΟΟΝΤΑ
 ΥΗΦΟΝΩΣΤΕΙ ΝΑΙΤΟΝΝΟΜΟ
 35 ΝΤΟΥΤΟΝΤΑΕΘΛ ΑΥΤΟΠΕΡΗΣΘΩ
 ΚΑΙΤΩΠΟΛΛΩ ΕΙΝΑΙΠΕΡΑΚΑΙΑ
 ΥΤΟΝΦΕΥΓΕΝΑΙ ΧΥΔΕΜΗΝΙΑΥ
 ΩΙΑΞΙΑΔΕΚΑ ΤΗΡΩΝΑΥΤΟΙ
 ΕΠΡΗΣΘΑΙΕΠ ΓΩΓΗΚΑΙΜΗ
 40 ΑΜΑΚΑΘΟΘΩΛ ΑΙΕΣΑΛΙΚΑΡΝ
 ΗΣΣΟΝΑΛΙΚΑ ΣΣΕΩΝΔΕΤΩΣΣ
 ΥΜΠΑΝΤΩΝΤ ΩΙΕΛΕΥΘΕΡΟΝ
 ΝΑΙΟΣΑΝΤΑΥΤΑΙ ΡΑΒΑΙΝΗΚΑΤΕ
 Ι ΕΡΤΑΘΡΚΙΑΕΤΑ ΚΑΙΩΣΓΕΓΡΑΦ
 45 ΑΙΕΝΤΩΙΑΠΟΛΛ ΩΙΕΠΙΚΑΛΕΝ

ν]αι παρεόντος [του έ]νεστηκότος· κ-
 αρτερούς δ' είναι γ[ης κ]αί οίκίων, οἷτινες
 30 τότε εἶχον, ὅτε Ἀ[πολ]λωνίδης καὶ Πανα-
 μύης ἐμνημό[νευ]ον, εἰ μὴ ὕστερο-
 ν ἀπεπέρασαν. [Τδ]ν νόμον τοῦτον
 ἦν τις θέλη [συγ]χέαι ἡ προθητα-
 ι] ψῆφον ὥστε μ[ὴ εἶ]ναι τὸν νόμο-
 ν τοῦτον, τὰ ἐν[τα] αὐτοῦ πεπρήσθω
 35 καὶ τῶπύλλων[ος] εἶναι ἱερὰ καὶ α-
 ὑτὸν φεύγεν αἰ[εῖ]· ἦν δὲ μὴ ἡ αὐτ-
 ῶ ἄξια δέκα [στα]τήρων, αὐτὸν [π-
 επρήσθαι ἐπὶ [έξα]γωγῇ καὶ μη[δ-
 40 αμὰ κάθοδον [εἶν]αι ἐς Ἀλικαρν-
 ησσόν. Ἀλικά[ρνα]σσέων δὲ τῶς σ-
 υμπάντων τ[ούτ]φ ἐλεύθερον εἶ-
 ναι ὅς ἂν ταῦτα μ[ὴ πα]ραβαίῃ κατό-
 περ τὰ ὅρκια ἔτα[μον] καὶ ὡς γέγραπ[τ-
 45 αι ἐν τῷ Ἀπολλ[ωνί]φ ἐπικαλέν.

It will be convenient to give here a facsimile of Lord Charlemont's copy:—

ΤΑΙΕΘ·ΛΛΟΡΘ
 ΘΑΛΙΚΑΡΝΑΤΕΝΗΚΑΙΣΑΛΜΑΚ
 ΒΩΝΚΑΙΛΥΓΔΑΜΙΣΕΝΤΗΠΕΡΙ
 5 ΛΓΟΡΗΜΗΝΘΕΡΜΑΙΩΝΘΣΠΕΥ
 ΤΗΙΣΤΑΜΕΝΘΕΤΙΛΕΟΝΤΟΣΡΡ
 ΤΑΜ·ΝΤΟΣΤΟΦΑΤΙΩΣΚ
 ΣΑ·ΦΑΛΩΤΘΘΕΚΥΙΛΩΝΕ
 ΣΙ·ΟΣΜΗΝΜΟΝΑΣΜΗΤΑΓ
 ΔΙΔΟ·ΙΜΗΤΕΤΗΝΜΗΤΕΟΙ
 10 ΤΟΙΣΜΗΜΟΖΙΝΕΡΙΑΠΟΥ
 ΝΙΔΕΩΤΦΑΥΓΔΑΜΙΟΣΜΕΜΟΝ
 ΟΝΤΟΣΚΑΙΡΑΝΑΜΥΛΤΟΚΑΡ
 ΛΙΘΕΚΑΙΣΑΛΜΑΚΙΤΕΛΩΜΗΝ
 ΜΟΝΕΥΟΝΤΩΝΜΕΓΑΒΑΤΕΤΩΑ
 15 ΦΥΑΣΙΟΣΚΑΙΦΟΡΜΙΩΝΟΣΤΟΡ
 ΜΥΑΤΙΘΣΗΝΔΕΤΙΣΘΕΛΗΙΔΙΚΑΤΕ
 ΣΘΑΙΠΕΡΙΓΗΣΗΘΙΚΩΝΕΡΙΚΑΙ
 ΤΩΝΘΚΤΩΚΑΙΔΕΚΑΜΗΝΙΑΠΟΤ
 20 ΘΑΔΘΕΓΓΕΝΕΤΟΝΟΜΩΙΔΕΚΑΤΑΡ
 ΡΗΥΝΟΡΚΩΣΙΤΟΣΔΙΚΑΣΤΑΣΟΤ
 ΑΝΘΙΜΗΜΟΝΕΣΕΙΔΕΩΣΙΝΤΟΥΠ
 ΚΑΡΤΕΡΟΝΕΝΑΙΗΝΔΕΤΙΣΥΣΤΕΡΟΝ
 ΕΠΙΚΑΛΗΙΤΟΥΤΟΤΟΧΡΟΝΟΤΩΝ
 25 ΘΚΤΩΚΑΙΔΕΚΑΜΗΛΩΝΟΡΚΟΝΕΝΑΙΤ
 ΟΡΝΕΜΟΜΕΝΩΙΤΗΤΤΗΝΗΤΑΘΙΡ
 ΔΟΡΚΟΝΔΕΤΟΣΔΙΚΑΣΤΑΣΗΜ
 ΚΤΩΝΔΕΞΑΜΕΝΟΣΤΟΝΔΕΟΡΚΟΝΕΙ
 ΑΙΠΑΡΕΟΝΤΟΣΤΩΕΝΕΣΤΗΚΟΤΟΣ
 30 ΑΡΤΕΡΟΣΔΕΙΝΑΙΓΗΣΚΑΙΘΙΚΙΩΝΟΙΤΙΝ
 ΤΟΤΕΙΧΟΝΟΤΕΑΠΟΛΛΩΜΙΔΗΣΚΑΙΠΑΝΑ
 ΜΥΗΣΕΜΝΗΜΟΝΕΥΟΝΕΙΜΗΥΣΤΕΡ
 ΝΑΠΕΠΕΡΑΣΑΝΤΟΝΝΟΜΟΝΤΟΥΤΟΝ
 ΗΝΤΙΣΘΕΛΗΙΣΥΓΧΕΑΙΗΠΡΟΟΝΤΑ
 35 ΥΗΦΟΝΩΣΤΕΜΗΕΙΝΑΙΤΟΝΝΟΜΟ
 ΝΤΟΥΤΟΝΤΑΕΘΛΑΥΤΟΠΕΡΗΣΘΩ
 ΚΑΙΤΩΠΟΛΛΩΝΟΣΕΙΝΑΙΠΕΡΑΚΑΙΑ
 ΥΤΟΝΦΕΥΓΕΝΑΙΕΙΗΝΔΕΜΗΝΙΑΥ

[Here begins another page of the Diary.]

ΩΙΑΞΙΑΔΕΚΑΚΑΤΗΡΩΝΑΥΤΟ
 41 ΕΠΡΗΣΘΑΙΣΠΕΞΑΤΩΡΗΚΑΙΜΗ
 ΗΣΣΟΝΑΛΙΚΑΡΝΑΣΣΕΩΝΔΕΤΩΣΣ
 ΥΜΠΑΝΤΩΝΤΩΙΕΛΕΥΘΕΡΟΝ
 Ν·ΙΟΣΑΝΤΑΥΤΑΜΗΠΑΡΑΒΛΙΝΗ
 ΝΕΡΤΑΘΡΚΙΑΕΤΑΜΟΝΚΑΙΩΣΣΕΓΡΑΦ
 45 ΑΙΕΝΤΩΙΑΠΟΛΛΩ···ΙΕΠΙΚΑΛΕΝ

This important inscription has been commented upon by many scholars, but no general agreement has been arrived at as to its meaning. I will how-
 ever only refer to the different views that have been

proposed so far as is necessary in stating my own explanation. I must first notice some epigraphic and dialectic peculiarities. We find four times (lines 2, 6, and 16—comp. my remarks to l. 7) the symbol T, which we see from the inscription itself was considered as an equivalent of σσ (comp. l. 2 with lines 40 and 41 and see Rud. Krause, de Panyasside, Dissert. Goetting. 1891, p. 7 foll.). It is used only once in the name of the Halikarnassians, and its place is twice usurped by σσ, whence it may be inferred that the symbol T was going out of use. It has been rightly observed, that this symbol occurs only in proper names of a non-Hellenic character; and this also is true of its use on coins of the Thracian town Mesembria, where it afterwards gave way to a simple σ. I should not like to lay too much stress on its occurrence in the word θαλάττης at Teos (see Roehl, Inscr. Gr. Ant. No. 497) since the only authority for that is a copy made in the last century. On this letter see W. Larfeld, Gr. Epigraphik (in Handbk. der Klass. Alterthumswissensch. I², p. 510).

Throughout this inscription the O has a dot in the middle like the Θ, and the same peculiarity occurs in the Ω of the last five lines. It will be seen from Roehl (Inscr. Gr. Antiquissim.) that this O with a dot in the middle was used in various parts of Greece in very ancient times. There was no danger of confusion until the letter θ came to assume the same form. But even after that the O with a dot in the middle was retained, as in our inscription, to a wider extent than is generally known. (C. Keil, Jahrb. f. Philol. und Pædag. Suppl. vol. ii, p. 369 and p. 385, note 38.) We may add some instances from Athens and Attika (see Athen. Mitth. ix, p. 389, Ἀθήναιον, vii, p. 369); from Elateia (see Bull. de Corr. Hell. vol. x, p. 367, No. 9, where Ω also is dotted, and vol. xi, p. 326, No. 3); from Heraia (see Athen. Mitth. vii, p. 377 on an iron coin); from Mytilene (see Conze, Lesbos, pl. vi, 1); from Assos (American Papers, vol. i, p. 5, No. iii); from Halikarnassos, see below No. DCCCCII; from Olbia (Latyshev, Inscr. Ant. Oræ Septentr. Ponti Euxini, Nos. 8 and 120); and from Kroton, on an archaic coin (Brit. Mus. Cat. of

Gr. Coins, *Italy*, p. 343, No. 10). Even an inscription of the time of Augustus, found at Pergamon, retains the same form (see E. Curtius, *Abhdlgn. d. Berl. Akademie*, 1872, p. 72).

If the letter O was engraved by a tool like a pair of compasses the dot would be produced by the fixed leg, and, possibly, when the letters were filled in with colour, the dot of the Omikron was left without colour so as not to be confounded with the Theta. To the ancients an inscription appeared legible only so long as the colours lasted in the letters (see C. I. A. iv, p. 41, No. 373 *e*, comp. Lolling, *Athen. Mitth.* v, p. 252 note).

The letters are beautifully cut. Towards the middle the writing becomes closer, as if the lapidary had seen that his space was too small. It may therefore be taken for granted that the inscription is as complete below as above. The spacing is so regular that the number of letters wanting at any point can be ascertained. But this has not hitherto been observed with due attention (see below, lines 9 and 20).

The dialect is Ionic, and this opens an interesting question as regards Herodotos and his statement that his native town Halikarnassos was Doric, having been founded by the Trœzenians (see vii, 99; comp. C. I. Gr. No. 2655 = Dittenb. *Sylloge*, No. 372). Herodotos must have had in his mind the Dorians, who, at the time of their migration, established themselves in Halikarnassos, which formerly had been Ionic. Doric was apparently thought to have been the dialect of Halikarnassos; for Suidas (*s. v.* 'Ἡρόδοτος) says that Herodotos became familiar with Ionic in Samos. But our inscription shows that the Ionic dialect was used at least in public documents at Halikarnassos in the time of Herodotos. Kiepert has accordingly supposed that the first Greek settlers at Halikarnassos had belonged to the Ionic section of Trœzen, not to the Dorian (see *Lehrbuch der alten Geogr.* p. 121, and Lolling, *Hellenische Landeskunde*, p. 257). In any case Halikarnassos was included in the Dorian confederacy formed by six Greek cities of that neighbourhood, and Bechtel believes (*loc. cit.* p. 140) that this would explain why Herodotos calls it a Dorian town, and would give point to the well-known passage (Herodotos, i, 143) *καὶ νῦν φαίνονται μοι οἱ πολλοὶ αὐτῶν (viz. τῶν Ἰώνων) ἐπαισχύνεσθαι τῷ οὐνόματι*.

Newton has remarked (see *Discov.* p. 674) that on the whole the earliest prose compositions of the Greeks were written in the Ionic dialect, and indeed it would seem as if the Ionic had been used in literature in many cities, where the colonists were of Dorian origin. Thus the residence of Herodotos in Samos is not likely to have done more than impart to his style certain peculiarities, as Newton suggested, such as the datives in *-οισι*. The Ionic of Halikarnassos may have assimilated certain Doric forms, as Bechtel supposes, from a Dorian element among the original settlers, and from the adjacent Dorian colonies. But except the datives in *-οις* and the form 'Ἀλικαρνατέων, l. 2, I cannot trace any Dorisms

in this inscription, since *φεύγεν*, l. 37, and *ἐπικαλέν*, in l. 45, may also be read *φεύγειν* and *ἐπικαλεῖν*.

Before proceeding further it may be advisable to give a translation of the inscription, bearing in mind, that at the time of its composition no official style had been fixed for public documents, and allowing for expressions which now appear strange and awkward.

Translation.

At a conference of the Halikarnassians and Salmakitans with Lygdamis, in the sacred Agora, on the fifth of the month Hermaion, during the prytany of Leon, son of Oassassios and Saryssollos son of Theikyilo . . . it was resolved (in regard to) the Mnemones (public Remembrancers) :

'Neither land nor houses shall be surrendered (for sale) to the Mnemones of the time when Apollonides, son of Lygdamis, and Panamyas, son of Kasbollis at Halikarnassos, and Megabates, son of Aphyasis, and Phormion, son of Panyassis at Salmakis held office.

'But if any one wishes to go to law about land or houses he must prefer his claim within eighteen months from the date of this resolution; and in accordance with the law as hitherto, *κατάπερ νῦν*, dikasts shall be sworn (to decide) on the facts as known to the Mnemones. But if any one prefers a claim after that term of eighteen months, the person in possession of the land or houses must take an oath, to be administered by the dikasts after having received (as fee) half a hektem; the oath shall be taken in the presence of the claimant; and those shall be the legal possessors of land and houses, who held the land and houses at the time when Apollonides and Panamyas were Mnemones, unless they have sold the property since.

'If any one wishes to annul this law, or proposes that it should be annulled, his property shall be confiscated and dedicated to Apollo, and he shall be banished for ever; if he does not possess property to the value of ten staters, he is himself to be sold abroad and shall not be allowed to return to Halikarnassos.

'The preferring of claims (as characterized above) shall be open to every one of the Halikarnassians who does not transgress that which has been sworn to and has been written down accordingly in the temple of Apollo.'

Previous to the time of this document, which is styled *βούλευμα* (a resolution) in l. 1, *ἄδος* (placitum) in l. 19, and *νόμος* (a law) in l. 32, the final appeal in disputes about property in land or houses had been to the Mnemones; henceforth the appeal is to be to the evidence of possession at a particular time, viz. during the Mnemonship of Apollonides and his companions. Evidently the sphere of the Mnemones was now restricted, and this is why the law in l. 8 refers to them. I cannot restore the beginning of that line; but I feel sure that Comparetti's *νεωποιεῖν* and Reinach's *νεωποιοῦ* are impossible, because the remains of the first letter of l. 8 are not part of a *π*. Hicks's *κοινῇ*, though not impossible, would not, I think, suit the purpose. The first sentence ends, as Rühl pointed out, after *μνήμονας*, not before that word.

A term of eighteen months is decreed for the regulation of affairs still pending according to previous procedure. During this period certain functions of the Mnemones are to be suppressed. Unfortunately we have hardly any means of explaining the sense of *παράδοσθαι*, except from the inscription itself. We know, however, what the duties of the Mnemones were according to Aristotle, who thus describes them (*Polit.* vii, 8, p. 1321 b. 34 foll.): *ἐτέρα δ' ἀρχὴ πρὸς ἣν ἀναγράφεσθαι δεῖ τὰ τε ἴδια συμβόλαια καὶ τὰς κρίσεις ἐκ τῶν δικαστηρίων· παρὰ δὲ τοῖς αὐτοῖς τοῖς καὶ τὰς γραφὰς τῶν δικῶν γίνεσθαι δεῖ καὶ τὰς εἰσαγωγάς. ἐνιαχοῦ μερίζουσι καὶ ταύτην εἰς πλείους, ἔστι δὲ μία κυρία τούτων πάντων. καλοῦνται δὲ ἱερομνήμονες, καὶ ἐπιστάται καὶ μνήμονες καὶ τοῖς ἄλλα ὀνόματα σύνεγγυς.* It would thus appear that private contracts of every description were deposited with the board of Mnemones. So also an inscription shows us the Mnemones taking part in the transference of landed property among private persons; see *Bull. de Corr. Hell.* v, 1881, p. 493; Dittenberger, *Sylloge*, i, No. 77: at Iasos certain confiscated houses and land were sold publicly; the purchaser and the prices being indicated, the formula is added: *μνήμονες συνεπώλησαν.* The editors of the inscription in the *Bulletin* say of the Mnemones: 'se portent garants du vendeur et assurent la validité de l'achat;' but the view of Dittenberger is more reasonable: 'legibus Iasensium emtiones venditiones tum demum ratæ fuisse videntur cum a minemonibus in tabulas relatæ erant.' It may then be assumed that during the Mnemonship of Apollonides and his companions no land or houses were to be registered by the Mnemones; that is, no land or houses were to be offered for sale. Consistently with this explanation we find further on, l. 31, mention of the possibility that property had been sold *ὑστερον*, later than Apollonides, etc. Only pending disputes were to be decided during these eighteen months. No doubt this limit of time coincided with the expiration of Apollonides' Mnemonship, at which moment all property was to have its fixed possessors. Were these arrangements then a matter of ordinary business? No one would have thought otherwise I believe but for the mention of a Lygdamis in lines 3 and 11, and of a Panyasis in l. 15. The occurrence of these names has recalled the statement of Suidas *s. v.* Herodotos, to the effect that the historian left Halikarnassos, on account of Lygdamis, 'third tyrant of that town after Artemisia,' Lygdamis having been a son of Pisindelis and grandson of that famous Artemisia whom even Herodotos praised for her bravery and ability in the battle of Salamis and afterwards, see vii, 99; viii, 68, 1; 87 foll.; 93; 101 foll. Herodotos, Suidas continues, took an active part in finally driving out the tyrant; but afterwards finding himself envied by his citizens, he emigrated to Thurion in Lucania, which had just then been founded by the Athenians. This event took place B. C. 443. *Ol.* lxxxiv, 2. As regards Πανύσις Πολύαρχου Ἀλικαρνασσεύς, the epic poet and uncle of Herodotos, Suidas (*s. v.*) says: *ἀνηρέθη ὑπὸ Λυγδάμιδος τοῦ τρίτου τυραννήσαντος Ἀλικαρνασσοῦ.* From these records

Sauppe, Kirchhoff, and others have been led to believe our inscription to be a convention between Lygdamis and a band of citizens who had tried to drive out the tyrant, but had finally come to terms with him. This seemed to be confirmed by the circumstance that of the Mnemones one evidently belonged to the Lygdamis family, while the other belonged to the family of Panyasis. It appeared probable that those citizens having before been exiled and deprived of their property were now given an opportunity of receiving compensation. But this view obviously depended in a great measure on the word *κάθοδος*, which was read in l. 19. The true reading *τὸ ἔδος* is due to Theod. Bergk.

Newton, taking a more cautious view, supposed that the inscription had reference to the ownership of certain real property which had been held in sequestration by the state in consequence, probably, of some political revolution, connected with the tyranny of Lygdamis. Rühl however regards the inscription as simply a state law regulating the possession of landed property, and he has been followed by Dittenberger (*loc. cit.* p. 658 add.).

It seems certain that the Lygdamis mentioned in l. 3 is the well-known tyrant of Halikarnassos; but it is open to doubt whether in l. 11 the reference is to that same person, and whether Panyasis is necessarily the epic poet, for the name of Lygdamis occurs elsewhere, while five other men called Panyasis, somewhat later in date, are mentioned in a Halikarnassos inscription published by Haussoullier and Newton (see *Bull. de Corr. Hell.* iv, 1880, p. 295; 522; Newton, *Essays*, p. 426, comp. Dittenberger, *Sylloge*, No. 6).

Kirchhoff, judging from the position of Lygdamis' name in the inscription, concluded that the tyrant had been deposed at that time; on the other hand Newton remarks, that there is no evidence to show that such dynasts could introduce new laws without observing the usual mode of procedure. And in fact the famous decrees of the Mylasians concerning Mausolos seem to show that these dynasts could not act arbitrarily in such matters, see *C. I. Gr.* 2691 c, d, e; Waddington-Le Bas, Nos. 377 foll.; Hicks, *Histor. Inscr.* p. 177, No. 101. The date of these decrees is marked by the names of the Persian king and the dynast for the time being. It is surprising that the date of our inscription should be given, in the manner of Greek republics, from the names of the prytanes, as at Halikarnassos in later times, see below, No. dcccxcv. By this as well as by its general tenour I am led to believe that our inscription belongs to a series of decrees, by which certain abuses previously associated with the tyranny were provided against: for instance, the tyrant may be supposed to have influenced the Mnemones in favour of his partisans. Possibly the decrees were issued after an attempt had been made to overthrow the tyranny; but if so, the citizens have once more come to terms with Lygdamis by means of certain treaties, alluded to apparently in the last lines of the document. Naturally the advantages guaranteed by

the new law would be reserved for those who had taken part in the agreement, and were willing to adhere to it.

From the position of the name of Lygdamis it may be fairly argued that the power of the tyrant had been limited by a kind of constitution, the united Halikarnassians and Salmakitans having been admitted to an equal share of power. If this was so then it may be questioned whether the earliest Athenian Tribute-list, B.C. 454, is really evidence of the previous expulsion of Lygdamis; this has generally been concluded from the fact of the 'Halikarnassians' being there mentioned, and not the tyrant's name, as is the case with Idyma and Syangela. At all events Lygdamis had been expelled before the founding of Thurion, B.C. 443 (see above), and I should like to regard this year as the *terminus ante quem* for our inscription.

It remains to deal with a difficulty which has been found in the account of Herodotos as compared with the statement in Suidas. The words of the historian have generally been taken to imply that the son of Artemisia had been too young for war, when she as queen joined the forces of Xerxes against Greece, B.C. 480. But the statement of Herodotos has been misunderstood. He was deeply impressed with the fact of the queen's going personally to the war without necessity—*οὐδεμιῆς εὐσεύσης οἱ ἀναγκαίης*, when already she had a grown-up son, *νεηνίης*, not a mere boy. Unfortunately Herodotos does not give the name of this son, possibly because he turned out to be his personal enemy Lygdamis. In that case Lygdamis could be reckoned third in succession to Artemisia (Suidas *s. v.* 'Ἡρόδοτος) if we assume that she had been succeeded on the throne first by a brother and next by her son. As Herodotos does not give the name of the son, we are unable to decide whether Suidas is really right in calling him Pisindelis and styling Lygdamis a grandson of Artemisia. With the peculiar law of succession in force at Halikarnassos, Lygdamis might have been either the brother or the son of that unnamed son of Artemisia.

Originally Halikarnassos must have consisted of two different parts, Salmakis and Halikarnassos proper. The former is mentioned as a fountain by Vitruvius (ii, 8, § 11) and Strabo (see p. 656; comp. Ovid, *Metamorph.* iv, 11); it is called a Carian town by Steph. Byz. *s. v.* Probably it had been the native settlement which was afterwards merged in the Greek town that grew up beside it. In lines 40 and 41 both parts are comprised under the name of Halikarnassos. The two settlements had a *σύλλογος*, which word the Halikarnassian Herodotos employs four times to signify an assembly summoned for a special purpose, not a regular assembly (see vii, 8; viii, 24, 74, 83); the word has the same meaning in Thucydides (i, 67; ii, 22, 59; iii, 27), and Xenophon (*Anab.* vii, 7, 2); compare Plato, *Gorgias*, p. 456 c: *διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῃ τινὶ συλλόγῳ*. The addition of the article in the inscription may indicate a regular institution, which however was not summoned at fixed times. Possibly it was one of those

institutions by which it was sought to limit the power of the tyrants (see above, p. 52).

Line 1. Roehl's 'facsimile' followed by Roberts and Reinach is defective in this line as well as elsewhere, and does not give a correct idea of the firm and careful character of the writing.

Lines 3 and 4: *ἐν τῇ ἱερῇ ἀγορῇ*. The use of the article seems to mark the agora here, not as an assembly, but as a place of meeting, as at Demetrias and another town in Thessaly (see *Ath. Mitth.* vii, 1882, p. 75: *ἀναγραφῆναι δὲ αὐτὸ καὶ ἐν Δημητριάδι ἐν τῇ ἱερᾷ ἀγορᾷ, τὸ δὲ αὐτὸ γενέσθαι καὶ παρ' ἐκείνοις*, cf. *Iliad*, xviii, 504).

Line 4. A month *Ἑρμαιῶν* is found, as Newton observed, in a decree of Iulis in Keos (Rangabe, *Antiquités Helléniques*, ii, No. 677, line 33); an *Ἑρμαῖος* occurs in Thessaly, Perrhæbia, Bœotia, Ætolia, Argos, Cyprus; at Kyzikos and at Krete it lasted, at least in later times, from October 24th to November 23rd. It reappears in the Halikarnassos inscription, No. DCCCXCVI. On the Halikarnassian months, see *post*, No. DCCCLXXXVII.

Lines 5 foll. There are two prytanes, apparently one for each part of the town.

Line 7. The first name is restored from the inscription already mentioned, which gives Saryssollos with one l, and besides contains the names of Panamyas, Apollonides, Megabates, Panyassis, and Phormion. It is decidedly later than our inscription. As the space on our stone allows of only four letters, the *Ω* of which is preserved in Lord Charlemont's copy, I propose to write the *σσ* as *Τ*. See above, p. 50.

The patronymic is uncertain, the form *Θεικυλῶ* being apparently as good as *Θεικυλῶν* [ω], the first *ι* being all but certain; it is smaller than the other letters, and has obviously been added as a correction, like the *λ* in line 10.

Line 8. The remains of the first letter indicate a *Ξ* or a *Κ*, not a *Ν* or a *Ρ*. But apart from this, *νεωποίου* or *νεωποιούντος* is impossible, first because at least two prytanes are required, one for each town; and secondly, because of the *καί* at the end of line 6, such dates as *πρυτανεύοντος, στρατηγούντος κ.τ.λ.* being regularly treated as *asyndeta*; besides we ought in that case to find *νεωπ.* either preceding the name of Saryssollos or inserted immediately after it. In later times there seems to have existed a board of prytanes at Halikarnassos.

Line 9. To fill the lacuna four letters are required; therefore the reading *παράδοσθαι* instead of *παράδδναι* becomes certain. I am well aware that my whole explanation depends on this fact.

Lines 10 foll. 'Not to hand over anything to the Mnemonēs during the Mnemonship of Apollonides and his companions' sounds awkward, and possibly the reference is to a board of Mnemonēs named after their presidents. But I prefer what has been suggested in the translation.

Line 19. *Τὸ ἄδος*, suggested by Th. Bergk (see *Rhein. Mus.* 1864, p. 604, and *Jahrb. für Philol. u. Pædag.* 1873, p. 37; comp. Hesych. *s. v.* *ἄδημα, ἄδος· ψήφισμα, δόγμα*), is a derivative from *ἀνδάνω*, and therefore an equivalent of the Latin *placitum*; τὰ

FeFadhōta on the bronze tablet from the Locrian Oiantheia (Inscr. Græc. Antiq. No. 321, line 38; Roberts, Introd. No. 231), mean 'resolutions,' and in Alcaeus, *Fragm.* 39, instead of the *τάδε ἄν* of the MSS. Bergk has proposed *Fάδεα*.

Lines 19 foll. Obviously the procedure described in these lines had been usual till then, and was to be retained for the next eighteen months. Similarly a time of transition of one year is provided for in a decree of Amorgos (Ath. Mitth. xvi, 1891, p. 40). The swearing of jurors as at Athens (see Hermann, *Staatsalterthümer*⁵, § 134, 10) was probably usual in Greek trials. According to line 26, it is to be continued in the new order of things except as regards the fee to be received by the dikasts. To fill the lacuna in line 20 Hicks had proposed *ὀρκῶ(ι)σ[αι]*—taking the ι as a blunder—but Lord Charlemont's copy now shows that the subjunctive had been used. The ι after the ω is therefore a blunder of the lapidary.

Lines 20 foll. The reading is certain throughout. Neither *ὅτι δ' ἄν* nor *ὅτου δ' ἄν* (Reinach), nor *τοῦτο[ν]* can be accepted. Instead of *καρτερόν* we should expect *κύριον* as in a Delian inscription: *ὅτι δ' ἄν οὔτοι διακρίνωσιν, κύριον ἔστω* (C. I. Gr. No. 2266, l. 23), the more so as further on in line 29 *καρτερός* is employed in its usual sense (comp. the Gortynian Law, iv, line 23 and *passim*, and the fragment of Archilochos which has been quoted by Sauppe—*Fragm.* 25, Bergk—*ὁ δ' Ἀσίης καρτερός μηλοτρόφου*).

Line 27. 'As the hekte was certainly the sixth part of the stater, the hemickton, or half-hekte, must have been the twelfth part of the stater' mentioned in line 38. 'We thus learn the fact that at the time when this inscription was written, the people of Halikarnassos made use of a gold or electrum coinage.' Unfortunately we have no certain Halikarnassian coin before about B.C. 400, when the silver coinage began, which consisted of drachms and obols of the Phœnician Standard, see Head, *Hist. Num.* p. 526. There are doubts whether the very ancient electrum stater of 'Phanes' with a Greek inscription, should be attributed to Halikarnassos, where it was picked up (see P. Gardner, *Numism. Chronicle*, N. S. xviii, 1878, p. 262 foll.). Were there no doubt in the matter this coin would attest the use of the Ionic dialect at Halikarnassos as early as the seventh century B.C. Fränkel, however, assigns the coin to Ephesos. He proposes to read 'Phaino,' and takes this as an epithet of Artemis (*Archæol. Zeitg.* xxxvii, 1879, p. 27 foll.; see my remark, *Rhein. Mus.* xlii, 1887, p. 225, and Head, *Cat. of Greek Coins*, Ionia, p. xviii). A small coin of gold or electrum purchased at Halikarnassos is described by Newton, *Discov.* p. 684: Obv., Rose or flower; Rev., Circular flower, incuse; weight 4.3 grains; size 5½ millim.

Line 28. *Τοῦ ἐνεστηκότος*, 'the plaintiff.' Newton

compares Theophr. (Stob. Serm. xlv, 22) . . . *εἴ τις ἐνίσταται ἢ ἀντιποιεῖται τοῦ κτήματος ἢ τῆς οἰκίας*: comp. Dem. 18, § 4, and Soph. Ajax, 104, quoted by Dittenberger, where *ἐνστάτης* is equivalent to 'adversary.'

Line 32. *ἀπεπέρασαν*, 'sold,' from *ἀποπιπράσκω*, the counterpart of which *ἀποπρίασθαι* occurs in Aristoph. Ran. 1227, the simple verb, Hom. Od. xv, 428: *πέρασαν δέ με δεῦρ' ἀγαγόντες*. On the significance of the whole phrase see *ante*, p. 52.

Line 36. Apollo Archegetes was the principal god at Halikarnassos, comp. *post*, No. DCCCXIII. His temple is mentioned line 45; see also Bull. de Corr. Hell. v, p. 211, and xiv, p. 95. The inscription from Halikarnassos mentioned above, referring to the sale of lands, shows that a clause containing penalties as in our inscription was not a dead letter, but was really carried into effect. The beginning runs thus: *θεοί· Οἶδε ἐπρίαντο παρὰ τοῦ Ἀπόλλωνος καὶ τῆς Ἀθηναίης καὶ Παρθένου γέας καὶ οἰκίας τῶν ὀφειλόντων τοῖς θεοῖς τούτοις*. The extent of property here sold was so considerable that we should be justified in assuming the occasion of the sale to have arisen out of times of trouble, and not in the ordinary course of affairs. Unfortunately we know as yet scarcely anything of the history of Halikarnassos between the times of Lygdamis and Mausolos. Possibly a fresh attempt had been made to seize the town by the former tyrant's family, which I think was very closely connected with the later dynasty of Hekatomnos. I cannot agree with Jürgens when he contests this view (*De rebus Halicarnassensium pars prior*. Dissert. Hallens. 1877, p. 36).

Lines 41 foll. It is highly improbable, as has been assumed by several editors, that the verb *ἐπικαλεῖν* should be used here in a different sense from that in which it is used in lines 17 and 23. The inscription ceases with the word *ἐπικαλέν* or *ἐπικαλεῖν*, but on the right side another decree had been written, as in the sale-inscriptions of Halikarnassos and Chios (Inscr. Gr. Ant. No. 381), which cover respectively three and four sides of the stones. The few letters that are now legible on this side of the stone were, I believe, first published by Roehl. So far as I can read them they are as follows:

Ν
 ΗΠ
 ΑΕ Γ ΔΠ
 Ι ΝΔΕΜ ΗΓ
 ΑΑΕΚΙ
 Ν ΕΛΗ
 Α
 Ν
 Π
 ΑΣ

All I can make out is the phrase *ἐἴαν δὲ μή* in the fourth line.

DCCCLXXXVII.

On a fragment of a stèle of white marble, the right edge partially preserved. Height $4\frac{1}{2}$ in.; breadth 7 in.; thickness $1\frac{1}{2}$ in. Discovered by A. Biliotti.

ΣΑΝΘΕΙ
ΔΟΞΕΝΤΗ
ΓΑΝΕΩΝΕΓΛ
ΝΟΥΣΚΝΙΔΙΣ
5 ΊΕΡΙΤΗΝΠΟΛΙΝ
ΊΔΙΑΙΤΕΤΟΙΣΕΝ
ΙΧΡΗΣΙΜΟΣΕΣΤΙΝ
ΤΑΤΗΠΟΛΕΙΔΙΑ
ΔΙΕΡΗΝΗΣΘΑΙ
10 ΗΣΕΧΕΙΠΕΡΙΤΗΝ
Τ ΙΚΑΙΕΙΝΑΙ
ΤΗΣ
ΙΝ

.
. Μηνός Ἀνθε[στηριώνος
. ἐ]δοξεν τῇ β[ουλῇ
καὶ τῷ δήμῳ γνώμῃ πρυ[τάνεων ἐπε]ιδὴ . .
ὁ δεῖνα]ρους Κνίδιος ἀνὴρ
5 ἀγαθὸς ὢν διατελεῖ] περὶ τὴν πόλιν [καὶ
κοινῇ μὲν ἅπασιν] ἰδίᾳ τε τοῖς ἐν[τυγχ-
άνουσι τῶμ πολιτῶν] χρήσιμός ἐστιν
πράττων πάντα τὰ συμφέρον]τα τῇ πόλει, διὰ
ταῦτα στεφανῶσαι τὸν δεῖνα κ]αὶ ἐπηνῆσθαι
10 αὐτὸν εὐνοίας ἕνεκα] ἧς ἔχει περὶ τὴν
πόλιν τὴν Ἀλικαρνασσέων] καὶ εἶναι
αὐτὸν πρόξενον καὶ εὐεργέτην] τῆς [πό-
λεως]

This is a decree in honour of a Knidian, who had proved a friend of the Halikarnassians. It is perhaps the most ancient decree from Halikarnassos we possess in the original, since the letters seem to indicate the fourth, or, at latest, the third century B. C. The decrees of Halikarnassos hitherto known have been enumerated, Bull. de Corr. Hell. xiv, 1890, p. 95. It has been remarked both by the French editors, Cousin and Diehl, and by Swoboda (Die Griechischen Volksbeschlüsse, 1890, p. 77), that the preambles are somewhat different. Apparently this depends in part upon the subject of the decree (compare *infra*, No. DCCCXCV) or upon the mode of procedure—thus, for instance, the resolution or the amendment is supposed to have been made without a *προβούλευμα* in the decree quoted by Josephus, Antiq. Iud. xiv, 10: *ἔδοξε τῷ δήμῳ εἰσηγησαμένου τοῦ δέινος*, and in C. I. Gr. No. 106 (comp. Hicks, Hellen. Journ. ii, p. 98): *ἔδοξε τῷ δήμῳ Ἱατροκλῆς Πυθίωνος εἶπε· τὰ μὲν ἄλλα καθότι ἡ βουλὴ ἐψηφίσαστο, τὸ δὲ ψήφισμα τὸ περὶ Τροιζηνίων δὲ προεβούλευσεν ἡ βουλὴ, ἀναγράφαι, κ.τ.λ.*; comp. Bull. de Corr. Hell. xiv, p. 90, 1. No doubt the preamble varies also according to the period.

The only decree from Halikarnassos of a type

similar to ours is one which has been published, Bull. de Corr. Hell. iv, 1880, p. 395: after the name of the month that of the secretary is inserted, followed by *γνώμῃ πρυτανίων*, which here has its place after *ἔδοξεν, κ.τ.λ.* It is also a decree of proxenia.

Line 1. The month Ἀνθεστηριών occurs also in the decree just quoted; other Halikarnassian months are Ἀπολλωνιών (Bull. de Corr. Hell. xiv, p. 106), Ἀρτεμισιών (*loc. cit.* p. 96), Ἐλευθεριών (*loc. cit.* v, p. 212), Ἑρμαιών (see *ante*, No. DCCCLXXXVI, and *post*, No. DCCCXCVI), Ἡρακλείος (see *post* No. DCCCXCV), Ποσιδεών (see Discov. p. 687, No. 2). They resemble the Calendar of other Ionian towns.

Line 9. *στεφανῶσαι . . . καὶ ἐπηνῆσθαι*: a similar change occurs in another honorary decree from Halikarnassos recently discovered (Bull. de Corr. Hell. xiv, p. 90, 1), and elsewhere, e. g. at Mylasa (see Waddington-Le Bas, No. 407).

Lines 11 foll. The other decree of proxenia from Halikarnassos already referred to runs thus: *ἀναγράφαι αὐτὸν πρόξενον καὶ εὐεργέτην τῆς πόλεως*; the same occurs at Erythræ (Le Bas, iii, No. 39). But *εἶναι . . . εὐεργέτην* is what is found there as also at Teos, Le Bas, iii, No. 40 (in honour of Mausolos), and No. 87, line 22 (in honour of Antiochos Soter).

DCCCLXXXVIII.

On a fragment of a stèle of white marble. Height $6\frac{1}{2}$ in.; breadth $7\frac{1}{2}$ in.; thickness $2\frac{1}{2}$ in. Discovered by A. Biliotti.

ΟΥΤΟ
ΝΟΣΕΔΟ
ΜΩΙΓΝΩΜΗΣ
ΗΙΣΤΡΑΤΗΓΩΝ

[Μηνὸς ἐπὶ πρυτανείας]?
[τῆς μετὰ]?
οὗτο . . . [γραμματεῦοντος τοῦ δέινος]?
νος ἔδοξε τῇ βουλῇ καὶ τῷ δή-
μῳ γνώμῃ Σ[τρατηγῶν]?
. η στρατηγῶν

5 ΥΙΟΥΣΚΥΛΛΑΚΟΣ
 ΤΟΣΙΗΝΟΔΟΤΟΥΙ
 ΙΩΝΙΟΥΤΟΥΑΠΟΛΛ
 ΟΥΤΕΤΡΑΚΙΣΓΡΑΙ
 ΙΡΙΟΥΤΟΥΣΩΣΙΙ
 10 ΑΙΠΡΟΣΟΧΗ
 ΛΕΙΠΟΝ

5 υἱοῦ Σκύλακος Σ [Ζηνόδο ?-
 τος Ζηνοδότου [Ἀπολ-
 λωνίου τοῦ Ἀπολλ[ωνίου
 τ]οῦ τετράκις γραμ[ματεύσαντος
 ριου τοῦ Σωσι[βίου
 10 καὶ προσοχῆς?
 λειπον

This is certainly part of a decree, but too little is preserved to enable us to make out the details. The opening lines are restored on the model of No. DCCCLXXXVII, and Newton, *Discov.* p. 687, No. 2.

Line 3. γνώμη: the nominative is much more usual, but for the dative compare Boeckh, C. I. Gr. 2264, 2484. One would have expected the next word to be *πρυτάνεων*, as in the previous inscription, but the trace of a σ is certain. At Erythræ we have *στρατηγῶν, πρυτάνεων, ἐξεταστῶν γνώμη* (see Waddington-Le Bas, 1536). At Halikarnassos a Strategos is mentioned in a recently discovered inscription (*Bull. de Corr. Hell.* xiv, p. 90), and a yearly board of Strategi in another (*loc. cit.* p. 97), where the expenses of three inscribed stelæ on behalf of the town are ordered to be provided by them; they were also

concerned with the erection of statues, see below, No. DCCCXCIII.

Line 4. This is quite unintelligible to me; *στρατηγῶν* may be the participle.

Line 5. One Skylax, from Halikarnassos, is quoted as astronomer and statesman, and as a friend of Panætius by Cicero (*De Divin.* ii, 42, 88): Scylax Halicarnasseus, familiaris Panætii excellens in astrologia, idemque in regenda sua civitate princeps, etc.

In this district of Asia Minor the development of writing was more rapid than in Greece proper. We may therefore assign this inscription to the second century B. C., to which period has also been ascribed the fragment of a list discovered at Halikarnassos, containing the name of one Σκύλαξ Μόσχου (*Bull. de Corr. Hell.* xiv, p. 100).

DCCCLXXXIX.

On a fragment of white marble; height 4½ in.; breadth 5½ in.; thickness 1½ in. Discovered by A. Biliotti.

ΟΞΕΤΗΒΟΥ/
 ΝΕΡΕΙΔΗΤΟΥ
 ΣΑΛΙΚΑΡΝΑΣΣ
 ΤΝΑΛΛΩΝΕΓ
 5 ΟΛΛ

ἐδ]οξε τῇ βουλῇ καὶ τῷ δήμῳ
 ν ἐπειδὴ του
 σ Ἀλικαρνασσ
 τ]ῶν ἄλλων ἐρ?
 5 π]όλιν

Part of a decree, perhaps of the second century B. C. The beginning of line 2 must have read *γνώμη πρυτάνεω*], though the traces of letters are not favour-

able to that reading. At the end of line 4 the letter may be a Π or a Ρ.

DCCCXC.

On a fragment of white marble; height 4½ in.; breadth 4½ in.; thickness 1½ in. Discovered by A. Biliotti.

ΥΣΛ
 ΜΕΡΑΙΟΤΛΛ
 ΑΙΔΕΚΑΙΟΙΝΕ
 ΙΑΝΤΙΦΛΗΝΤΟΣ
 5 ΨΗΦΙΣΘΑΙΔΟΥ
 ΕΙΚΟΝΑΚΑΘΑΠΕ
 ΤΟΙΟ

υσω
 ἡ]μέραι στα[ν
 αι δὲ καὶ οἱ νε[ώτεροι ?
 ἐπ?]ῃ Ἀντιφῶντος
 5 ἐ]ψηφίσθαι δοῦ[ναι
 εἰκόνα καθάπερ
 τοιο

This seems to be part of a decree, possibly as early as the fourth century B. C., ordering an *ἀναγόρευσις τιμῶν* on a certain day; compare the Halikarnassian decree from Kos, *Bull. de Corr. Hell.* v, p. 212: *ἀναγγεῖλαι τὸν στέφανον ἐν τῷ θεάτρῳ ὅταν ἡ πόλις πρῶτον ἀγῇ χορικὸς ἀγῶνας τῇ δεύτερῳ*

(sic) *ἡμέρα τῶν κυκλίων.* Comp. *loc. cit.* xiv, p. 90 foll.

Line 4. The hasta before Antiphon is not quite certain.

Line 5. At the beginning there seem to be slight traces of an E.

DCCOXC I.

On a fragment of white marble with bluish veins. Height $4\frac{1}{2}$ in.; breadth $4\frac{1}{2}$ in.; thickness $1\frac{1}{2}$ in. Discovered by Salzmann and Biliotti.

	Λ		Ε
	ΠΕΛ		πεδ ?
	ΕΝΔΕΛ		ενδεα
	ΙΗΝΙΛΟ		Τροι]ζήνι λο
5	ΑΜΝC	5	'Επιδ?]αμνο
	ΑΜΙΟΥ		μιου

The interest of this fragment consists in the mention of Træzen, the mother city of Halikarnassos; the character of the lettering moreover seems to belong to the same period as C. I. Gr. No. 106, which has been recognised as Halikarnassian, and

rightly explained by Hicks as referring to the liberation of Træzen (and other cities) from the Macedonian garrisons about B. C. 278 (Hellen. Journ. ii, p. 98 foll.).

DCCOXC II.

On a fragment of a stèle of white marble, the right edge partly preserved. Height 1 ft. 9 in.; breadth $11\frac{1}{2}$ in.; thickness $4\frac{1}{2}$ in. Discovered by Salzmann and Biliotti.

	ΛΙΚΟΥ		σ ΚΟΥ
	ΥΥΧΡΗΜΑΤΟΣ		τ]ου χρήματος
	ΑΔΥΝΑΑ ΪΚΑΙΚΙΝΔΥΝΕΥΟ		κατ]ὰ δύναμ[ι]ν καὶ κινδυνευον-
	ΤΕΣΕΙΣΕΝΕΝΚΕΙΝΕΞΩΝΟΥΚ		τες εἰσενενκεῖν ἐξ ὧν οὐκ
5	ΑΡΙΣΤΙΑΝΘΗΝΚΑΙΣΑΡΟΣΚΑΙ	5	εὐχ?]αριστίαν τὴν Καίσαρος καὶ
	ΤΟΓΕΓΡΑΜΜΕΝΟΣΔΡΑΚΩΝΤΩ		ὑ]πογεγραμμένος Δράκων τω-
	ΝΤΗΠΑΤΡΙΔΙΚΑΙΤΑΙΣΥΠΕΡΑΥ		ον τῇ πατρίδι καὶ ταῖς ὑπὲρ αὐ-
	ΜΕΝΟΣΜΗΔΕΝΕΝΠΟΔΙΟΝΓΕ		μενος μὴδὲν ἐνπόδιον γε-
	ΑΤΩΝΕΚΤΟΥΑΝΙΣΟΥΤΗΣΑΠΟ		ατων ἐκ τοῦ ἀνίσου τῆς ἀπο-
10	ΜΙΑΝΗΜΩΝ ΠΡΟΣΕΛΘΩΝΥΠC	10	. μίαν ἡμῶν προσελθὼν ὑπε-
	ΗΝΚΑΙΣΑΡΟΣΚΑΙΤΑΣΕΠΑΝΓC		ην Καίσαρος καὶ τὰς ἐπανγε-
	ΙΑΛΟΓΟΝΕΚΤΗΣΔΥΝΑΜΕΩΣ		ἀν]άλογον ? ἐκ τῆς δυνάμεως
	ΑΣΤΟΗΜΙΣΥΤΟΛΟΓΕΥΟΜΕΝΟΝ		ας τὸ ἥμισυ τὸ λογευόμενον
	ΑΝΤΙΝΩΝΕΠΙΘΕΣΙΝΑΔΙΚΟΝΠΑΡΑ		αντινων ἐπίθεσιν ἄδικον παρα
15	ΥΒΙΑΣΘΕΙΣΥΠΕΜΕΙΝΕΠΡΕΣΒΕΥ	15	κ]αί ? βιασθεῖς ὑπέμεινε πρεσβευ-
	ΗΣΚΑΙΜΕΤΑΕΝΟΣΤΩΝΥΙΩΝΕΞΙ		ης καὶ μετὰ ἐνὸς τῶν υἱῶν ἐξι-
	ΝΣΥΝΚΑΘΕΣΤΑΜΕΝΩΝΑΝΔΡΩΝ		ων συνκαθεσταμένων ἀνδρῶν
	ΑΝΑΝΟΥΠΑΤΟΝΜΑΡΚΟΝΠΛΑΥΤ		. ον ἀνθύπατον Μάρκον Πλαύτ-
	ΚΑΙΔΕΗΘΕΙΣΣΥΝΑΓΩΝΙΣΑΜΕΝΩΙ		. καὶ δεηθεῖς συναγωνισαμένῳ .
20	ΣΕΝΙΝΑΔΩΜΕΝΕΙΣ ΤΟΗΜΙΣΥΤΗΣΕ	20	σεν ἵνα δώμεν εἰς τὸ ἥμισυ τῆς ἐ
	ΑΤΗΝΚΑΙΣΑΡΟΣΥΠΟCΤΑΣΙΝΚΑΙΚΑ		κατ]ὰ τὴν Καίσαρος ὑπόστασιν καὶ κα
	ΔΕΙΝΑΡΙΑΜΥΡΙΑΚΑΙΜΗΤΑΥΠΟΤΙΝΩΝ		δαινάρια μύρια καὶ μὴ τὰ ὑπὸ τινων
	ΕΝΤΑΚΙΣΜΥΡΙΑΤΟΔΕΜΕΓΙΣΤΟΝ		π]εντακισμύρια, τὸ δὲ μέγιστον
	ΘΕΜΕΛΙΩΜΕΝΟΝΚΑΙΤΕΤΗΡΗ		τε]θμελιωμένον καὶ τετηρη-
25	ΥΡΟΝΟΝΤΑΝΤΑΤΗΚΑΙΣΑΡΟΣΚΙ	25	χρόνον πάντα τῇ Καίσαρος κ .
	ΣΕΚΤΗΣΔΥΝΑΜΕΩΣΦΕΡΩΜΕΝ		ς ἐκ τῆς δυνάμεως φέρωμεν
	ΗΚΟΝΤΩΣΗΜΕΙΝΕΠΙΘΕΣΕΩΣ		προσ]ηκόντως ἡμεῖν ἐπιθέσεως
	ΝΜΕΝΚΑΙΘΥΕΙΝΚΑΙΚΑΛΛΙΕΡΕΙΝ		ν μὲν καὶ θύειν καὶ καλλιερεῖν
	ΓΗΟΙΣΑΥΤΟΚΡΑΤΟΡΙΚΑΙΣΑΡΙΘΕ		γῆοις αὐτοκράτορι Καίσαρι θε

30 ΖΙΚΑΙΣΑΡΙΝΕΟΤΗΤΟΣΗΓΕΜΕ
 ΣΥΠΟΤΟΥΣΕΒΑΣΤΟΥΚΑΤ
 ΙΑΥΤΟΥΣΤΑΘΕΝΔΙΚΑΙΩ
 ΜΗΠΛΕΙΣΤΗΤΟΥΣΠΕ
 'ΑΤΩΡΘΩΚΟΤΑΣΔΡΑ
 35 ΤΑΠΕΡΙΤΩΝΔΙΚΑΙΩΝ
 ΥΜΙΑΙΝΕΝΕΙΚΗΚΟΤΑ
 ΙΤΑΤΟΝΑΝΘΥΠΑΤΟΝ

30 φ Καίσαρι νεότητος ἡγεμό
 ς ὑπὸ τοῦ Σεβαστοῦ κατὰ
 . αὐτοῦ σταθὲν δικαίω
 μη πλείστη τοὺς πε
 κατωρθώκτας Δρά-
 τὰ περὶ τῶν δικαίων
 35 προθ]υμῖα νενεικηκότα
 δικαί]ότατον ἀνθύπατον

This is part of a decree reciting the services rendered to Halikarnassos by a citizen, named Drako. The name not unfrequently occurs in that town (see C. I. Gr. ii, p. 1106, No. 2656 b; Waddington-Le Bas, No. 503 = Bull. de Corr. Hell. iv, p. 405, No. 20, and *post* Nos. DCCCXIII, DCCCC). This Drako, however, must have belonged to a family of importance at the beginning of our era. The next inscription (No. DCCCXIII) seems to refer to a son of his, while the decree published Bull. de Corr. Hell. xiv, p. 97, may apply to the same family, since it is of the same period and mentions similar services. From another Halikarnassian inscription (Bull. de Corr. Hell. xiv, p. 111), it may be inferred that at least two men of this name, a grandfather and his grandson, had deserved well of their native town:

Δράκοντα [Νεο]κλέους τετειμημένον ὑπὸ τοῦ δήμου Νεο-
 κλῆς Διονυσιοδώρου καὶ Μελανθῷ Δράκοντος φιλοπάτριδος
 τὸν αὐτῶν υἱόν. The pedigree would be:

Dionysodoros Drako
 | |
 Νεκλῆς marries Μελανθὸς
 |
 Drako

Possibly the two grandfathers had been related to each other, since, in another inscription (Waddington-Le Bas, No. 507 = Loewy, No. 309, where the reading Διονυσιοδώρου is wrong), we find Menandros, son of Dionysodoros, adopted by Drako. This was one of those wealthy and powerful families to whom the towns of Asia Minor owed their prosperity from the beginning of imperial times.

No doubt Halikarnassos had suffered much in the course of the first century B. C., since the narratives of Appian (Bell. Mithr. 61 foll.) and Plutarch (Sulla, 24, and especially Lucullus, 20) apply to that town equally with the others. In order to pay the heavy impost, the citizens were obliged to give up even works of art. What Plutarch says, *loc. cit.*, illustrates the reproach addressed to Verres by Cicero, ii, 1, 19, 49: Chio per vim signa pulcherrima dico abstulisse, item Erythris et Halicarnasso. That was in B. C. 80. It is true that we find Cicero twenty years later alleging that Halikarnassos had been resuscitated, as it were, by his brother: ad Quint. frat. i, 1, viii, § 25: . . . vides . . . urbes complures dirutas ac pæne desertas, in quibus unam Ionizæ nobilissimam, alteram Cariæ, Samum et Halicarnassum per te esse recreatas. After this however the social war must have again injured the town, for we know that Cassius at one time lived in the immediate neighbourhood, at Myndos (Appian, Bell. Civ. iv, 65),

and imposed excessive taxation on all the Asiatic towns (*loc. cit.* 74). Tarsos and Laodikeia (*loc. cit.* 64), suffered more severely than other towns, but it is certain that the consequences of this oppression must have been felt everywhere for many years. How far these circumstances affected Halikarnassos, is illustrated by this inscription and the following one. Its date is fixed approximately by the mention of M. Plautius Silvanus (l. 18), who, after having been Consul together with Augustus, B. C. 2 (A. U. C. 752), was Proconsul of Asia, probably five years later, A. U. C. 757/8, according to Waddington, Fastes, p. 690. But for this, the careful cutting of the inscription, as well as the form of the letters, would point to a rather earlier period.

Although the lines were probably not very long (comp. line 30), it is difficult satisfactorily to restore the *lacunæ*, since this document does not exhibit the formality of style usual in later times.

The commencement as far as it is preserved, is particularly perplexing. Who can be meant by the simple term 'Cæsar,' repeated four times, viz. lines 4, 11, 21, 25? I think it must have been Julius Cæsar that was meant. The events narrated probably took place before the time of the Emperor Augustus, who, moreover, in line 29 is styled in the usual way. The contents of lines 21 and 25 would apparently suit this interpretation excellently, see below.

The first part of the inscription has reference to pecuniary difficulties, such as were so customary throughout the Greek world at that period. In meeting these, Drako personally seems to have done all in his power; contributions (line 11) had been made, and half of the sum required had been collected, line 12. But new difficulties arose, apparently from a certain opposing party—*συγκαθίστασθαι* is first used in this sense by Polybius. In meeting these difficulties Drako with one of his sons went before the Proconsul, and the result was so far favourable to the Halikarnassians, that they had only to pay one-half and then a fifth part of the sums claimed by the creditors; see lines 20 foll. (comp. Bull. de Corr. Hell. xiv, p. 97: ὥστε ἀνθ' ὧν ἐπιάσθημεν δηναρίων ἑξῆς μυριάδων οὐ καθηκόντως, ἵνα τὰ ἐπιβάλλοντα δώμεν δ[ην]άρια μύρια).

Line 21. κατὰ τὴν Καίσαρος ὑπόστασιν: 'according to the principles laid down by Cæsar.' It is noteworthy that the only other known example of the word in this sense occurs in a contemporary writer, Diodoros (xv, 70; see Wesseling's Index, comp. ante, p. 4). These 'principles' remind us of Plutarch's report after the battle of Pharsalus: Καίσαρ . . . ἀψάμενος δὲ τῆς Ἀσίας . . . πᾶσι τοῖς τὴν Ἀσίαν κατοικοῦσι τὸ τρίτον τῶν φόρων ἀνῆκεν (Vita Cæsar. 48).

Occasionally even more than one-third may have been rebated.

The following lines contain the principal service rendered by Drako. The verb *θεμελιώω* must be accepted here, as also in Diodoros (xi, 68 ; xv, 1), in a metaphorical sense. The thing, 'founded and protected all along by Cæsar' may be the autonomy or liberty which was probably granted to Halikarnassos at the same time that it was accorded to the Knidians (see Plutarch, *loc. cit.* and *ante*, p. 17), and was secured to the town through Drako's exertions.

Lines 28 foll. refer to sacrifices offered apparently to Augustus and to a Cæsar who is characterized as *νεότητος ἡγεμών*, *princeps juventutis*. On this title first given to Caius and Lucius Cæsar, see Newton's remarks, *ante*, No. ccxiii. Assuming the services of Drako to have been enumerated in a chronological sequence, neither of those two youths could be meant here; this would be impossible at the time of the Proconsulate of M. Plautius Silvanus (Newton, *loc. cit.*). There remains only Tiberius (comp. Mommsen, *Staatsrecht*, ii², p. 800) whom, just at the time of our inscription, the Halikarnassians must have had some reason for honouring, since they erected statues of him and his son Drusus about A. D. 3 (see C. I. Gr. No. 2657 = Loewy, No. 356). But this inference from the order of the inscription may not be well founded, and it is possible that C. Cæsar may have been worshipped at Halikarnassos when he was sent to the East, B. C. 1 (see the following inscription and especially No. dcccxciv). The reading might approximately be as follows: *αὐτοκράτορι Καίσαρι θεοῦ*

υἱῷ Σεβαστῷ καὶ Γαίῳ Καίσαρι, νεότητος ἡγεμόνι, ὅστις . . . ἀποσταλεῖς ὑπὸ τοῦ Σεβαστοῦ, κ.τ.λ. In the East, but not in the Western parts of the Roman Empire, Augustus allowed the imperial princes to receive divine honours (comp. O. Hirschfeld, *Zur Geschichte des Röm. Kaisercultus*, Sitzungsber. der Berl. Akad. 1888, p. 13). The *Καيسάρηα ἐν Ἀλικαρνασσῷ*, mentioned in an inscription from Kos (Bull. de Corr. Hell. v, p. 230 ; Dittenb. Syll. No. 399) may, however, be better explained by reference to Julius Cæsar, since in the same inscription other *Καيسάρηα* are expressly characterized as *τὰ τιθέμενα Γαίῳ Καίσαρι*. The existence of these games seems to confirm the fact that Julius Cæsar had favoured Halikarnassos as we have supposed. Thus our inscription, fragmentary as it is, contributes some new points in the later history of that town.

The last lines preserved seem to praise Drako as having been, in his readiness to help, pre-eminent among those who cared for the affairs of the town *τοὺς πεπολιτευμένους καλῶς καὶ . . .] κατωρθώκτας*; probably he had gone a second time to the Proconsul.

Lines 11 and 26. On the preposition *ἐκ* as signifying 'in conformity to,' 'according to,' see Krüger, *Griech. Sprachlehre*, § 68, 17, 10.

Line 27. *Ἡμεῖν* occurs also in a Tenian inscription, about B. C. 100, and seems not infrequent during the last century B. C. (C. I. Gr. No. 2335, line 44. Hicks, *Manual*, p. 350).

Line 29. . . . *γῆοις*; *η* for *ει* is a spelling which occurs especially during the Augustan age (see the next inscription).

DCCCXCIII.

On a slab of white marble, broken at the top ; below, it has been prepared for insertion into a socket ; the reverse side is roughly worked. Height 2 ft. 6 in. ; breadth 1 ft. 9½ in. ; thickness 6 in. Found in pulling down an old shop in the Bazaar of Budrum in 1868 and acquired by A. Biliotti.

			ΠΑΑ
		ΤΩΝ	ΝΑΝΑΣΤ/
		ΑΣΕΝΤΟΙΣΤΗΣΕΥΔΑΙΜΟΝΙΑΣΚΑΙ	
		ΣΥΝΗΘΗΑΣΠΡΟΒΑΛΛΟΜΕΝΩΝΚΑΙ	
		ΣΚΑΦΟΥΣΜΗΔΕΕΝ ΧΛΩΜΕΝΩΝΑΥ.	
		ΖΥΤΟΣΤΕΠΡΟΓΕΓΕΝΗΛΕΝΟΥΣΤΡΙΗΡΑΥΟ.	
		ΛΟΠΡΟΝΟΟΥΝΤΕΣΚΑΙΚΑΤΑΚΟΙΝΟΝΤΗΣΠΟ/	
		ΝΠΟΛΕΜΩΝΝΟΜΩΙΚΑΙΤΑΥΤΗΝΔΙΩΡΘΩΣΑΝΤΟΚΑΙΑΝΕΙΛΟ	
		ΞΔΕΕΜΠΑΣΙΝΑΤΟΙΣΚΑΙΤΟΙΣΥΦΕΑΤΩΝΠΟΛΕΙΤΕΥΟΜΕΝΟΙΣ	
10		ΓΝΟΥΣ ΝΚΑΙΠΟΔΗΜΩΣΙΟΥΨΙΑΠΟΙΔΙΩΤΙΚΟΥΛΥΣΙΤΕΛΟ	
	2C	ΑΝΑΦΟΡΗΝΟΥΔΕΝΙΔ' ΓΚΑΘΤΩΝΔΙΑΒΟΛΗΣΕΠΙ,	
		ΥΣΑΤΟΥΣΠΑΡΕΣΧΟ ΤΟΥΣΠΕΡΙΔΕΤΗΣΦΥΛ,	
		ΑΤΑΤΗΝΠΟΛΙΝΚΑ' ΙΣΤΗΝΕΠΟΗΣΑΝΤΟΠΡΙ	
	Τ /	ΕΝΕΙΡΗΝΗΛΑΡΙΝΓ ΑΙΜΗΣΥΝΤΕΛΟΥΜΕΝ	
15	ΕΡ/ ΑΙ	ΚΑΡΟΝΟΥΚΑΙΠΛΕ ΕΝΩΝΔΕΜΗΔΥΝΑΣC	
		ΕΡΟΝΑΠΟ ΤΑΣΤΑΘΗΝΑΙΤΗΝC ΙΕΙΣΦΕΡΟΜΕΝΟΙΚΑ,	

	ΕΙΝΜΕΤ/ ΣΡΕΣΠΟΥΔΗΣΤΗΝ	ΙΑΝΕΚΤΗΣΑΝΤΟΚΛ
	ΙΜΟΥΤΕ ΦΡΟΣΥΝΗΝΚΑΙ	ΣΟΦΙΛΟΜΕΝΩΝΔΕΙ
	ΡΩΝΚΑΙΤΩ Ε ΟΡΩΝΣΥΝΤΟΙ	ΕΙΝΑΡΙΩΝΝΑΓΚΑΙΤΗ
20	ΗΝΑΝΓΚΑ ΠΟΤΩΝΛΟ	ΕΓΡΑΜΜΕΝΟΥΧΡΗΜ
	ΟΥΣΠΑΡΑΣΧΕΣΩΑΛΛΟ:ΕΚΠΟΡ	ΙΑΡΧΗΣΕΝΚΑΤΑΛΛΙ
	ΒΟΥΛΟΜΕΝΟΙΟΥΣΕΠΑΥΤΩΝ	Ε:ΑΛΛΟ:ΠΡ ΒΕΥ
	ΣΠΑΛΛΗΤΡΟΣ/ ΑΛΙΟΝΔΙΑΤΕ	ΥΤΟΣΚΑΚΕ ΙΟΝ
	Α ΤΕ ΑΡΕΣ/ ΕΣΧΟΝΚΑΙ	ΟΙΠΟΓΡΑ ΙΟΗ
25	ΝΙΚΑΙ ΔΟΣΙΑΝΤΩΝΑΝΔΡΩ Γ	ΛΟΥΦΙΣΜΟΝ Ω
	Α ΑΦΩΓΩΝΕΙΝΑΙ:ΑΛΛΟ ΙΝΑΟΥ	ΙΑΣΑΠΟΔΙΔΩΙΧ/
	ΑΣΙ ΔΗΛΑΝΤΑΣΤΟΥΤΩΝΕ/	ΙΑΣΚΑΙΚΑΚΟΠΑΣ
	ΣΚΑΙΔΗΔΥΝΟ ΣΥΠΕΡ ΙΣΠΕ Ε	ΠΟΜΕΙ
	ΕΚΛΙΕΤΕΡΟΥΣΠΡΟ ΙΝΑΥ	ΩΝΠΡΟ
30	ΣΙΑ: ΤΥΧΗΤΗΓΑΣ ΔΟ	ΑΚΟΝΤΕ
	ΑΙΑΣΗ ΠΡΟΝΤΟΥ Ο	ΑΙΑΔΟ
	ΚΥΛΩ ΝΔΙΑΔΟΣΙΟ ΔΙ	ΕΕΣ
	ΓΗΓ.ΙΚΟΤΑΣΕΠΙΑ ΓΙ ΕΙ	ΔΕΓ
	ΔΩΡΟΥΚΑΙΤΟΝΓΑΛ/ ΥΔ	Ο
35	ΑΣΤΟΝΑΥΤΩΝΟΥΣ Λ ΩΚΑΙ	
	ΑΛΚΗ:ΑΙΑΛΛΗΜΑΡΜΑΡΙΝΗ:Α ΑΛΛΗΧΡ	
	ΤΟΙΣ/ΠΑΥΤΩΝΕΝΤΙΑΡΧ ΠΡΑΓΑ	
	ΗΣΚΑΙΔΙΑΜΟΝΗΝΚΑΙΑΥΞΗΣΙΝΑΛΛΑΘΕΙ/	Σ/
	ΟΤΑΤΟΙΣΤΗΣΠΟΛΕ ΣΤΟΠΟΙΣΚΑΙ	Σ
40	ΕΗΓΗΜΕΝΟΝΑΥΤΩΝΤΗΑΡΧΗΟΥΔΡΑΚ	ΑΥΤ
	ΟΥΠΟΛΛΑΚΑΙΜΕΓΑΛΑ Τ ΙΔΗΜΩΠΛ	ΟΙ
	ΙΣΚΑΙΠΡΟ/ΚΙΑΙΣΚΑΙΠΡΕΣΒΕΙΛΙΣΑΙΠΟΛΕΙΤΗΑΙΣΑ	Γ
	ΟΝΜΕΤ ΠΣΥΝΑΡΧΟΝΤΩΝΚΑΙΚΑΤΙΔΙΑΝΑΥΤΟΝ	ΠΡ
	ΥΑΤΗΠΑ ΡΙΔΙΠΕΡΟΗΚΟΤ ΑΙΚΑΤΩΡΟΩΚΟΤΑΠΕΡΙΛΗΓΕ	
45	ΑΓΓΕΙΣΥΝΕΙΔΗΣΙΣΚΑΙΤΑΤΩΝΗΓΟΥΜΕΝΩΝΑΠΟΚΡΙΑ	
	ΟΙ ΑΣΚΑΙΑΝΑΓΚΑΙΩΤΑΤΑΣΤΕΤΕΛΕΚΟΤΑΠΡΕΣΒ ΑΔ.ΝΕ	
	ΑΝ ΕΣΥΤΟΙΣΚΑΙΑΠΕΓΝΩΣΜΕΝΟΙΣΚΑΙΡΟΙΣΚΑΤΑΤ/	
	Α ΔΗΜΟΝΤΕΤΕΙΜ ΣΘΑΙΠΑΣΑΙΣΤΑΙΣΤΕΙΜΑΙΣΚΛΕΟΠΓ	
	ΩΙ ΕΕΙΚΟΝΩ ΑΥΤΟΥΤΗΝΜΑΡΜΑΡΙΝΗΝΣΤΕ	ΣΤ
50	ΤΗ ΠΟΛΕΩΣΑΡΧΗΓΕΤΗΙΑΝΑΓΡΑΦΗΝΑΙΔ ΓΑΣΤΕ	Α/
	ΙΟΕ ΚΑΙΤΑΥΤΗΝΑΙΑΤΕΘΗΝΑΙΕΝΤΩΙΕΠ ΜΟΤΑΤ	
	ΗΘΗΝΑΙΔΕΤΗΣΤΕΚΑΤΑΣΚΕΥΗΣ ΙΤΗΣΑΝΑ	/
	ΑΙ ΤΟΝΑΥΤΟΥΣ/ ΤΟΓΕΓΡΑΜΜΕΝΟ ΣΣΤΡΑΤΗΓΟΥΣΥ ΙΤΟΝΠΡΑ	
	ΑΤΑΥΤ/ ΑΝΗΝΕΞΟΔΕΥ ΑΝΑΙΕΚΤΟΥΤΗΣΠΟΛΕΩΣΛΟΓΟ	

- παλ
των ν ἀναστα
ης ἐν τοῖς τῆς εὐδαιμονίας καὶ ρο-
[ς] συνηθῆας προβαλλομένων καὶ
5 σκάφους μὴδὲ ἐν[ο]χλουμένων αὐτ
ς τοῖς τε προγεγενημένοις τριηράρχοις
ἄλλοι:προνοοῦντες καὶ κατὰ κοινὸν τῆς πόλ-
εως περιστάντων] ν πολέμων νόμῳ καὶ ταύτην διωρθώσαντο καὶ ἀνείλο-
ντο] ες δὲ ἐμπᾶσιν ἀτοῖς καὶ τοῖς ὑφ' ἐατῶν πολειτευομένοις
10 ἄγνοῦς . . ν καὶ ἀπὸ δημοσίου καὶ ἀπὸ ἰδιωτικοῦ λυσιτελο-
ῦντες]ς ὅ[πότε] ἀναφορὰ ἦν, οὐδενὶ δ[ὲ] τρόπῳ? ἐ]γκαθήτων διαβολῆς ἐπι[με-
λείς? προθύμοις ἀτοῖς παρέσχα[ντο . . . εἰς ἐκά]στους, περὶ δὲ τῆς φυλα-
κῆς τῆς κ[ατὰ τὴν πόλιν καὶ [τὴν χώραν σπουδὴν μεγ]ίστην ἐποίησαντο πρ[ὶν,
ὑσ]τ[ερον δὲ καὶ] ἐν εἰρήνῃ χάριν [. κ]αὶ μὴ συντελουμέν-
15 ων τὰ ἐ[ε]ρά [π]ά[ντα? ἐ]κ χρόνου καὶ πλε εων δὲ μὴ δύνασ[θ-
αι τὸ ἐ]ρεδὸν ἀπο[κα]τασταθῆναι τηνε εἰσφερόμενοι καὶ
εἰν μετὰ [π]ά[σης] σπουδῆς τῇν ιαν ἐκτῆσαντο κα[ὶ]?
δ[ὴ]μου τη . . . υφροσύνην καὶ [. προ]σοφιλομένων δὲ
. φό[?]ρων καὶ τᾶ[ν] ἐ[ἰσφ]ορῶν σὺν τοῖς [τόκοις . . . τὸ δλον δ]ειναιρίων Ἄλ καὶ τῇ[ς]
20 πόλεως] ἡνανγκασ[μένης] ὑπὸ τῶν λο[γιστῶν]? γ]εγραμμένου χρήμ-
ατος αὐτ[οῦς] παρασχέσθαι ἄλλο: ἐκπορ ναρχης ἐνκαταλεί-
πειν οἳ βουλόμενοι τοὺς ἐπ' αὐτῶν? ε: ἄλλο: πρ[ε]σ[β]εύ-

- 25 σαντε]ς πάλιν πρὸς Λ[ό]λλιον διὰ του ντος κακε . . . ον
 α . τε αρεσ εσχον καιχ[. λ]οιπογρα[φη]θη
 νικα δοσιαν τῶν ἀνδρῶ[ν] τ[ο]ν κουφισμὸν ω
 λ ἀφο[ρ]ον εἶναι : ἄλλο[ι] ἵνα οὐ[ν] ὁ δῆμος τὰς καταξ[ί]ας ἀποδιδῶ χά-
 ριτ]ας ὦν μὲν τὰς τούτων ἐλ ιας καὶ κακοπαθ[ε]-
 ία]ς καὶ κινδύνου]ς ὑπὲρ [τῆ]ς πό[λ]ε[ως] ?] πομεν
 30 ὥστ]ε καὶ ἐτέρους προ ιναυ ὦν προ . .
 30 σια : τύχη τῇ ἀγαθ[ῇ] δε]δόχ[θαι] ἐπαινέσαι Φιλόδημον Δρ]άκοντα?]
 καὶ Ἀθῆ[νι]ππον Ἀ τοῦ ο . υ Οὐ]λιάδο[ν] ?
 κυ ν διακοσιο δι ξ ἐστ]ρα-
 τηγηκότας ἐπὶ Ἀ[θηνι]π[πο]ν ?] εἰ οδε
 35 δωρου καὶ τὸν Γα υδη [. ἔκ-
 35 αστον αὐτῶν οὐσ ωι καὶ [. εἰκόνη
 χ]αλκῇ καὶ ἄλλῃ μαρμαρίνῃ καὶ ἄλλῃ χρ[υ]σῇ
 τοῖς ὑπ' αὐτῶν ἐν τῇ ἀρχ[ῇ] πε]πραγμ[ένοις]
 ης καὶ διαμονὴν καὶ αὐξήσιν ἀ[ν]αθεῖ[ναι] δὲ τὰς στήλας ἐν τοῖς ἐπισημ-
 οτάτοις τῆς πόλεως τόποις καὶ ἐ[. ἐ-
 40 ξ]ηγημένον αὐτῶν τῇ ἀρχῇ οὐ Δρακ αντ
 ου πολλὰ καὶ μεγάλα τῷ δήμῳ πε αο [. προεδρ-
 ί]αις καὶ προδικίαις καὶ πρεσβείαις καὶ πολιτείαις κα[ὶ] μ[ε]γ[α]λ[ύ]στ[αις] τειμαῖς
 ν μετ[ὰ] τῶν] τυναρχόντων καὶ κατ' ἰδίαν αὐτὸν ον ε
 να τῇ πα[τ]ρίδι πεπονηκότ[α] καὶ κατωρθώκοτα περι ηγε
 45 ἀγ[υ]ν[?]εἰ συνείδησις καὶ τὰ τῶν ἡγουμένων ἀποκρίμ[ατα]
 45 π[ο]λ[λ]ὰς? καὶ ἀναγκαιωτάτας τετελεκότα πρεσβείας νε
 αν [ἐν] ἐσχάτοις καὶ ἀπεγνωσμένοις καιροῖς κατατα
 Φιλόδημον τετεμ[ῆ]σθαι πάσαις ταῖς τειμαῖς καθόπερ γέγραπ[τ]αι ?
 τ[ῶ]ν δ]ε εἰκόνων] αὐτοῦ τὴν μαρμαρίνην στήσ[αι] ἐν τῷ ναῷ σύνναον
 50 τῷ] τῇ[ς] πόλεως Ἀρχηγέτῃ ἀναγραφῆναι δ[ε] τὰς τε[ι]μ[α]ς ἐς στήλην
 50 λ]ιθ[ίνην] καὶ ταύτην ἀνατεθῆναι ἐν τῷ ἐπ[ισ]ημοτάτῳ [τόπῳ]
 Ἐπιμελ[ή]θῃναι δὲ τῆς τε κατασκευῆς [κα]ὶ τῆς ἀνα[στάσεως] τῶν εἰκόνων οἱ στηλῶν?
 τὸν] ἀρ[χιτέκ]τονα τοὺς ὑ[πο]γεγραμμένους] στρατηγούς κ[α]ὶ τὸν γραμ-
 ματέα τὴν δὲ εἰς ταῦτα [θαπ]άνην ἐξοδευ[θ]ῆναι ἐκ τοῦ τῆς πόλεως λόγου.

The surface of the marble having splintered off, large parts of the inscription have perished; in no instance have both the beginning and the end of a line been preserved. The letters are very small, and sometimes it is difficult to decide if a hasta is intended to be perpendicular or oblique; the N sometimes begins with an oblique stroke. Each line seems to have contained about 56 letters (see lines 27, 28, 38, 42). The date may be inferred from the mention of the name of Lollius (line 23), who had been sent by Augustus to the East as tutor of C. Cæsar, A. U. C. 753 = B. C. I. His treachery having been revealed to the young prince by the Parthian king, Lollius died suddenly in Syria, perhaps by suicide (see Plin. H. N. ix, 118; Tacit. Annal. iii, 48; Vellei. Paterc. ii, 102; comp. Mommsen, Monum. Ancyran.², p. 173). He is referred to in our inscription, not as a functionary, but apparently only as a man of influence.

The decree refers to a board, possibly of Strategoi (lines 32 foll. and 43), who, for the services recounted in the inscription, are to be honoured with stelæ to be set up in conspicuous places of the town (line 37 foll.). One of them is to receive exceptional honours, viz. three statues (lines 36 and 49), for extraordinary services (line 40). His name, if I am right in my reading of lines 30 and 48, was Philodemos, son of Drako. He would thus have been another member of the powerful family mentioned in the previous inscription, as may also have been

the Drako mentioned in No. DCCCXCIX, where his services are characterized as *λειτουργίαι* and *πρεσβείαι*. His colleagues *οἱ συνάρχοντες* (line 43), bear names, so far as they can be deciphered, which were usual in great Halikarnassian families, such as Athenippos and Uliades (line 31), see below. If we are correct in identifying this board with the Strategoi, whom we have already met with in Halikarnassos (see No. DCCCLXXXVIII), this inscription will give us a fair idea of their sphere of action (comp. also *ante*, Pt. III, p. 81). In the first lines there is an allusion to a period of prosperity (line 2); what follows is connected in some way with naval affairs, but remains unintelligible. In a dedicatory inscription from Halikarnassos of a good period mention is made of a Nauarchos and a Trierarchos, Waddington-Le Bas, No. 504.

Services of a new kind are introduced in line 7 with *ἄλλο*, which occurs again three times, in lines 21, 22, 26. In this last case the use of *ἄλλο* is difficult to explain, since it is followed, not by a new title but by the usual formula of public thanksgiving. Such a use of *ἄλλο* is unique.

Lines 7-21 contain an account of services rendered during a time of war, line 8 (compare for wars at that period the commentary to the previous inscription), and line 14.

Line 10. On the word *ἀγνός* = integer, as applied to functionaries in Roman times, see Foucart, Bull. de Corr. Hell. x, p. 97. and *ante*, Pt. III, No. CCCCLXXXI,

lines 7, 289, 306; here however it has apparently not yet become a mere epithet.

Line 11. $\delta[\pi\acute{o}\tau\epsilon] \acute{\alpha}\nu\alpha\phi\omicron\rho\acute{\alpha} \eta\nu$: 'whenever they were concerned,' or 'they were appealed to.'

' $\epsilon\gamma\kappa\acute{\alpha}\theta\epsilon\tau\omicron\varsigma$, spelt with an ϵ , is used for a spy by Polybios, and is found in a similar sense also in Diodoros (xvi, 68).

From lines 12 foll. it is obvious that the functions of the Strategi at Halikarnassos at this time extended to warfare, and were not yet confined to civil affairs as at Ephesos and other Greek cities.

Lines 14 foll. Certain sacrifices had not been offered nor certain feasts celebrated for a long time, and the sanctuary could not be restored. The board relieves this distressing state of things.

Lines 18 foll. The town being in arrear with the ordinary and extraordinary (? $\pi\rho\sigma\sigma\omicron\phi\iota\lambda\omicron\upsilon\mu\acute{\epsilon}\nu\omega\nu$) taxes with interest, and being forced to pay by the $\lambda\omicron\gamma\iota\sigma\tau\alpha\acute{\iota}$ (comp. Marquardt, Röm. Staatsverwaltung, i², p. 85, 162), has, it seems, given surety for the debts contracted, which amount, according to line 19, to 30,000 denarii, since the reading must be \tilde{M} ; comp. C. I. Gr. No. 3148 from Smyrna.

Lines 21, 22. This paragraph seems incomprehensible.

Lines 22-26. Having been sent a second time on a mission to Lollius they obtained permission for a certain debt, perhaps the one mentioned before, to stand over; comp. the use of $\lambda\omicron\iota\pi\omicron\gamma\rho\alpha\phi\acute{\epsilon}\iota\nu$ in the Tenian inscription of the age of Pompey, C. I. Gr. No. 2335 = Hicks, Manual, No. 204; $\kappa\omicron\upsilon\phi\iota\sigma\mu\acute{o}\varsigma$ is the proper word for the release of tribute, see Strabo, p. 485; C. I. Gr. ii, p. 1023, No. 2166 c. The beginning of line 26 may have been $\kappa\alpha\iota \tau\omicron\upsilon \lambda\omicron\iota\pi\omicron\upsilon$] $\acute{\alpha}\phi\omicron\rho\omicron\nu \epsilon\acute{\iota}\nu\alpha\iota$.

Line 27. Compare $\omicron\delta\epsilon\mu\acute{\iota}\alpha\nu \kappa\alpha\kappa\omicron\pi\acute{\alpha}\theta\epsilon\iota\alpha\nu \kappa\alpha\iota \delta\alpha\pi\acute{\alpha}\nu\eta\nu \upsilon\pi\omicron\sigma\tau\epsilon\lambda\lambda\acute{o}\mu\epsilon\nu\omicron\varsigma \chi\acute{\alpha}\rho\iota\nu \tau\hat{\omega}\nu \tau\eta \pi\acute{o}\lambda\epsilon\iota \sigma\upsilon\mu\phi\epsilon\rho\acute{o}\nu\tau\omega\nu$ in an inscription from Syros, C. I. Gr. No. 2347 c.

Line 29. Compare $\chi\acute{\alpha}\rho\iota\nu \tau\omicron\upsilon \kappa\alpha\iota \acute{\epsilon}\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma \pi\rho\epsilon\tau\rho\acute{\epsilon}\pi\epsilon\sigma\theta\alpha\iota \pi\rho\acute{o}\varsigma \acute{\alpha}\rho\epsilon\tau\eta\nu \kappa\alpha\iota \pi\rho\acute{o}\varsigma \tau\hat{\alpha} \kappa\acute{\alpha}\lambda\lambda\iota\sigma\tau\alpha \tau\hat{\omega}\nu \xi\rho\gamma\omega\nu$ in the similar Halikarnassian inscription, Bull. de Corr. Hell. xiv, p. 97.

Lines 30 foll. Remains of the names of the men honoured; the name of Philcdemos is restored from line 48. An $\acute{\alpha}\theta\eta\nu\acute{\iota}\pi\pi\omicron\varsigma \tilde{A} \tau\omicron\upsilon \tilde{A} \tau\omicron\upsilon \acute{\alpha}\nu\delta\rho\omicron\sigma\theta\acute{\epsilon}\nu\omicron\upsilon\varsigma$ is found in the list of priests of Poseidon from Halikarnassos, C. I. Gr. No. 2655; on this analogy it is proposed to read here $\acute{\alpha}\theta\eta\nu\acute{\iota}\pi\pi\omicron\varsigma \tilde{A}$ viz. $\tau\omicron\upsilon \acute{\alpha}\theta\eta\nu\acute{\iota}\pi\pi\omicron\upsilon$ (see *post*, No. dcccxcviii), although this mode of writing is more suitable to lists of names. Another Athenippos, son of Iatrokles, is mentioned on a Halikarnassian tombstone of a good period (Bull. de Corr. Hell. iv, p. 404, No. 18). An $\omicron\upsilon\lambda\acute{\iota}\alpha\delta\eta\varsigma \omicron\upsilon\lambda\acute{\iota}\alpha\delta\omicron\upsilon \tau\omicron\upsilon \acute{\iota}\epsilon\rho\omicron\kappa\lambda\acute{\epsilon}\omicron\upsilon\varsigma$ occurs in a list from Halikarnassos, which perhaps is a register of priests

or high functionaries (Bull. de Corr. Hell. xiv, p. 100): for another, see C. I. Gr. ii, p. 1106, No. 2656 b.

Line 36. The three statues, each of different material, as at Knidos (see *ante*, p. 3) are decreed to one person, most probably to Philodemos, comp. line 48.

Line 38. $\Delta\iota\alpha\mu\omicron\eta$, 'perpetuity,' is used in the same sense by Dion. Hal. (Antiq. Rom. v, 2), by Diodoros (i, 63; xvii, 73), and others.

Line 45. Γ , the second letter, is not quite certain; the next may have been either a χ or an υ , the fourth letter perhaps a ρ .

The bringing of an answer, naturally a favourable one, is quoted among the merits of a man in two other inscriptions, one from Brussa of the age of Mithradates: $\acute{\epsilon}\nu\delta\omicron\zeta\omicron\tau\acute{\alpha}\tau\omicron\iota\varsigma \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\mu\alpha\varsigma\iota \tau\eta\nu \pi\alpha\tau\rho\acute{\iota}\delta\alpha \acute{\epsilon}\kappa\delta\omicron\sigma\mu\eta\sigma\epsilon$ (Arch. Epigr. Mitth. aus Oesterr. 1883, p. 171 = Rhein. Mus. xxvii, 1872, p. 323), and one from Akraiphia, of the second century A.D., which still more closely resembles the above: $\tau\epsilon\lambda\acute{\epsilon}\sigma\alpha\varsigma \delta\acute{\epsilon} \tau\eta\nu \pi\rho\epsilon\sigma\beta\epsilon\acute{\iota}\alpha\nu \dots \kappa\alpha\iota \tau\hat{o} \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\mu\alpha \acute{\epsilon}\nu\epsilon\kappa\kappa\hat{o}\nu \pi\alpha\rho\acute{\alpha} \dots$ (C. I. Gr. i, p. 788, No. 1625, line 28).

Line 49. On $\sigma\acute{\upsilon}\nu\nu\alpha\omicron\nu$ see *ante*, No. dclclxxxvii, from Knidos.

Line 50. The Archegetes here is Apollo; see Waddington-Le Bas, No. 504, and Bull. de Corr. Hell. xiv, p. 107, 2.

Lines 52 foll. The procedure here is different from that of the other Halikarnassian inscription (Bull. de Corr. Hell. xiv, p. 97), though both inscriptions belong to the same period, as has already been stated. There two men are named for the purpose of engraving and erecting the stelæ; the expenses are to be defrayed by the Strategi out of the funds of the town. An architect is mentioned (line 53) also at Korkyra: $\pi\rho\omicron\beta\omicron\upsilon\lambda\omicron\upsilon\varsigma \mu\epsilon\tau\acute{\alpha} \delta\iota\omicron\iota\kappa\eta\tau\acute{\alpha} \kappa\alpha\iota \acute{\alpha}\rho\chi\iota\tau\acute{\epsilon}\kappa\tau\omicron\nu\omicron\varsigma$ (C. I. Gr. No. 1845, line 145), where the stelè is ordered to be erected $\delta\eta\nu \kappa\alpha \delta\omicron\kappa\eta \pi\rho\omicron\beta\omicron\upsilon\lambda\omicron\iota\varsigma, \pi\rho\omicron\delta\acute{\iota}\kappa\omicron\iota\varsigma, \sigma\tau\rho\alpha\tau\alpha\gamma\omicron\iota\varsigma \kappa\alpha\lambda\hat{\omega}\varsigma \acute{\epsilon}\chi\epsilon\iota\nu$. It is well known that at Athens the engraving of inscriptions was referred to the $\gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\upsilon\varsigma$.

The peculiarities of orthography in this inscription all point to the period to which we have ascribed it. Line 4, $\sigma\upsilon\nu\eta\theta\acute{\eta}\varsigma$, and line 42, $\pi\omicron\lambda\epsilon\iota\tau\acute{\eta}\alpha\iota\varsigma$; this writing of η instead of $\epsilon\iota$ before a vowel was almost confined to the Augustan age (see Dittenberger, Arch. Ztg. 1877, p. 38; C. I. A. iii, No. 788). The same has been said of the use of $\acute{\epsilon}\alpha\tau\acute{o}\varsigma$ for $\acute{\epsilon}\alpha\nu\tau\acute{o}\varsigma$ (comp. Homolle, Bull. de Corr. Hell. iii, p. 153, note 3; iv, p. 543; v, p. 253; vii, p. 134; Dittenberger, C. I. A. iii, No. 645). This form however is met with in the inscription of Mummius discovered at Olympia, Arch. Ztg. 1876, p. 55.

The ι adscriptum is arbitrarily omitted in places, as lines 30, 36, 40.

DCCCXCIV.

On a slab of white marble; the top and right-hand bottom corner broken away; the inscription ceases with line 55. Height 3 ft. 8½ in.; breadth increasing from 1 ft. 8½ in. at the top to 1 ft. 9 in. at the foot; thickness similarly increasing from 5½ in. to 6¾ in. 'The letters on this marble are quite worn away in many parts, in consequence of the slab having been placed for years over a sink, and thus exposed to the constant action of running water.' On the reverse several holes have been drilled, probably at a late period when the stone was employed for building purposes. From a Turkish house near the Acropolis of Salmakis. Published, *Archæol. Zeitg.* 1859, pp. 91*-94*, from a very imperfect copy. Newton, *Discov. Pl.* lxxxvii, and more correctly, p. 695, No. 6.

-- I I I I
 I ΕΙΗΑΙΩΝΙΟΣΚΑΙΑΘΜΗΝΑΙΟΖΙΟΥΠΑΝΤΟΣΦΥΣΙΣΤΟ
 ΙΣΤΟΝΑΓΑΘΟΝΠΡΟΣΥΠΕΡΒΑΛΛΟΥΣΑΣΕΥΕΡΓΕΣΙΑΣΑΝΘΡ
 ΙΔΙΣΕΧΑΙΣΑΤΟΚΑΙΣΑΡΑΤΟΝΣΕΒΑΣΤΟΝΕΝΕΝ ΑΜΕΝΗ Ο
 5 ΤΩΡΚΑΘΗΜΑΣΕΥΔΑΙΜΟΝΙΒΙΩΠΑΤΕΡΑΜΕΝΤΗΣ ΤΟΥΠΑ
 ΤΙΔΟΣΘΕΑΣΡΩΜΗΣΔΙΑΔΕΠΑΤΡΩΝΚΑΙΣΩΤΗΛΤΟΥΚΟ
 ΝΟΥΤΩΝΑΝΘΡΩΠΩΝΓΕΝΟΥΣΟΥΙΠΡΟΝΟΙΑΤΑΨΠΛΗΓΩΝ
 ΑΣΟΥΚΕΠΑΛΗΡΩΣΕΛΙΟΝΟΝΑΛΛΑΚΑΙΥΠΕΡΗΡΕΝ ΕΙΡΗΝΕΥΣ
 ΙΜΕΝΓΑΡΓΗΚΑΙΘΑΛΑΤΤΑΠΟΛΕΙΣΔΕΑΝΘΟΥΣΙΝΕΥΝΟΥΙΑ
 10 ΟΜΟΝΟΙΑΙΤΕΚΑΙΕΥΕΤΗΡΙΑΙΑΚΜΗΤΕΚΑΙΦΟΡΑΠΑΝΤΟΣΕΣΤΙ
 ΓΟΟΥΕΪΤΙΔΩΝΜΕΝΧΡΗΣΤΩΝΠΡΟΣΤΟΜΕΛΛΟΝΕΥΘΥΜΙΑ
 ΕΙΣΤΠΑΡΟΝΤΩΝΑΝΘΡΩΠΩΝΕΠΕΠΛΗΣΜΕΝΩΝΑΓΩ
 ΙΝΚΑ ΜΑΣΙΝΟΥΣΙ ΑΙΨΤΕΚΑΙΥΜΝΟΙΣΤΗΝΕΑΥΤΩΝ
 -- ΤΟ Ν Τ ΔΟΛΕΩΝΔΟΟΕΘΕΙΣ/
 15 ΑΙ C I / Ν Τ Σ Τ Α Κ Ε Τ Ο
 N ΑΙΟΥΣΑ
 ΟΜΑΘ
 ΝΑΝΕΓ
 ΠΟΣ
 20 ΤΙΝΑ

(12 lines wanting)

35 ΑΛ ΛΑΟ
 ΩΝΝ
 ΠΑ \ I
 Ω ΑΤ
 ΟΟ
 ΙΣΤΗ/
 ΤΟΛ ΣΜ
 40 ΦΟΝ ΟΥΔΕΤΟΥΥΗΦΙΣΜΑΤ
 ΤΕΜΕΝΕΙΤΗΣΡΩΜΗΣΚΑΙΤ
 C ΑΡΓΙΕΡΕΩΣΓΑΙΟΥΙΟΥΑΙΟΥΝ
 Ο ΖΙΛΚΑΙΣΑΦΟΣΕΝΔΕΤΑΙΣΑΛΛΑΙΣΠΟΛ
 ΝΑΡΧΟΝΤΩΝΚΑΘΙΕΡΩΘΗΝΑΙΔΕ
 45 ΝΤΗΠΡΟΕΠΤΑΚΑΛΑΝΔΩΝΔΕΚΕ
 ΩΝ ΠΟΤΕΙΕΡΕΩΝΚΑΙΑΡΥΙ
 ΟΡΓΑΙΟΝΤΩΝΤΩΝΑΝ
 ΝΙΤΕ ΙΜΕΡΑΝΤΑΥ
 ΝΑ ΙΝΑΙΤΟΥΣΕ
 50 Η ΔΙΛΟΚΑ
 Ο ΣΜΑ
 ΑΣΤΟ
 ΟΤΕ
 ΕΝΗΤ
 55 ΗΦΙΣΝ

.....
 ἐ]πεὶ ἡ αἰώνιος καὶ ἀθάνατος τοῦ παντὸς φύσις τὸ [μέ-
 γ]ιστον ἀγαθὸν πρὸς ὑπερβαλλούσας εὐεργεσίας ἀνθρ[ώ-
 5 ποὶς ἐχαρίσατο, Καίσαρα τὸν Σεβαστὸν ἐνεν[κ]αμένη [τ]ῷ
 τῷ καθ' ἡμᾶς εὐδαίμονι βίῳ πατέρα μὲν τῆς [ἐαυ]τοῦ πα-
 τ[ρ]ίδος θεᾶς Ῥώμης, Δία δὲ πατρῶν καὶ σωτῆρα τοῦ κο[ι-
 ν]οῦ τῶν ἀνθρώπων γένους, οὗ ἡ πρόνοια τὰς πάντων [εὐ-
 χ]ᾶς οὐκ ἐπλήρωσε μόνον ἀλλὰ καὶ ὑπερῆρεν· εἰρηνεύο[υ-
 σ]ι μὲν γὰρ γῇ καὶ θάλαττα, πόλεις δὲ ἀνθοῦσιν εὐνομία[ι
 10 ὁμοιοῖα τε καὶ εὐετηρία, ἀκμή τε καὶ φορὰ παντός ἐστι[ν
 ἀ]γαθοῦ, ἐλπίδων μὲν χρηστῶν πρὸς τὸ μέλλον, εὐθυμία[s
 δ]ὲ εἰς τ[ὸ] παρὸν τῶν ἀνθρώπων ἐνπεπλησμένων ἀγῶ-
 σ]ιν κἀ[ναθή]μασιν θυσίαις τε καὶ ὕμνοις τὴν ἑαυτῶν
 το . . . ν . . . ολεων δ' ὁ θεὸς εἰσα
 15 ἀνέστακε το
 ν . . . αἴουσα .
 ομαθ(?)
 νανε
 ποσ
 20 τινα

(12 lines wanting)

.....
 ωνν
 35 πα
 ω ατ

 στη
 πολ . . . σμ [ἀναγρα-
 40 οῦμαι ἐξ ἀντίγρα]φον [τ]οῦδε τοῦ ψηφίσμα[το]ς
 καὶ τεθῆναι ἐν τῷ] τεμένει τῆς Ῥώμης καὶ τ[οῦ
 Σεβαστοῦ ἐπ' αὐ]τοῦ ἀρχιερέως Γαίου Ἰουλίου Μ
 . . . τ[οῦ] φιλοκαίσαρος, ἐν δὲ ταῖς ἄλλαις πόλ[ε]σι
 ἐπ' αὐτῶν ἀρχόντων καθιεραθῆναι ἐξ τ[ού]των βωμοὺς?
 45 ἐπ' αὐτῶν πρὸς ἐπτα καλανῶν Δεκε[μβρίου]ν ἡμε-
 ρῶν ἐπὶ τῇ τε ἱερείᾳ καὶ ἀρχ[όντων]
 ἐπιτελούντων τῶν ἀνθρώπων
 . . . τ[ῶν] δὲ ἡμέραν ταύτην
 εἶναι τοὺς ε
 50 φιλοκαίσαρ
 σμα
 αὐτω
 οτε
 ενητ
 55 ψ]ηφισμ[α

Newton proposed to refer this decree to the celebration of an imperial birthday; and no doubt there is a striking resemblance in it to a decree from Apamea Kibotos in honour of the birthday of Augustus (C. I. Gr. No. 3957): ἔδοξεν τοῖς ἐπι

τῆς Ἀσίας Ἑλλήσιν, γνώμη τοῦ ἀρχ[γυροταμίου] Ἀπολ-
 λωνίου τοῦ Μηνοφίλου Αἰζανίτου· ἐπε[ιδὴ ἡ πάντα] δια-
 τάσσα τὸν βίον ἡμῶν Πρόνοια σπουδὴν εἰσε[ενκαμέ]νη
 καὶ φιλοτιμίαν καὶ τελότατον τῷ βίῳ διεκόσμη[σεν] ἐνεν-
 καμένη τὸν Σεβαστὸν, δν εἰς εὐεργεσίαν ἀνθρώ[πων]

ἐ[πλ]ή[ρω]σεν Moreover, a decree from Eumenia seems to show that the birthday of Augustus was celebrated generally throughout the province of Asia (C. I. Gr. No. 3902 *b*). A similar preamble however has since been found at Assos on a bronze tablet relating to the accession of Caligula to the throne (see Papers of the Archæol. Institute of America, vol. 1, p. 50, No. xxvi); and this event is alluded to in very similar terms by Philo, Leg. ad Caium, § 2, as Otto Hirschfeld has pointed out to me. This alternative does not suit the general tenour of our decree, and especially the portion from line 41 onwards; but the date given in line 45 cannot be identified with that of any emperor's birthday; and since the verb καθιεροῦν seems to be exclusively used in connection with a concrete object, it seems impossible to read at the end of line 44 καθιερωθῆναι τ[ὴν] ἡμέραν. So that we are obliged to look for some other explanation of our inscription, which may account for its reference to all the cities of Asia, and for its Roman system of dating. We may assume that the decree was issued during the lifetime of Augustus, and a *terminus post quem* seems to be fixed by the expression in line 5, where the emperor is styled 'pater patriæ;' this date would be A. U. C. 752 (see Mommsen, Mon. Ancyr.², p. 154). In the following year Augustus sent C. Cæsar to the East, where he received divine honours at Halikarnassos and at Kos (compare No. DCCCXCII).

This inscription is probably a copy of a joint decree issued by the Asiatic Greeks, οἱ ἐπὶ τῆς Ἀσίας Ἕλληνες, mentioned in line 40, by which they welcomed or honoured C. Cæsar, and which most appropriately commenced by praising the emperor who sent him. It seems open to discussion, whether the day chosen for honouring the young prince was the day of his arrival, say, at Pergamon (see below), or whether it was not rather his birthday; the Roman date would seem to point to the latter alternative.

The commencement of the decree was probably similar to that of Apamea cited above. The praises assigned to the emperor, although couched in extravagant language, were by no means unmerited, since

under his reign the cities of the East had, after so many vicissitudes, come to enjoy the blessings of peace and order.

Line 8. Newton reads ὑπερήκεν, but the second ρ is certain.

Lines 40 foll. The temple of Augustus and Rome here referred to was the one common to the whole province of Asia at Pergamon, which was still in course of construction in the year 727 A. U. C. (see O. Hirschfeld, Zur Geschichte des Römischen Kaisercultus, in Sitzungsber. der Berl. Akad. 1888, p. 837, note 22, compare Mommsen, Mon. Ancyr.², p. x). Halikarnassos had no such sanctuary as late as the time of the Emperor Tiberius (see Tacit. Ann. iv, 55). Attention has been frequently drawn to the fact that even in his lifetime temples had been erected to Augustus in cities of the East (see Mommsen, *loc. cit.*, Marquardt, Röm. Staatsverwaltung, iii², p. 464, note 4; Guiraud, Les assemblées provinciales dans l'Empire Romain, p. 25); for instance at Mylasa (C. I. Gr. No. 2696), Nysa (C. I. Gr. No. 2943), Kyme (C. I. Gr. No. 3524), Kyzikos (Tacit. Ann. iv, 36), Assos (C. I. Gr. No. 3569), Ankyra. But from the Eumenian inscription (C. I. Gr. No. 3902 *b*) we may probably infer, that such Cæsarea then existed only ἐν ταῖς ἀφηγουμέναις τῶν διοικήσεων πόλεσιν. The ἀρχιερεὺς C. Iul. M. . . . is the sacerdos provinciæ. Apparently it was left to the other cities to select the most convenient place for setting up the copy of the decree. The same seems to apply to the altars, which probably had to be consecrated a. d. vii Kal. Dec., see lines 44 foll. This restoration was suggested principally by reference to No. DCCCXCII, line 28, which relates to sacrifices to be offered to C. Cæsar. No doubt in cities which had no Cæsarea such altars must have been put up in the temples of other deities, and this perhaps may also be inferred from what Appian (Bell. Civ. v, ch. 132) tells us about Augustus A. U. C. 718: αὐτὸν αἱ πόλεις τοῖς σφετέροις θεοῖς συνίδρουν.

Line 46. ἡμερῶν is a blunder of the lapidary for ἡμέρα. At the end of the line ἀρχιερέων seems impossible, though the letter after χ may have been ι.

DCCCXC.

On a slab of white marble, the foot and the moulding at the top broken away. Height 1 ft. 7 in.; breadth 1 ft. 1½ in.; thickness 5½ in. Boeckh, Index lect., Berol. 1830; Bulletino dell' Instituto Archeol. 1830, p. 218; C. I. Gr. No. 2656. The same copy in W. Dittenberger, Sylloge, No. 371, and H. Herbrecht, De sacerdotii apud Græcos emptione venditione. Dissert. Strassburg, 1885, p. 45. Compare C. Keil, Jahrb. für Philologie und Pädagogik, Supplem. iv, p. 618; Dittenberger, Hermes, xvi, p. 171 foll.; E. G. Anthes, De emptione venditione Græcorum quæstiones epigraphicæ, Dissert. Halens. 1885, *passim*; Herbrecht, *loc. cit.* pp. 26, 30, 32, 34; Br. Lehmann, Quæstiones sacerdotiales, Dissert. Königsberg, 1888, p. 10 foll.; E. Heller, Jahrb. für Philol. u. Päd. Suppl. xviii, 1891, p. 234. Presented by J. Taylor, Esq.

ΕΛΠΟΙΟΥΧΑΡΜΥΛΟΥΙΟΥΔΑΓΟΡΟΥΜΗΝΟΧΡΑΚΛΕΙΟΥ
 ΠΡΥΤΑΝΕΙΑΣΤΗΣΜΕΤΑΜΕΝΕΚΛΕΥΣΤΟΥΦΟΡΜΙΩΝΟΣ
 ΑΜΜΑΤΕΥΟΝΤΟΣΔΙΟΔΟΤΟΥΤΟΥΦΙΛΟΝΙΚΟΥΕΛΘΞΕΝ
 ΗΚΑΙΤΩΙΔΗΜΩΓΝΩΜΗΠΡΥΤΑΝΕΩΝΚΡΙΑΜΕ
 ΣΙΝΙΕΡΗΤΕΙΑΝΤΗΣΑΡΤΕΜΙΔΟΣΤΗΣΠΕΡΓΛΙΑΣΡ/

- 30 δὲ καὶ θησαυρὸν τῇ (θ)εῷ, ἐνβαλλέτωσαν δὲ οἱ
 θύοντες ἐπὶ μὲν τῷ(ι) τελείῳ ὀβολοῦς δύο, ἐπὶ
 δὲ γαλα(θ)εινῷ ὀβολὸν, ἀνοιγόντων δὲ οἱ ἐξε-
 τασταὶ κατ' ἐνιαυτ(ὸ)ν τὸν θησαυρὸν καὶ διδόν-
 των τῇ ἱερείᾳ εἰς τε τὴν ἐπικουρίαν κ(α)ὶ (ε)ἰς . .
 35 ματισμὸν καὶ εἰς ἱματισμὸν καὶ εἰς σ
 . μα

Boeckh's copy of this inscription was incorrect in many places; it will suffice to mention only the more important corrections supplied by the stone.

Line 3. Φιλονίκου, not 'Ηλονίκου.

Line 4. δῆμψ, not δάμψ; at the end πριάμε[νο]ς, not πριαμο . . .

Line 9. δημό[σ]ια, not δημο[τελέ]α.

Lines 26 foll. πρὸ τῆς θυ[σί]ας ἡμέρας τρεῖς, not πρὸ νήσου [κ]α[θ] ἡμέρας τρεῖς.

It is a mistake to say that there is a space of one line between lines 35 and 36; and Boeckh's copy is not quite accurate in the traces which it gives of the letters in the last line. The many other faults in lines 8, 10, 11, 15, 17, 18, 20, 25-31, 33 which we have indicated in the uncials as well as in the cursive, where the corrections are enclosed in circular brackets, must be regarded as mere blunders of the lapidary.

This decree of the Boule and people of Halikarnassos, concerning the sale of the priesthood of Artemis Pergæa was issued when the worship of this goddess was being introduced into the town, comp. lines 28 foll. Several inscriptions referring to sales of the same kind have been discovered lately and have been dealt with by the authors quoted in the heading above. The only Greek author who incidentally mentions that custom happens to be from Halikarnassos; Dionysios (Ant. Rom. ii, 21) in praising Romulus says οὔτε ὠνητὰς χρημάτων ἐποίησε τὰς ἱερωσύνας οὔτε κλήρψ μεριστάς: so also a passage of Cicero, pointed out by Herbrecht, p. 37 applies to Asia Minor: *Lege tribunicia Matris Magnæ Pessinuntius ille sacerdos expulsus et spoliatus sacerdotio est fanumque sanctissimarum atque antiquissimarum religionum venditum pecunia grandi* Brogitaro, etc. (Pro Sestio, 26, § 56). And both Herbrecht (p. 36 foll.) and Lehmann (p. 53 foll.) have proved that this practice came into existence after Alexander, in the third century B. C., when the towns had suffered much and there was a general need of money. To the same period may have belonged the original of our inscription; for I cannot but accept the conclusion of Boeckh, based on the numerous blunders of this stone, that the inscription now before us is merely a copy made in later times. A parallel case has been found at Halikarnassos in a list of priests which had been copied by special order, C. I. Gr. No. 2655, probably when the original had been damaged at the time of the destruction of the town by Alexander. In the same way the original of our decree may have been lost or damaged during the misfortunes of the town in the first century B. C. (see *ante*, p. 58). Being important for the priesthood of Artemis it would be copied and set up again, just as the Trallians ordered the

transcribing of the ancient inscription which granted the right of asylum to their temple of Dionysos (C. I. Gr. No. 2919 = Waddington-Le Bas, No. 1651. Compare Bull. de Corr. Hell. v, p. 434 foll., and Herod. i, 65; Waddington-Le Bas, No. 387 = C. I. Gr. No. 2692, and Waddington-Le Bas, No. 2720 a = C. I. Gr. No. 4474). The case is somewhat different as regards dedicatory inscriptions copied or rather repeated on the same stone in later times, apparently for fear lest the former inscription should be no longer legible or intelligible; various examples have been found at Olympia (see Archæol. Ztg. 1880, p. 70), and one at least has come to light at Halikarnassos (see Bull. de Corr. Hell. iv, p. 398).

Lines 1 foll. On the preambles of Halikarnassian decrees, see *ante*, p. 55; the νεωποιῆς is named first, as the subject of the decree is religious. A Menekles, son of Phormio, occurs in No. DCCCCI, which, however, precedes our inscription by at least a century.

Lines 4 foll. The readings proposed in the transcript are quite certain. The character before πριάμενος is not the article δ, but only a curved line, which is proved by the following inscription, line 22, to be a mark of punctuation. The participle absolute is to be construed as if it were *δοῦναι ἂν πρίηται*. The priesthood of Artemis Pergæa could only be held by a woman; this is proved also by two other inscriptions, the one from Perge itself (C. I. Gr. iii, p. 1160, No. 4342 δ, more correctly in Waddington-Le Bas, No. 1373; in C. I. Gr. No. 4342, the man must have been priest of another Artemis at Perge); the other, newly discovered at Rhodes (Athen. Mitth. vol. xvi, 1891, p. 119, No. iv). The woman is apparently not allowed to purchase the priesthood directly from the state; she obtains it through the medium of a man. I doubt if this can have been called ἐπίπρασις, the term which occurs in the famous Erythræan inscription (Dittenberger, Syll. No. 370), and which has caused so many difficulties to the commentators. A different explanation has been proposed by Dittenberger, Syll. p. 542: si vir emet, is mulierem civem instituet sacerdotem, si mulier emet ea (ἡ πριαμένη) ipsa sacerdotio fungetur ad vitæ tempus. On the qualifications of birth and such like required of priests, see P. Stengel in Iw. Müllers' Handbuch der klass. Alterthumswissensch. v, 3, p. 28. Dittenberger has aptly pointed out that according to Pollux, viii, 85, the archons at Athens had also to be Ἀθηναῖοι ἐκατέρωθεν ἐκ τριγωνίας.

On coins of Perge the goddess is represented either as a 'cultus-idol in the form of a richly adorned conical stone in a temple' or in the Greek fashion 'standing, clad in a short chiton holding a wreath and resting on a sceptre; at her feet a doe looking up to her' (see Head, Hist. Num. p. 585). Her temple, situated

according to Strabo on the height or acropolis over the town has been examined by myself (see *Berichte der Berl. Akad.* 1874, p. 722), and lately by Petersen (see Count Lanckoroński's *Städte Pamphyliens und Pisidiens*, vol. i, p. 35; compare my remarks in *Berliner Philol. Wochenschr.* 1890, No. 49). As the goddess has been shown to have been worshipped at Rhodes and at Lindos (see *Athen. Mitth.* xvi, p. 119 foll.), we may suppose that her worship had passed thence to Halikarnassos.

Lines 8 foll. The priestess is to hold office for her life (compare Stengel, *loc. cit.* p. 31); she is to receive, the skins of the victims excepted, the same share of private as of public sacrifices (comp. Stengel, p. 29 foll., and his *Quæstiones Sacrificales*, Progr. des Joachimsthal. Gymnas. Berlin, 1879, p. 15, as also the following inscription). The question as to the shares which the priests had to receive from the sacrifices was always regarded as a very serious affair: it was in a dispute about this that Neoptolemos was killed at Delphi (*Pind. Nem.* vii, 59).

Lines 14 foll. The yearly official sacrifice is appointed to take place in the month Herakleios, the same as that in which the decree was issued; the expenses are fixed at thirty 'full' drachmæ; for this use of *ἐντελής* C. Keil has compared *Thucyd.* viii, 29 and 45. At Delos the expenses of a sacrifice to Apollo, Artemis, Leto, Zeus Soter, and Athena Soteira were 26 drachmæ, while a sacrifice offered to the Delian family amounted only to 10 drachmæ; but these appear to have been monthly offerings. See *Bull. de Corr. Hell.* vi, p. 81.

Line 20. *συντελείω* scil. ἡ ἱέρεια.

Line 21. Compare the following inscription.

Lines 23 foll. The *νομηνία* was a favourite time for sacrifices, compare C. Fr. Hermann, *Griech. Antiq.* ii, § 46, 6; Porphyrius, whom he quotes, classes the sacrifices under two heads, those offered monthly at the new moon, and the yearly public sacrifices (*Abstin.* ii, 16); I should therefore not accept Boeckh's explanation of *ἐπικουρία* as a prayer, but rather as a sacrifice, the more so, as the priestess is to receive a drachma from the town for it.

Lines 25 foll. During the three days preceding the public sacrifice the priestess is entitled to make a collection, the proceeds of which she may keep; she is not allowed however to enter a house or return

to her home(?) for that purpose. This passage is particularly interesting, in connection with the fact otherwise known that it was the attendants of Artemis Pergæa who molested the public in this way; see *Parœmiogr.* i, p. 250, ii, p. 448, comp. Hermann, *loc. cit.* § 35, 14; *ἀγείρειν* and *ἀγερμός* are the special words for this practice (comp. *Hesych. s. v.*); it is called *ἀγεροίς* in an inscription referring to an Artemis Skiritis at Miletos (see Rayet, *Rev. Archéol.* xv (28), p. 104).

Line 28. Dittenberger reads *κατασκευᾶται*, and refers for such futures to his No. 248, note 26. It is strange that the preparing of the sanctuary should only be mentioned here; it ought to have been mentioned first of all.

Line 30. The institution of *θησαυροί* or boxes is described very fully in the inscription of Andania (*Foucart-Le Bas*, No. 326 a = *Dittenb. Sylloge*, No. 388, lines 90 foll.). Two boxes of stone are ordered to be set up, one in the temple, the other at the sacred fountain; five are registered in the Delian inscriptions (*Bull. de Corr. Hell.* vi, p. 70). All of them, like that at Halikarnassos, are to be opened but once a year. The contents of the Halikarnassian box, consisting of taxes imposed on sacrifices, were public property and therefore at the disposition of the board of *Exetastæ* (see *post*, p. 74) who had to pay out of that money the drachma for the monthly sacrifice, and apparently, to provide also for some personal wants of the priestess; similar expenses are mentioned in the Delian inscriptions (*Bull. de Corr. Hell.* vi, p. 83); but it is surprising to find them in our inscription, where the office of priestess was sold and where one would suppose such matters to have been included in the purchase.

Lines 34 foll. Boeckh has supplied *χρηματισμόν*, but there does not seem to be room for three letters at the end of line 34; besides the single passage of *Asconius* (in *iii c. Verr. c. cii, 36 c*) hardly warrants the conclusion, that the goddess had actually given oracles (compare *Lobeck, Aglaopham.* p. 1092). But for the want of space I should venture to supply *στεμματισμόν*.

Line 35. Sixteen drachmæ are estimated for the *ιματισμός* of a female flute-player at Delos (*Bull. de Corr. Hell. loc. cit.*).

DCCCXCVI.

On a stèle of blue marble, consisting of more than twenty pieces. The moulding along the top is broken away; complete on both sides, but in some places apparently damaged by fire. Some remains of hard mortar show that the stone was used for building purposes in later times. Height 3 ft. 1½ in.; breadth at the foot 1 ft. 2¾ in.; at the top 1 ft. 1¼ in.; thickness 5 in. Discovered by A. Biliotti.

ΑΡΧ ΕΙΛΑΝΤΟΣΠΕ ΕΙΛ ΗΣΑ Λ ΟΥ
ΤΩΙΑΡΟΛΛΩΝΙΤΙΑΝΑΥΤΩΙΤΕΚΑΙΤΟΙΣΕΞΑΥΤΟΥ
ΓΙΝΟΜΕΝΟΙΣΚΑΙΟΥΣΙΝΕΚΤΕΤΩΝΑΡΣΕΝΩΝΚΑΙΤΩΝ
ΗΛΕΙΩΝΕΙΗΛΩΙΩΝΚΑΙΑΜΕΙΝΟΝΠΟΙΟΥΣΙΝΚΑΙΠΡΑΣ
5 ΣΟΥΣΙΝΕΧΡΗΣΕΝΟΘΕΟΣΕΣΕΣΟΑΙΩΛΩΙΩΝΚΑΙΑΜΕΙ
ΝΟΝΑΥΤΟΙΣΙΛΑΣΚΟΜΕΝΟΙΣΚΑΙΤΙΜΩΣΙΝΚΑΘΑΓΕΙ

ΚΑΙ ΟΙ ΠΡΟΓΟΝΟΙ ΔΙΑ ΠΑΤΡΩΝ ΚΑΙ ΑΠΟΛΛΩΝΑ ΤΕΛΕ
 ΜΕΣΣΟΥ ΜΕΔΕΟΝΤΑ ΚΑΙ ΜΟΙΡΑΣ ΚΑΙ ΘΕΩΝ ΜΗΤΕΡΑ
 ΤΙΜΑΝΔΕ ΚΑΙ ΠΛΑΣΚΕΣ ΘΑΙ ΚΑΙ ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ ΠΟΣΕΙ
 10 ΛΩΝΙΟΥ ΚΑΙ ΓΟΡΓΙΔΟΣ ΤΟΙΣ ΔΕ ΤΑΥΤΑ ΔΙΑΦΥΛΑΣΣΟΥΣΙΝ
 ΚΑΙ ΠΟΙΟΥΣΙΝ ΑΜΕΙΝΟΝΕΣ ΕΣΣΑΙ
 ΠΟΣΕΙΔΩΝΙΟ ΣΙΑΤΡΟΚΛΕΟΥΣ ΥΠΕΘΗ-ΕΝΤΟΙΣ ΕΞΕΛ
 ΚΑΙ ΤΟΙΣ ΕΚ ΤΟΥ ΤΩΝ ΓΙΝΟΜΕΝΟΙΣ ΕΚ ΤΩΝ ΑΡΣΕΝΩΝ
 ΚΑΙ ΤΩΝ ΘΗΛΕΩΝ ΚΑΙ ΤΟΙΣ ΛΑΜΒΑΝΟΥΣΙΝ ΕΞ ΑΥ
 15 ΣΟΥΣΙΑΝΟΙΣ ΘΕΟΣ ΕΧΡΗΣΕΝ ΑΓΡΟΝ ΤΟΝ ΕΝΑ
 ΛΑΙΑΙ ΤΟ ΝΟΜΟ ΣΓΡΟΥΝΤΑ ΑΝΘΡΩΠΟΙ ΚΑΙ ΔΑΜΑΡΗ
 ΑΙΤΗΝ ΑΥΛΗΝ ΚΑΙ ΤΟΝ ΚΗΠΟΝ ΚΑΙ ΤΑ ΠΕΡΙ ΤΟ ΜΗΝΗ
 ΑΙΤΟΥ ΕΝΤΑΡΑ ΜΠΤΩΙ ΕΝΗΡΟΣΙΟΥ ΤΟ ΗΜΥΣΥΚΑΡΓ
 ΤΩ ΔΕ ΚΑΙ ΠΕΡΑΤΕΙΕ ΤΩ ΤΩ ΝΕΚΡΟΝ ΤΩ ΤΩ ΝΕΚΡΟ
 20 ΔΩΝΙΟΥ Ο ΠΡΕΣΒΥΤΑΤΟΣ ΩΝ ΕΙ ΚΑΤΑΝΔΡΟΓΕΝΕΙ Ν
 ΑΠΟΔΙΔΟΥΣΚΑΤΕ ΝΙΑΥΤΟΝ ΧΡΥΣΟΥΣ ΤΕ ΣΑΡΑΣΑΤ
 ΑΣ ΕΔΟΞΕΝΙ ΜΟΣΘΙΔΩΝΙ ΚΑΙ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΔΙ
 ΕΚΡΟΣΕΙΔΩΝΙΟΥ ΚΑΙ ΤΟΙΣ ΕΙΛΗΦΟΣΙΝ ΕΞ ΑΥΤΩΝ ΑΙ
 25 ΣΘΑΙ ΕΠΙ ΜΗΝΙΟΥΣ ΕΞΕΛΑΥΤΩΝ ΤΡΕΙΣ ΚΑΤΕΝΙΑΥΤ
 ΟΙ ΤΙΝΕΣ ΑΠΟ ΛΑΜΒΑΝΟΝΤΕΣ ΤΗΣ ΥΠΟΘΗΚΗΣ ΓΛ
 ΕΡΕΩΣΕΚΑΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΜΗΝΟΣ ΕΛΕΥΘΕΡΙΟΥ Υ
 ΤΕΣΣΑΡΑΣ ΣΥΝΤΕΛΕΣΟΥΣΙΝ ΤΑΣΟΥΣΙΑΣΑΝ ΔΗ
 ΙΔΩΝ ΜΗΘΕΛΗΚΑΡ ΠΕΥΕΙΝΕΙΝΑΙ ΤΑΥΤΟ ΚΕΙΜΕΝΑ ΚΑΚΑ
 30 ΤΩΙΝ ΜΗΝΙΟΥΣ ΕΓΔΙΔΟΝΑΙ ΤΟ ΔΕ ΤΕΜΕΝΟΣ ΕΙΝΑΙ ΔΙΩΝ
 ΤΩΙΝ ΜΗΝΙΟΥΣ ΕΓ ΜΙΣΘΟΥΝ ΚΑΙ ΤΟ ΜΙΣΘΟΝ ΜΑΚΑΡΓΕΥ
 ΣΙΟΙ ΝΟΜΙΣΜΕΝΟΙ ΜΗΝΟΣ ΕΡΜΑΙΩΝ ΣΕΠΙΜΕΛΕ
 ΤΩΣΑΝ ΕΠΙΔΥΟ ΗΜΕΡΑΣ ΤΩΙΕΡΕΙΤΑΝ ΟΜΙΣΟΜΕ
 ΠΑΡΕΧΟΝΤΕΣ ΕΙΣ ΤΑΣΟΥΣΙΑΣ ΠΑΝΤΑ ΤΩ ΜΗΝΙ
 35 ΟΥ ΕΙΝΤΥΧΗ ΑΓΑΘΗ ΔΑΜΗΤΡΟΣ ΠΟΣΕ
 ΔΩΝΙΟΥ ΚΑΙ ΔΑΙΜΟΝΙΑ ΓΑΡ ΔΩΝΙΟΥ ΠΙ
 ΔΩΝΤΗ ΔΕ ΔΕΥΤΕΡΑ ΔΙΔΩΝ ΤΩ ΤΩ ΙΚΡΙΟΝ ΚΑΙ ΑΓ
 ΤΕΛΕ ΜΕΣΣΟΥ ΜΕΔΕΟΝΤΙΚΡΑΙ ΜΟΙΡΑΙΣ ΚΡΙΟΝ
 ΚΑΙ ΘΕΩΝ ΜΗΤΡΙΑΙ ΓΑΘΕΙΕΣ ΔΙΔΩΝΕΤΩ
 40 ΕΡΕΙΟΥ ΚΩΛΗΝ ΚΑΙ ΤΕΤΑΡΤΗ ΔΙΔΑΣ ΠΛΑΓΧΝ
 ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΙΣΟΜΟΙΡΟΣΕ ΤΑ ΔΕ ΛΟΙΠΑ Κ
 ΕΠΙ ΜΗΝΙΟΙ ΑΦΕΛΟΝΤΕΣ ΙΚΑΝΑΤΟΙΣ ΛΕΙΠΝΟΥΣΙΝ
 ΓΥΝΑΨΙΝ ΜΕΡΙΔΑΣ ΠΟΗΣΑΝΤΩΣΑΝ ΤΑΣ ΚΑΙ ΑΠΟ
 ΣΑΝΕΚΑΣ ΤΩ ΜΕΡΙΔΑ ΤΩΝΤΕ ΠΑΡΟΝΤΩΝ ΑΙΤΩΝ ΑΠ
 45 ΤΑΣ ΔΕ ΚΕΦΑΛΑΣ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΙ ΕΧΟΝΤΩΝ
 ΚΩΙΔΙΑ ΓΩΛΟΥΝΤΩΝ ΕΝΤΩΙΩΝ ΚΑΙ ΤΗ ΔΕΥ
 ΛΟΓΟΝΑΠΟΛΟΝΤΕΣ ΑΝ ΠΡΟΤΟΥ ΔΗΛΙΟΥ ΚΑΙ
 ΓΡΑΨΑΝΤΕΣ ΕΙΣ ΘΕΚΑΣ ΤΟΝ ΑΝΗΛΩΤΑΙ ΚΑΙ
 ΠΕΡΙ ΓΙΝΟΜΕΝΟΝ ΑΝΑΛΙΣΚΕΙΝΕΙΣ ΑΝΑΘΗΜΑ
 50 ΑΝΑΓΡΑΨΑΙΔΕ ΚΑΙ ΤΟΝ ΧΡΗΣΜΟΝ ΚΑΙ ΤΗΝ ΥΠΟΘΗ
 ΚΑΙ ΤΟ ΔΟΓΜΑ ΕΝ ΣΤΗΛΗΙ ΛΙΘΙΝΗ ΚΑΙ ΣΤΗΣΑΙ ΕΝΤΩΙ
 ΤΕΜΕΝΟΙΣ ΔΕ ΤΑΥΤΑ ΔΙΑΦΥΛΑΣΣΟΥΣΙΝ ΚΑΙ ΠΟΙΟΥ
 ΣΙΝ ΑΜΕΙΝΟΝ ΓΙΝΟΙΤΟΥ ΓΟΘΕΟΝ ΚΑΙ ΑΝΟΡΩΠΟΝ

Ἄπο[στ]είλαντος Πο[σ]ειδ[ωνίου χρ]ησα[μέν]ου
 τῷ Ἀπόλλωνι, τί ἂν αὐτῷ τε καὶ τοῖς ἐξ αὐτοῦ
 γινομένοις καὶ οὖσιν ἐκ τε τῶν ἀρσένων καὶ τῶν θ-
 ηλείων εἴη λώϊον καὶ ἄμεινον ποιούσιν καὶ πρᾶσ-
 5 σουσιν, ἔχρησεν ὁ θεὸς, ἔσσεσθαι λώϊον καὶ ἄμει-
 νον αὐτοῖς ἱλασκομένοις καὶ τιμῶσιν καθάπερ
 καὶ οἱ πρόγονοι Δία Πατρῶν καὶ Ἀπόλλωνα Τελε-
 μεσσὸν μεδέοντα καὶ Μοίρας καὶ θεῶν Μητέρα,
 τιμᾶν δὲ καὶ ἱλάσκεσθαι καὶ Ἀγαθὸν Δαίμονα Ποσει-
 10 δωνίου καὶ Γοργίδος, τοῖς δὲ ταῦτα διαφυλάσσουσιν
 καὶ ποιούσιν ἄμεινον ἔσσεσθαι.
 Ποσειδῶνιος Ἰατροκλέους ὑπέθηκεν τοῖς ἐξ ἑα[υτοῦ]
 καὶ τοῖς ἐκ τούτων γινομένοις ἐκ τε τῶν ἀρσένων

καὶ τῶν θηλείων καὶ τοῖς λαμβάνουσιν ἐξ αὐτῶν
 15 εἰς θυσίαν οἷς ὁ θεὸς ἔχρησεν, ἀγρὸν τὸν ἐν Ἀ[γ-
 ριε?]λαία τὸν ὁμορρόντα Ἀνθεὶ καὶ Δαμάπη[ι
 καὶ τὴν αὐλὴν καὶ τὸν κήπον καὶ τὰ περὶ τὸ μνήμα
 καὶ τοῦ ἐν Ταραμπῳ ἐνηροσίου τὸ ἥμισυ· καρπε[υ-
 20 ε]τω δὲ καὶ ἱερατε[υ]έτω τῶν ἐγγόνων τῶν ἐκ Πο[σει-
 δωνίου ὁ πρεσβύτατος ὧν αἰεὶ κατ' ἀνδρογένει[α]ν
 ἀποδεδῶκε κατ' ἐνιαυτὸν χρυσοῦς τέσσαρας ἀτ[ελέ-
 25 ας] ἡ ἰδοξεί(ι) Ποσ(ε)ιδωνίῳ καὶ τοῖς ἐγγόνοις τοῖς
 ἐκ Ποσειδωνίου καὶ τοῖς εἰληφόσιν ἐξ αὐτῶν αἰρε[ί-
 σθα. ἐπιμηνίους ἐξ αὐτῶν τρεῖς κατ' ἐνιαυτὸν
 30 ἑπτὰ ἀπολαμβάνοντες τῆς ὑποθήκης π[αρ]ὰ τοῦ ἱ-
 ερέως ἑκάστου ἐνιαυτοῦ μηνὸς Ἐλευθερίου [χρ]υσ[οῦς]
 τέσσ[α]ρας συντελέσουσιν τὰς θυσίας· ἂν δ[έ] . μη-
 δὲων μὴ θέλῃ καρπεύειν εἶναι τὰ ὑποκείμενα κ[οι]νὰ κα[ὶ] τοὺς
 ἐπ[ι]μηνίους ἐγιδιδόναι, τὸ δὲ τέμενος εἶναι ον [καὶ
 35 τ[οῖς] ἐπιμηνίους ἐγμισθοῦν καὶ τὸ μίσθωμα καρπεύ[σ]-
 ον[σι]· οἱ νομιζόμενοι μηνὸς Ἑρμαιῶνος ἐπιμελε[ί-
 τωσαν ἐπὶ δύο ἡμέρας τῷ ἱερεῖ τὰ νομιζόμενα
 παρέχον(τε)ς εἰς τὰς θυσίας πάντα, τῇ μ(ε)ν π[ρ]ώτῃ?
 θύειν Τύχῃ Ἀγαθῇ Δα[ί]μονος τῆς μητρὸς Ποσε[ιδωνίου
 40 κ]ριδὸν καὶ Δαίμονι Ἀγαθ[ῇ] Ποσ[ε]ιδωνίου ρι . .
 κριδὸν, τῇ δὲ δευτέρᾳ Διὶ Πατρώῳ κριδὸν καὶ Ἀπ[ό]λλωνι
 Τελεμεσσῷ μεδέοντι κριδὸν καὶ Μοίραις κριδὸν
 καὶ θεῶν Μητρὶ αἶγα, ὁ δὲ ἱε[ρε]ύς (λ)[αμβ]ανέτω [ἐκ τοῦ
 45 ἱερίου κωλὴν καὶ τετάρτην μερίδα σπλάγχων
 καὶ τῶν ἄλλων ἰσόμευρος ἔ[στω]· τὰ δὲ λοιπὰ κ[ρ]έα οἱ
 ἐπιμηνιοὶ ἀφελόντες ἱκανὰ τοῖς δειπνοῦσιν [ταῖς μὲν
 γυναῖξιν μερίδας ποησά(ν)τωσαν [ἴ]σας καὶ ἀπο[ν]ειμάτω-
 50 σαν ἑκάστῳ μερίδα τῶν τε παρόντων [καὶ] τῶν ἀπ[ό]ντων
 τὰς δὲ κεφαλὰς καὶ τοὺς πόδας αὐτοὶ ἐχόντων, [τὰ δὲ
 45 κώδια πωλούντων ἐν τῷ θιάσῳ καὶ τῇ δευ[τέρ]ᾳ
 λόγον ἀπο(δ)όντωσαν πρὸ τοῦ δήμου ἀνα-
 γράψαντες εἰς ὃ ἕκαστον ἀνήλωται καὶ [τὸ
 περιγινόμενον ἀναλίσκειν εἰς ἀνάθημα,
 ἀναγράψαι δὲ καὶ τὸν χρησμὸν καὶ τὴν ὑποθήκ[ην
 50 κ[αί] τὸ δόγμα ἐν στήλῃ λιθίνῃ καὶ στήσαι ἐν τῷ
 τεμένει], τοῖς δὲ ταῦτα διαφυλάσσουσιν καὶ ποιού-
 σιν ἄμεινον γένοιτο ὑπὸ θεὸν καὶ ἄνθρωπον.

The letters of this remarkable inscription are slight, but sharply cut; they would point, at the latest, to the first half of the second century B.C., or even to the third century B.C. The lapidary has blundered as in lines 9, 22, 33, 38, 46, but at times has corrected himself. In lines 24 and 47 occurs an Omikron with a dot in the middle, see *ante*, p. 50. A certain absence of strict official language throughout this inscription is accounted for by the fact of its being a private document. It consists as expressly stated (line 49) of three parts, viz. an oracle, a mortgage, and a decree, or rather a resolution.

1. The oracle is delivered by the Telmessian Apollo to Poseidonios, son of Iatrokles, apparently of Halikarnassos, who had asked the god, what he himself, his present and future descendants, men and women alike, should do to prosper. The god orders them to propitiate and worship certain deities including himself and 'the good Dæmons of Poseidonios and his mother.'

2. For these sacrifices Poseidonios, probably a man of advanced age and numerous family, enjoins on all his descendants and on those who take wives

from among his kinsfolk that certain lands and establishments of his own shall be mortgaged, the eldest male member of the family having for the time the usufruct of the revenues arising from them, with a reservation of four gold staters per annum for the prescribed sacrifices. This person at the same time was to hold the priesthood of the temenos which was to be founded. In this way a kind of trust was instituted, and thus we have an illustration of what has been observed elsewhere (Stengel, in I. Müller's Handbuch, v, 3, p. 31, 6), viz. that sometimes hereditary priesthoods had their origin in a practice connected with private sanctuaries.

3. Poseidonios and all parties concerned resolve to choose annually among themselves three functionaries, ἐπιμηνιοί, who are to receive the four staters secured by the mortgage, and to perform the yearly sacrifices in the month Eleutherios. In case the person entitled to it should renounce the usufruct, the mortgaged lands shall become the common property of all parties concerned, and be let on lease on their behalf by the functionaries; these shall deal in the same way with the temenos, taking, however, the

rent for themselves, apparently as a reward for the labour which their function entailed. After this follows a minute description of the character and order of the sacrifices to be made, and of the shares which each of those entitled is to receive. Finally an account of the expenses is to be rendered to the people, and any surplus is to be bestowed as an offering.

Lines 1 foll. Apparently Poseidonios made his application to Apollo of Telmessos, see line 7. Most probably this is the Karian town (Plin. N. H. v, § 105) praised for its augurs by Cicero, *De divinatione* (i, 41, § 91), and Clem. Alexandrin. (*Strom.* i, 334). Cramer in his description of Asia Minor (ii, p. 244) argued in favour of the Lykian Telmessos, as having been the town famous for the skill of its augurs, but the authorities quoted by him (Herodotos, i, 78, and Arrian, *Anab.* ii, 3, 4) say nothing in favour of this hypothesis, which seems definitely superseded by our inscription. It was not hitherto known that Apollo presided over the oracle of Telmessos. Literary tradition for the most part suggests, that ancient oracles were not delivered except on matters of great and public importance; but inscriptions, especially those discovered at Dodona, show us how much an ancient seat of oracle was occupied with private and ordinary business (C. Carapanos, *Dodone et ses Ruines*, Pl. xxxiv foll., and my remarks in *Götting. Gel. Anzeigen*, 1879, p. 1105 foll.). At Dodona, as at Pharos (C. I. Gr. ii, p. 984 foll. No. 1837 *δ*), the god is directly asked *τίνι θύοντες . . . λώϊον καὶ ἄμεινον πράσσοιεν; λώϊον καὶ ἄμεινον* were apparently the words used for this purpose throughout the Hellenic world. In two instances also at Dodona provision is made for the descendants (Carapanos, Pl. xxxiv, 3): *καὶ νῦν καὶ ἰς* (sic) *τὸν ἅπαντα χρόνον* and (Pl. xxxv, 2): *αὐτῷ καὶ γενεᾷ*. On the leaden tablets of Dodona and elsewhere, we find only the enquiries addressed to the god. The interest of our inscription consists in the fact that it preserves the response and the arrangements made consequent on it.

Lines 7 foll. It is noteworthy that statues of the same deities, Zeus, the Moiræ, and Apollo stood also in the Delphian temple, Zeus and the Moiræ having control of human destinies, and Apollo being the prophet of the same (see Pausanias, x, 24, 4; compare Æschylos, *Eumen.* 19; and Ulrichs, *Reisen und Forschungen in Griechenland*, vol. i, p. 76). The mother of the gods, worshipped throughout Asia Minor, is mentioned here apparently as the goddess who distributes all the gifts of Nature (see Preller, *Griech. Mythol.* i², p. 505; compare the Theraean inscription C. I. Gr. ii, p. 1086, No. 2465 *f*).

As to the *Ἀγαθὸς Δαίμων* compare Menander (in Clem. Alexandrin. *Strom.* v, p. 260) *ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐδὲς γενομένη μυσταγωγὸς τοῦ βίου ἀγαθός*. Belief in these Dæmons seems to have taken root especially in Karia and some of the islands; at Rhodes we meet with a corporation of *Ἀγαθοδαίμονιάσται* (Ross, *Inscr. Ined.* iii, No. 282), and for Thera compare the inscription just quoted; at Olymos a priest of these Dæmons is mentioned (see

Waddington-Le Bas, No. 338, line 3). On the relation of the Dæmon with the chthonic deities see E. Rohde, *Psyche*, p. 232 foll. But the matter requires further investigation. In the Roman period *Δαιμόνων Ἀγαθῶν* became the exact translation of *Dis Manibus* in Karian epitaphs, see Waddington-Le Bas, Nos. 305, 461, 463–66; *Μουσείον*, iii, p. 10.

A word should be added on the expression *Τελεμεσοῦ μεδέων* applied to Apollo, and evidently originating in the poetical language which no doubt was in use at Telmessos as at other oracles; compare similar expressions in *Iliad*, vii, 202; xvi, 234; *Hymn ix*, in *Vener.*; Pindar, *Olymp.* vii; Æschylos, *Septem*, 130; Eurip. *Orest.* 1648; C. I. Gr. Nos. 2246 and 2342 = Kaibel, *Epigr.* No. 1025; a Dodonean bronze inscription, *Journ. Hell. Stud.* ii, p. 103; an inscription at Panticapæum, *Compte Rendu de la Commiss. Archéol. pour 1877*, p. 246.

Line 12. The name *Iatrokles* is frequently met with in Karia (at Halikarnassos, *Journ. Hell. Stud.* i, p. 98; at Miletos, Waddington-Le Bas, No. 1568 *bis*; at Olymos, *loc. cit.* No. 339; at Mylasa, *loc. cit.* Nos. 346, 372, 409; at Iasos, C. I. Gr. No. 2675 and elsewhere). It recalls the fact that it was in these parts of Asia Minor that the most famous schools of physicians existed.

Lines 12 foll. The revenues of landed property were not unfrequently left by testament to cover the cost of sacrifices, or festivals, or public buildings; some instances may be quoted from Waddington-Le Bas, Nos. 857–859, 1033 *a*, 1611, 1266, &c.; see especially however the famous testament of Epikteta of Thera (C. I. Gr. No. 2448, lately dealt with by Benndorf, *Das Heroön von Gjölbaschi-Trysa*, p. 44 foll.). For a similar custom in Egypt see Perrot, *Histoire de l'Art*, i, p. 147. The want of a regular register of landed property often led to great minuteness in the description of sites. This however was to some extent simplified by the fact that in a great many instances the same name had clung to lands or localities from time immemorial. And this explains why such names are often quite foreign to the Greek language as we know it (compare Waddington-Le Bas, No. 1745). As instances of names thus fossilized, as it were, in our inscription see *Δαμάπης, Τάραμπτον*; whether *Ἀνθος* has anything to do with the Greek *άνθος*, it is difficult to decide. On the other hand I have restored *ἐν Ἀγριελαίᾳ*, following principally modern analogies: compare *Ἀγριελίδι* in *Astypalæa*, Ross, *Inselreisen*, ii, p. 64; *Tsagruiaes = ταῖς ἀγριελαῖς* in *Thasos*, Conze, *Reise auf den Inseln des Thrakischen Meeres*, p. 27; the harbour of *Alatscha* is now called *Ἀγριλία*; I may also refer to *ἐν Ἐλαιούντι* in the *Tenos* inscription, *ante* No. CCCLXXVII, ll. 18, 42, 61. For *ὁμορροῦντα Ἀνθεὶ καὶ Δαμάπῃ* comp. an inscription from the Mysian *Hekatonnesos*, *Athen. Mitth.* iii, p. 55 = *Μουσείον*, ii, p. 114. Instead of adjacent localities, neighbouring possessors are mentioned, *ante* vol. II, No. CCCCLXXVII, cp. p. 147; *Athen. Mitth.* iii, p. 58.

Line 17. The courtyard, the garden, and the surroundings of the monument may be intended for

the temenos : compare an inscription from Apollonia Pisid., C. I. Gr. No. 3975 = Waddington-Le Bas, No. 1195 a, where some person, after having constructed τὰς στοὰς καὶ τὰ περὶ τὸ μνημεῖον, and having added farther τοὺς κήπους καὶ τὰ οἰκήματα, designates both the priests and the necessary provision for their livelihood. (On gardens belonging to the Temenos of Thiasi see Foucart, Associations Relig. p. 44; Conze, Lesbos, Pl. 18 foll.) The μνῆμα is the sepulchral monument of the family; such monuments were not unfrequently surrounded with gardens, see *post* No. DCCCXVIII.

Line 18. Ἐνηρόσιον, a word previously unknown, has been found lately in the Delian inscription, published Bull. de Corr. Hell. vi. p. 10, line 11, p. 19, lines 145 foll.; compare Le Bas, ii, No. 2092, which is given as Parian, but is evidently Delian, see Homolle, Bull. de Corr. Hell. ii, p. 341 foll. In that case ἐνηρόσια together with ἐνοίκια, τέλη, τόκοι, being specified as revenues of the god, must be accepted as farm rents, comp. Homolle, *loc. cit.* p. 63. In our inscription, however, only the farm itself can be meant; on the analogy of the word ἀνήροτον, ἐνηρόσιον may be derived from a word ἐνήροτον, and may thus signify a field under cultivation as opposed to fallow-land.

Lines 19 foll. The succession to the priesthood by seniority is prescribed also in the testament of Epikteta referred to above.

Line 21. The four golden coins are staters of Alexander, which in the time of our inscription fetched from twenty-two to twenty-five drachmæ each, see Hultsch, Metrologie², p. 247, and for the costs of sacrifices compare the previous inscription. Ὀβολὸς ἀτελής is an obol nett gain (Xenoph. Vect. 4, § 14; comp. τριάκοντα and δώδεκα μνᾶς ἀτελεῖς, Demosthen. xxvii, 9). Here perhaps the word signifies 'without any deduction,' since according to No. DCCCXCV, line 31, a tax for the god could be levied on the sacrifice.

Line 22. For the curved line as a mark of punctuation, see *ante* p. 67.

Line 23. This line, as well as line 14, proves that descent on the female side entitled a person to take part in the benefits of Poseidonios' foundation; a similar inference must be drawn from a Karian inscription published by Rayet, Annuaire de l'Association pour l'Encouragement des Études Grecques en France, 1875, p. 293 foll. No. 10. But this has nothing to do with the general position of women in Karia, since it is to be found also in the testament of Epikteta.

Lines 24 foll. τρεῖς ἐπιμήνιοι with the same functions are elected also at Thera, where they are to receive 210 drachmæ for the sacrifices.

Lines 27, 28. I cannot propose a satisfactory restoration at the beginning of line 28, but the meaning seems quite clear. The case provided for might arise when the revenue of the landed property became too small. At Delos landed property gradually lost 100 per cent. of its value between 280 and 180 B. C. while the rent of houses increased correspondingly (see Bull. de Corr. Hell. vi, p. 65).

Lines 29 foll. It is a well known fact, that τεμένη were let on lease to be cultivated (see Boeckh, Staatshaushalt.³ i, p. 372, foll.); at Delos we have a mention of μισθώματα παρὰ τῶν γεωργούντων τὰ τεμένη τὰ τοῦ θεοῦ (Bull. de Corr. Hell. *loc. cit.*).

Line 31. Compare line 26; it seems to follow that in the Halikarnassian Calendar the month Hermaion succeeded Eleutherios; unfortunately neither of them can be placed with certainty; see Bischoff, De fastis Græcorum antiquioribus, p. 402; ἐπιμελείωσαν is very rarely used for ἐπιμελείσθωσαν; on this verb depends the construction of the infinitive θύειν.

Lines 34 foll. The difference of expression in the two cases seems to be accounted for by supposing that the mother of Poseidonios was dead; in the same way we must explain the similar expression in the Theræan inscription before quoted, which formerly appeared unique and unintelligible.

Lines 35 foll. For the different kinds of victims compare Stengel, *loc. cit.* p. 83. To the Mother of the gods a βοῦς is offered at Thera, C. I. Gr. No. 2465 f.

Lines 40 foll. According to the testament of Epikteta only those who are present receive their shares; and the ἐπιμήνιοι are to have the half of the entrails.

Line 45. This is a curious proviso, intended to favour those who took part in the festival. At private and smaller sacrifices the skins were sometimes given to the priest; at public ones they usually fell to the State. The subscript of κάρδια is confirmed by the Etym. Magn.

Lines 45 foll. Considering the private character of the document it seems strange that the epimenii should have to render an account to the people. This can only be explained if we suppose that all religious affairs had been put under public control; compare Hermann, Griech. Antiq. ii, § 10.

DCCCXCVII.

On a block of dove-coloured marble, with joints above and below. The profile of the stone shows that it must have belonged to the *antla* mentioned in line 6. 'It was found built into a Turkish house at the foot of the Western peribolos wall of the Mausoleum.' Height 1 ft. 1½ in.; breadth 2 ft. ¾ in.; thickness 2 ft. 5 in. Newton Discov. p. 689, No. 3, pl. lxxxvi. Compare Usener, Neues Rhein. Museum, xxv, p. 49; R. Dareste, Bull. de Corr. Hell. iv, p. 341 foll.

ΑΛΛΙΚΑΗΝΤΟ ΜΙΑΙΣΟΙΔΕΤ ΜΙΑΙΔΟΙΣ ΠΑΡΑΧΡΗΜΑΤΟΙΣΕΠΙ
ΑΗΤΑΙΣΟΙΔΕΕΓ ΑΗΤΑΙΔΟΤΩΣΑΝΤΟΙΣΕ ΩΝΑΙΣΚΑΤΑΤΑΣΔΙΑΓΡΑ

5 ΦΑΣ ΟΡΩΣΔΑΝΟΙΠΡΟΔΑΝΕΙΣΑΝΤΕΣΕΙΣΤΗΝΣΤΟΑΝΗΝΟΔΗΜΟΣΑΝΑΤΙ
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 15 ΣΩΝΤΑΙΑΥΤΟΚΑΙΤΟΝΤΟΚΟΝΟΙΔΑΝΕΙΣΑΝΤΕΣΕΐΤΟΙΣΥΡΟΤΕΘΕΙΣΙΝΑΥ
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 ΘΩΣΑΝΔΕΤΟΥΣΜΕΝΚΙΩΝΑΣΤΟΥΣΜΕΧΡΙΤΟΥΔΙ'ΑΣΤΗΡΙΟΥΟΙΚΑΙΤΑΕΡ
 20 ΓΑΜΙΣΘΟΥΝΤ ΤΗΙΑΥΤΗΙΕΚΚΛΗΣΙΑΙΟΔΕΡΡΑΜΕΝΟΣΕΝΗΜΕΡΑΙΣΤ
 ΝΤΑΤΟ ΤΑΒΑΛΕΤΩΤΟΙΣΤΜΙΑΙΣΟΙΔΕΤΑΜ'

Κ]αλλικλῆν το[ῖς τα]μίαις, οἱ δὲ ταμίαι δότω[σαν] παραχρῆμα τοῖς ἐπι-
 με]ληταῖς, οἱ δὲ ἐπ[ι]με]ληταὶ δότωσαν τοῖς ἐ[ργ]ώναις κατὰ τὰς διαγρα-
 φάς· ὅπως δ' ἂν οἱ προδανείσαντες εἰς τὴν στοᾶν ἣν ὁ δῆμος ἀνατί-
 5 θησιν τῷ Ἀπόλλωνι καὶ βασιλεῖ Πτολεμαίῳ φανεροὶ ὥσιν πᾶσιν, τοὺς
 ἐξεταστὰς ἐφ' ὧν(ν) ἂν συντελεσθῇ ἡ στοᾶ, ὅσοι ἂν προδανείσωσιν
 ἄτοκα μὴ ἔλασσον Γ' Γ' ἀναγράψαι αὐτῶν τὰ ὀνόματα ἐν τῇ παρα-
 στάδι τῆς στοᾶς πατριστὶ προσγράψαντας ὅτι οἷδε ἔδωκαν τῷ δῆμῳ[ι
 α]τοκα χρήματα εἰς τὴν κατασκευὴν τῆς στοᾶς, ἀναγραφόντων δὲ πρῶ-
 10 τον τὸν πλείστον δόντα· ὅπως δ' ἂν κομίσωνται οἱ προδανείσται, πό-
 ρους ὑποκείσθαι αὐτοῖς τοὺς τε ὑποτεθέντας εἰς τὸ βουλευτήριον,
 κομισαμένων οἷς πρότερον ὑπετέθησαν, ὑποκε[ῖ]σθαι δὲ αὐτοῖς καὶ
 τοὺς ὑποτεθέντας εἰς τὰς εἰκόνας, τὴν πεντηκοστὴν καὶ τὸ γραφῖον
 τῶν ὄρκων, κομισαμένων οἷς πρότερον ἐψήφισται, ὑποκείσθαι δὲ αὐ-
 15 τοῖς καὶ ἐκ τῆς οἰκονομίας ἐκάστου ἐνιαυτοῦ τάλαντον ὅταν ἐκκομί-
 σωνται αὐτὸ καὶ τὸν τόκον οἱ δανείσαντες ἐπὶ τοῖς ὑποτεθείσιν αὐ-
 τοῖς ἀπὸ τῆς οἰκονομίας ἐξ τάλαντοισ, τὰ δὲ λοιπὰ ὑπάρχειν εἰς τὴν
 οἰκονομίαν· προσυποκείσθαι δὲ καὶ τὸ γεννηθὲν ἐκ τῆς στοᾶς πραθέν-
 των τῶν κίωνων καὶ τῶν ξύλων καὶ τοῦ κεράμου καὶ τῶν πλίνθων, ἀποδύσ-
 20 θωσαν δὲ τοὺς μὲν κίονας τοὺς μέχρι τοῦ δικαστηρίου οἱ καὶ τὰ ἐρ-
 γα μισθοῦντ[ες ἐν] τῇ αὐτῇ ἐκκλησίᾳ, ὁ δὲ πρ[ι]άμενος ἐν ἡμέραις τρ[ι]-
 ἀκο]ντα τὸ [ἀργύριον κα]ταβάλῃτω τοῖς τ[α]μίαις· οἱ δὲ ταμίαι . .

In Newton's transcript occur a few mistakes not found in his facsimile:

Line 12: γραφεῖον instead of γραφῖον.

Line 17: προῦποκείσθαι instead of προσυποκείσθαι.

Line 19: οἱ before καί is omitted.

Line 20: after μισθοῦντ[ες] there is room for two letters, viz. ἐν.

This is part of a decree, which began on an upper stone, and was continued on the stone underneath ours; it relates to the building of a stoa dedicated by the people of Halikarnassos to Apollo and King Ptolemy. A little to the east of the house, where Newton found this inscription, he noticed a piece of architrave of considerable size (height 1 ft. 5 in.; length 3 ft. 9 in.) inscribed

Ἀπόλλωνι καὶ βασ . . .

ὁ δῆμος τὴν σι[σ]οάν

and probably belonging to the stoa of this decree.

King Ptolemy is mentioned in another inscription from Halikarnassos, as having granted to the people

permission to erect a gymnasium to which he did not contribute. From this Usener has drawn the inference that the Halikarnassians did not enjoy much liberty, and were not treated kindly under the sway of the Ptolemies in the third century B. C. Our inscription, which should probably be ascribed to that period, is not inconsistent with this view; it reveals the utmost poverty not relieved in any way by the sovereign. Ptolemy II Philadelphos (285–247 B. C.) seems to occur on two short dedicatory inscriptions, see *post* Nos. DCCCXVI and DCCCXVII; but it is uncertain whether the same king is referred to in our inscription. This much we know, that after 259 B. C. Karia belonged for a certain period to the Seleucid Empire (see *ante*, No. DCCXCVII) and not to Egypt.

The beginning of the inscription, now lost, no doubt contained first the resolution as to the building of the stoa, and next the method by which the necessary funds were raised. This sum was to be

handed to the public treasurers by a person named Kallikles; by these it was to be passed to the procurators, chosen no doubt for this purpose, as elsewhere; these are required to pay the contractors according to the contracts, probably by instalments.

Lines 3 foll. Certain citizens have offered to advance the necessary money without interest (line 8); *προδανεισταί* is used in rather a different sense in the Delian inscriptions, where it is applied to those who borrow money as representatives of towns, Bull. de Corr. Hell. vi, p. 69.

The Exetastæ (see *ante* p. 68), are to have engraved on one anta of the stoa the names of those who had advanced not less than 500 drachmas. I take the ligature as *πε* for *πεντακόσιαι*; Newton reads *φ'*. On the sign for a drachma see Foucart, *Revue Archéol.* 1864, ii, p. 465. For the adverbial use of *ἔλασσον*, compare Krüger, *Griech. Sprachlehre*, § 49, 2, 3. The fixing of a minimum sum for the right of having one's name engraved, occurs also in the inscription referring to a gymnasium (Newton, *Discov.* p. 687, l. 25). A maximum and a minimum are prescribed for contributions in an Athenian document, C. I. A. ii, No. 334 = Dittenb. Syll. No. 164 (about 265 B. C.). For lists of subscribers to public loans see *ante*, Pt. II, No. CCXCVIII. The addition of the patronymic is also ordered in an inscription from Kos (Bull. de Corr. Hell. vi, p. 249) referring to persons who have to prove that they are entitled by their extraction to be admitted to certain sacrifices; the patronymic there, and in our decree, may be a mere record of fact. But it is meant as an honour in the decree in favour of Tyron from Teos (Waddington-Le Bas, No. 87 = Dittenb. Syll. No. 165), whose father had also been a man of note (Bull. de Corr. Hell. iv, p. 110 foll. = Dittenb. No. 349 *δ*).

Those who give most are mentioned first, as in the gymnasium inscription (Newton, *Discov.* p. 688) where also the names are to be inscribed on the anta, a favourite place for decrees of proxenia (comp. Boeckh, C. I. Gr. ii, p. 279 in the heading to No. 2350 from Keos; C. I. Gr. Nos. 2671 foll. from Iasos). At Astypalæa a meritorious Agoranomos has his honorary decree engraved *ἐς τὴν φλίαν τοῦ ἀγορανομίου* (C. I. Gr. No. 2483), and at Mylasa the anta is chosen for an inscription which referred apparently to the founding of the building to which the anta belonged.

Lines 10 foll. Newton assumed that mortgages

had been already effected on the proceeds of the bouleuterion, the *εἰκόνες*, the *πεντηκοστή* and the *γραφεῖον τῶν ὀρκῶν*; at the same time he was puzzled by the use of the preposition *εἰς* and the mention of revenues from *εἰκόνες*. According to Dareste those revenues had already been pledged for the building of a bouleuterion and the making of statues. This seems ingenious, but the difficulty remains, that the revenues pledged for the former purpose are not specified; for the statues one-fiftieth, viz. a duty of two per cent. on all exports and imports as at Athens, and the income of the 'oaths-office' were set aside; for this latter comp. Theophrastos (Stob. Serm. xlii) and Dareste, *Essai sur la traité des lois de Théophraste*, *Revue de Législation*, 1870. For the building of the stoa new mortgages were effected on the same sources. For mortgages on revenues at Delos see Bull. de Corr. Hell. vi, p. 69; and compare C. I. Gr. 2058, line 41 (from Olbia); other instances are quoted by M. Dareste, *loc. cit.*

Lines 14 foll. The third surety given to the creditors is a second mortgage on the annual budget of the town, debited already for six talents, which are to be first paid off by instalments of one talent a year with its interest; apparently the budget could not afford more.

Lines 17 foll. Newton explains the words *παθόντων* and *πριάμενος* as a farming-out of the material; but I cannot see how any revenue worthy of being pledged could be derived from this. Dareste suggested the sale of old material, and that would suit the purpose: an old portico seems to have been broken up during the construction of the new one.

We may in conclusion quote an interesting example of a public building, i. e. a portico, being mortgaged, with the consequences that followed: at Kyme, Strabo tells us p. 622 C. *δανεισάμενοι χρήματα δημοσία τὰς στοὰς ὑπέθεντο, εἴτ' οὐκ ἀποδιδόντες κατὰ τὴν ὀρισμένην ἡμέραν εἴργοντο τῶν περιπάτων*. Something like this may well have happened at some period at Halikarnassos if the pledges of our inscription were not kept. It is instructive also to compare what Appian says about the cities of Asia Minor after the first Mithradatic war, B. C. 84 (Bell. Mithra. 63): *αἱ δὲ πόλεις ἀποροῦσαι τε καὶ δανειζόμεναι μεγάλων τόκων αἱ μὲν τὰ θέατρα τοῖς δανείζουσιν αἱ δὲ τὰ γυμνάσια ἢ τεῖχος ἢ λιμένας ἢ τι δημόσιον ἄλλο σὺν ὕβρει στρατιωτῶν ἐπειγόντων ὑπετίθεντο*.

DCCCXCVII a.

On a fragment of dove-coloured marble; height 4 in.; breadth $3\frac{1}{2}$ in.; thickness 6 in. Found by A. Biliotti.

ΔΕ ΣΤΑ
ΤΑΕΙΓΑΣΙ
ΝΤΛΕΡΓΑ
ΟΥΣΕΚΤ
ΔΑΝΑΠ
ΡΑΦ

νε . στα
πα ἔ[ρ]γα ε
ντα ἔργα
ους ἐκ τ[ῶν] ιδίων?
στ]οὰν ἀπ
ραφ

I subjoin this fragment to the preceding inscription, since it also seems to concern a stoa, and the

marbles apparently are alike. The writing however seems to be rather later; compare the Π and the Α,

the transverse stroke of which is sometimes curved. This I think is not observed in inscriptions of Asia Minor before the end of the third century B. C.;

compare my remarks in *Zeitschr. für das Oesterreich. Gymnasialwesen*, 1882, p. 165.

DCCCXCVIII.

On two fragments of a slab of white marble, which, when entire, must have measured 4 ft. by 19 in. by 4½ in.; joints on both sides and sockets on the top; the inscription is set in a kind of frame indicated in slight relief. Found in a well immediately to the south of the platform of Hagia Marina. Newton, *Discov.* p. 701, No. 12, pl. lxxxviii.

ΟΙΔΕΑΝΕΙ
ΔΙC ANMENE'
ΕΦΑΡΜΟΣ
5 ΚΡΑΤΟΥΣ
PM ΑΡΤΕΜC
ΝΕΥΣΣΙ
ΟΥΕΥΠC
ΠΑΡΘΕΝΙ
10 ΕΡΜΑΣΑ
ΤΗΡΟΣΑ

ΙΥΧΗ
ΔΡΑΣΕΙΣΙΕΡΕΙΑΝΑΥΡΗΛΙ
Α ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΩ
ΝΟΥΙΑΣΟΝΟΣΤΟΥΜΕΝΕ
ΟΥΑΘΕΟΔΟΤΟΣΑΤΟΥ
ΔΩΡΟΣΔΙΟΓΕΝΟΥΣΓΗ
ΟΥΙΕΡΕΙΣΘΚΩΜΟΣΓΑΙ
ΥΠΟΡΟΥΕΥΣΧΗΜΩΝ
ΘΑΛΑΣΣΕΡΩΣΑΛΗΝΑΙΟΣΑ
ΩΤΗΡΑΕΥΤΥΧΗΣΣΩ
ΚΑΙΟΙΛΟΙΠΟΙΡΞΘ

Ἀγαθῇ] Τύχῃ
Οἶδε ἀνέβ[ησαν εἰς ἀν]δρας εἰς ἱέρειαν Αὐρηλί-
Δις αν Μενε[κράτους? τοῦ] Ἄ γυμνασιαρχούντων
'Εφαρμός[του τοῦ . . .] νου, 'Ιάσονος τοῦ Μενε-
5 κράτους[.] τοῦ Ἄ, Θεόδοτος Ἄ τοῦ
ρμ 'Αρτέμω[νος,] δωρος Διογένους, Γη-
νεὺς Σι ου ἱερεῖς· Κῶμος Γαί-
ου, Εὐπο[ρος] Εὐπόρου, Εὐσχήμων
Παρθενι Θαλασσέως Ἄ Ληναῖος Ἄ,
10 'Ερμᾶς Ἄ Σώτηρ Ἄ Εὐτύχης Σω-
τήρος, Ἄ καὶ οἱ λοιποὶ ΡΞ.

Three similar inscriptions from Halikarnassos have been published by Newton (*loc. cit.* Nos. 12 a, 12 b, and 12 c); and a fifth has been lately discovered (*Bull. de Corr. Hell.* xiv, p. 103, No. 7). The date seems indicated approximately by the frequent use of the name Flavius; and it is confirmatory of this that the name of Demosthenes, son of Menekrates (Newton, *Discov.* No. 12 b), is mentioned in another Halikarnassian inscription, which belonged to a statue of Iulia Sabina, daughter of Titus (*Bull. de Corr. Hell.* iv, p. 396, No. 3 = Loewy, *Gr. Bildhauerinschriften*, No. 300 b).

The inscriptions relate to the enrolment of youths (ἐφηβοί) on attaining manhood. Elsewhere this was immediately followed by military service (compare Collignon, *De Collegiis Epheborum*, p. 38; *Bull. de Corr. Hell.* ii, p. 494, iv, p. 87; Foucart-Le Bas, Nos. 3 foll., Nos. 34 a foll.; No. 600 from Kopai: *τὴ ἀπεγράψανθο ἐξ ἐφήβων ἐμπειλοφόρας*); the same may have happened at Halikarnassos, and may be indicated by the inscriptions with which we are dealing.

One of these inscriptions is dated by the Stephanephoros (Newton, *Discov.* No. 12 c); the others begin with the same formula as ours.

Line 2. Newton refers to Lucian, *Amor.* 24, and to Hesych. s. v. *παιδίσκου· οἱ ἐκ παιδων εἰς ἀνδρας μεταβαί-*

νοντες. *Εἰς ἱέρειαν* corresponds with *εἰς ἱερῇ* in Newton, *Discov.* Nos. 12 a and b. The expression is strange, but it shows that enrolment might take place before the priestess as well as before the priest. Perhaps at this ceremony an oath was administered to the ephebi; see Hermann, *Griech. Antiquit.* i, § 121, 6; and compare Waddington-Le Bas, iii, 1213 C.

Lines 3 foll. The number of the Gymnasiarchs is not certain; there are two in Newton, *Discov.* No. 12 c, and three in Nos. 12 a and b, as at Chios (C. I. Gr. No. 2214).

It was thought by Newton that the names followed by an Α were 'probably those of ἐφηβοί, who had attained a first rank by seniority.' This however would not account for the letter being added to the name of the father of the priestess and to the names of several Gymnasiarchs (*Discov.* Nos. 12 a and b).

I have proposed a different explanation (*ante*, in No. DCCCXCIII), which is suggested by another inscription from Halikarnassos (C. I. Gr. No. 2655, line 8), and confirmed by lines 5 and 6 of the list before us: according to Greek usage the article preceding Ἀρτέμωνος can only be explained, if the Α before it is understood to contain a genitive; we must therefore read Θεόδοτος Θεοδότου τοῦ Ἀρτέμωνος, the α at Halikar-

nassos signifying the same as the β elsewhere (see Franz in C. I. Gr. iii, p. 1163 foll.; and Waddington-Le Bas, No. 1224), viz. that the name of the father is identical with that of the son. The same custom will be found at Branchidæ (see *post* Nos. DCCCCXXV and DCCCCXXIV). MM. Cousin and Diehl have come to the same conclusion, Bull. *loc. cit.* p. 105.

Lines 7 foll. Of the whole number of the ephebi, only a few are registered by name, the remaining 160 being *οἱ λοιποί*. It is to be presumed that those named held some particular place among their fellows. The first three or four of them are described as priests. It is well known that, *e.g.* at Ephesos and at Athens, 'the ephebi took a prominent part in the religious solemnities of the state' (see *ante* vol. III, p. 82), and it may be that those particularly concerned with such affairs were called priests at Hali-

karnassos. Unfortunately the word in the last line, which probably contained the title of the remainder, is destroyed all but the letter Λ . I think $\delta[\rho\chi\acute{\epsilon}\phi\eta\beta\omicron\iota]$, *i.e.* leaders of certain smaller groups of ephebi, not impossible. It is true that this word has not been found outside Greece proper (see Foucart-Le Bas, No. 119) and that in Asia Minor it is synonymous with *ἐφήβαρχος* (see Collignon, *loc. cit.* p. 50 foll.). Moreover this officer is at the head of all the ephebi, and consequently has no colleagues.

The gymnasium of the ephebi at Halikarnassos, with a statue of 'old Herodotos,' is referred to in an interesting inscription from Aphrodisias (Waddington-Le Bas, No. 1618).

I have no explanation to offer of the numerals *δισ* $\rho\mu$ added on the left border and written in letters much slighter than the rest.

DCCCXCIX.

On a slab of white marble, almost complete; joint at the left. Height 1 ft. $\frac{1}{2}$ in.; breadth 1 ft. 11 in.; thickness $9\frac{1}{2}$ in. Discovered by Salzmann and Biliotti near the site of the Mausoleum.

ΟΔΗΜΟΣ
ΔΡΑΚΟΝΤΟΣ ΤΟΥ ΜΕΛΑΝΘΙΟΥ
ΥΙΟΥ ΦΙΛΟΠΑΤΡΙΔΙ ΦΙΛΟΡΩΜΑΙ
ΝΤΕΛΕΙΤΟΥΡΓΙΑΙΣ ΛΑΜΠΡΟΥ
5 ΟΤΙ ΕΝΤΕ ΠΡΕΣΒΕΙΑΙΣ
ΕΓΙΣΤΑΚΑΙ ΟΥΔ

Ἀλικαρνασσεών] ὁ δῆμος
τῷ δέϊνι] Δράκοντος τοῦ Μελανθίου
υἱῷ, φιλοπάτριδι, φιλορωμαί-
ω ἔ]ν τε λειτουργίαις λαμπροῦ
5 γένους ἀξίῳ γεγονότι, ἐν τε πρεσβείαις
παρασχόντι τῇ πόλει τὰ μέγιστα καὶ ὠφέλιμώτατα

This slab seems to have belonged to a pedestal faced with marble. The details given in lines 5 and 6, are suggestive of an honorary inscription; otherwise I should prefer to consider this one sepulchral. For the form *ὁ δῆμος τῷ δέϊνι* see *ante* p. 34. The man here honoured is a member of the family of Drako on which I dwelt *ante* No. DCCCXCII, and the meritorious services here quoted remind

us strongly of those of Philodemos in No. DCCCXCIII, though the writing seems rather bad as compared with Nos. DCCCXCIII and DCCCXCII.

The name of Melanthios is of frequent occurrence at Halikarnassos; compare *post*, Nos. DCCCCV and DCCCCXV; Bull. de Corr. Hell. xv, p. 101, 104, 106; Newton, Discov. p. 703.

DCCCC.

On a slab of blue marble. The left side and the upper corner of the right side are broken away; joint on left. Height 2 ft. 4 in.; breadth 2 ft. $5\frac{1}{2}$ in.; thickness 11 $\frac{1}{2}$ in. 'Found a little to the north-east of the Mausoleum at the point where the street which runs east and west through Budrum is intersected by one running south down to a mosque on the shore of the harbour.' Newton, Discov. p. 699, No. 9, pl. lxxxviii. G. Hirschfeld, Tituli Statuariorum, No. 87. Loewy, Gr. Bildhauerinschriften, No. 299. Compare Th. Bergk, Philologus, vol. xlii, p. 258, note 60.

<p>a.</p> <p>ΣΑΝΤΕΣ ΠΕΡΕΩΣ ΤΙΜΗΣΑΝ ΜΟΝΑΙΝΕΟΥ 5 ΡΑΛΜΑΤΕΑ ΟΝΙΧ, ΤΗΣΕΙΣΑ</p>	<p>b.</p> <p>ΑΙΝΕΑΣ ΛΑΣΘΕΝΟΨ ΚΑΙ ΤΙΜΟΚΙΟΝ ΠΑΜΦΙΛΙΣ ΤΟΝ ΥΙΟΝ ΛΑΣΘΕΝΗΝ ΘΕΟΙΣ</p>
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ΤΑΛΕΣ ΤΗΣ ΑΙΤΛΜΙΔΟΥ

a.

οἱ ἱεροποιοὶ ?]σαντες
ἐπὶ ἱερέως
τοῦ δέινος] ἐτίμησαν
..... μον Αἰνέου
5 γ]ραμματέα
βουλῆς εἰκ]όνι χ[αλκεία]ι
εὐνοίας ἐνεκα] τῆς εἰς α[ὐτοὺς

b.

Αἰνέας Λασθένου[s
καὶ Τιμόκιον Παμφίλο[u
τὸν υἱὸν Λασθένην
θεοῖς.

Ταλέστης Ἀρτεμιδώρου ἐ[ποίησεν.

This is part of a larger pedestal on which had been placed statues of at least two sons of Æneas and Timokion; one being dedicated by the parents, the other by a board, the title of which I have supplied from an inscription of Kos, beginning *Κλευσθένης Ἰέρωνος ἱερέως Ἀπόλλωνος καὶ ἱεροποιοί* (sic) (Rayet, *Annuaire d. Étud. Grecques*, 1875, p. 289). At the same time I am unable to see how that board could be connected with the secretary of the Boule.

b. Line 2. The female name Timokion is also found, as pointed out by Loewy, in an inscription from Alexandria, *Ἀθήναιον*, vol. III, p. 81.

The artist's signature may refer either to the statue of Lasthenes, or to both statues. Bergk's

reading *Γαλέστης* is inadmissible, though not less unprecedented than Talestes; this may be a non-Greek name. As the name of the father Artemidoros is given, it is probable, on a principle that I have laid down elsewhere, that Artemidoros was himself a sculptor. If so, some relationship may have existed between the father of Talestes and the Artemidoros of Tyre, whose name is inscribed as that of an artist on another pedestal from Halikarnassos, Loewy, No. 309. This latter pedestal may, from certain names mentioned on it, be assigned to the first century B. C., see *ante*, p. 58; the writing of our inscription as compared, for instance, with No. DCCCXCIII would suit the same date.

DCCCCI.

On a block of blue marble; joint on left; right side and back rough; top smooth; height 6 in.; length 2 ft. 7 $\frac{3}{4}$ in.; thickness 7 in. Found south of the Mausoleum near the presumed site of the Agora; compare Vitruv. ii, 8, 11. Published from Blondel's copy by Haussoullier, *Bull. de Corr. Hell.* iv, p. 400. Sent by Salzmann and Biliotti.

a.

ΑΦΡΟΔΙΤΗ ΑΓΟΡΑΝΟΜΟΙ
ΑΝΑΞΙΔΗΜΟΣ ΓΕΡΟΝΤΙΔΟΥ
ΟΝΟΜΑΣΤΟΣ ΟΛΥΜΠΙΟΔΩΡΟΥ
ΔΙΟΜΗΔΗΣ ΔΙΟΔΩΡΟΥ
5 ΠΑΝΤΑΛΕΩΝ ΛΕΟΝΤΟΣ

Ἀφροδίτη ἀγορανόμοι
Ἀναξίδημος Γερωντίδου
Ὀνόμαστος Ὀλυμπιοδώρου
Διομήδης Διοδώρου
5 Πανταλέων Λέοντος

b.

ΙΟΔΗΜΟΣ ΦΙΛΟΚΛΕΟΥΣ
ΒΟΥΤΗΣ Ἡρώιδου
ΜΕΝΕΚΛΗΣ ΦΟΡΜΙΩΝΟΣ
ΦΙΛΑΓΡΟΣ ΑΡΤΕΜΙΔΩΡΟΥ
ΦΙΛΙΣΚΟΣ ΗΓΗΣΙΠΠΟΥ

Φιλῶδημος Φιλοκλέους
Βούτης Ἡρώιδου
Μενεκλῆς Φορμίωνος
Φίλαγρος Ἀρτεμιδώρου
Φίλισκος Ἡγησίππου.

This is a dedication to Aphrodite by the board of Agoranomi at Halikarnassos, which in the fourth century B. C., the period of this inscription, seems to have consisted of nine persons. At Athens there were five appointed for the town, and five for the Piræus, see Harpokrat. *s. v.* There were five also at Olbia, C. I. Gr. No. 2078; on the whole subject compare Rich. Häderli, *Die Hellenischen Astynomen und Agoranomen*, in *Jahrb. für Philol. und Pädagog.*, Suppl. vol. xv, 1886, p. 71.

In other instances Agoranomi very properly directed their offerings to Hermes, the god of the Agora. The offerings most natural for them were

weights and measures, baths, water-clocks, and fountains, statues of Hermes and Demeter (C. I. Gr. ii, p. 1884, No. 2447 d; No. 2078; *Ber. der Berlin. Academie*, 1888, p. 868, line 10; Waddington-Le Bas, Nos. 58 and 1541; Foucart-Le Bas, No. 241 b; *Bull. de Corr. Hell.* x, p. 308; xi, p. 160, No. 68; *Athen. Mitth.* ix, p. 191). But what had the Agoranomi to do with Aphrodite? Allied with Hermes, she is approached by them at Delos (*Bull. de Corr. Hell.* x, p. 33); and at the Chersonesos some surplus money from the Agoranomia is contributed to the building of her temple (Latyshev, *Inscript. Oræ Septentr. Ponti Euxini*, No.

203). Considering that the Agoranomi had to provide for an abundant supply of wheat at reasonable prices (compare Häderli, p. 81, whose note, however, is meagre), it seems to me safest to see a reference to the goddess as *δαρίτις*, *λείδωρος*, *εὐκαρπος* (comp. Preller, Griech. Myth.⁴ pp. 356 and 359). Demeter is the subject of two dedications by Agoranomi at Hierapolis (C. I. Gr. No. 3906 *δ*) and, united with Dionysos, of one at Samos (Bull. de Corr. Hell. v, p. 179). At the same time it is to be noted that statues of Eros were also offered by Agoranomi (see Waddington-Le Bas, Nos. 618 and 1197, this latter

more perfect in Bull. de Corr. Hell. xi, p. 221, No. 16). Most of the inscriptions quoted belong to Asia Minor and the adjacent islands. Compare my remarks in Zeitschr. f. Oesterr. Gymnas. 1882, p. 502.

δ. Line 3. A Phormio of Halikarnassos is mentioned by Pausanias, v, 21, 3, as having gained a victory at Olympia, Olymp. 97, and as known for his shameful behaviour in the following Olympiad; possibly he was the father of our Menekles. The Menekles son of Phormio in No. DCCCXCV belongs to a later period.

DCCCII.

On a small altar of grey limestone, made up of three fragments, which do not fit closely together; remains of a projection on left. Height 1 ft. 5 $\frac{3}{4}$ in.; breadth 1 ft.; depth 10 $\frac{3}{4}$ in. Found by Salzmann and Biliotti.

ΔΕΑΝΑΣ, ΠΣΕΘΟΑΝΛΗΝΑΓΕΤΑΒΑΚΧΑΝ
ΕΚΛΥΤΟΝΙ ΨΜΝΑΜΑΕΘΛΩΝΠΡΥΤΑΝΙΣ
ΕΙΜΙΝΚΑΙΣΕ ΨΡΙΒΩΜΙΑΘΥΣΘΛΑ
ΕΡΕΤΑΟΡΕΣ ΓΟΝΙ ΜΗΡΙΑΘΕΝΤΑΒΟΩΝ
5 ΑΙΠΥΔΕΤΟΥΓΕΡΑ ΤΡΟΣΚΗΡΑ ΚΛΕΟΣΗΠΙΑΝΑΚΤΟΣ
ΕΥΡΥΟΠΑΜΦΕΡΑΤΩΝΑΥΙ ΓΩΝΑΧΟΡΩΝ

Σοὶ τόδε ἄναξ . . [θύρ?]σε, θοῶν ληναγέτα Βακχᾶν,
στῆς]ε κλυτὸν ν μνάμ' ἀέθλων Πρύτανις,
. εἰ μιν καὶ σε ἐπιβώμια θύσθλα
ἄ]σπετα ὄρεσ[σι]γόνων μῆρία θέντα βοῶν,
5 αἰπὺν δὲ τοῦ γε πατρὸς κῆρ[υξ] κλέος Ἑπιάνακτος
εὐρύσπ' ἀμφ' ἐρατῶν αὖ[εἰ] ἄ]γωνα χορῶν.

Prytanis, who to all appearance lived as early as the third century B. C. had won prizes in a Bacchic contest. In commemoration of this he had dedicated (in addition to this altar I suppose) an offering to the god, whom he addresses in the first distich. The second distich must have contained something to this effect: 'protect him who worshipped thee, O God, by sacrificing immense thighs of cattle.' In conclusion he asserts that his father Epianax had also deserved well of the same god, for 'a herald with far-sounding voice proclaims the great glory acquired by him in the contest of lovely choruses.'

Line 1. The letter after *ἄναξ* can only be *μ* or *λ*, followed by about four letters; since the trace before *ρ* may fairly be assumed to be the remains of *ψ*, I have suggested a compound of *θύρσος*. It is true that, as far as I know, no such word has as yet been found; but the following *ληναγέτας* is equally unknown. A similar form occurring in the proper name *Ληναγόρας* appears to be found only in Anthol. Pal. vi, 56, 2. It cannot be denied that *ληναγέτας Βακχᾶν* contains a tautology; but the reading is quite certain.

Line 2. The trace before the first letter in the uncials must be part of a *σ*. The proper name Prytanis is not much used, but has been found twice

near Halikarnassos, viz. at Iasos (C. I. Gr. No. 2671; Bull. de Corr. Hell. v, p. 498).

Line 3. I am at a loss to supply the beginning of this line, where three letters are wanting; an imperative of a contracted verb in *-εω* seems to be required; but *τηρεῖν* would not suit the purpose.

Ἐπιβώμια θύσθλα is in apposition to *μῆρία βοῶν*; *θύσθλα* are the instruments required at the Bacchic festivals and at sacrifices offered to any deity; for *ἐπιβώμιος* compare Anthol. ix, 453, *ἐπιβώμιος βοῦς* and Apollon. Rhod. iv, 1129, *ἐπιβώμια μῆλα*.

Line 4. *Ὀρεσσίγονος*, a word which applies admirably to cattle, is very rarely used; the lexicons quote a fragment of Euripides (Schol. Aristoph. Ranæ, 1385) where the nymphs receive this epithet.

Lines 5 foll. The construction of the last distich is somewhat complicated; I understand it thus: *κῆρυξ εὐρύσπα αὖει αἰπὺν κλέος τοῦ πατρὸς ἀμφὶ ἀγῶνα ἐρατῶν χορῶν*.

εὐρύσπα, the Homeric epithet of Zeus, is applied to *κέλαδος* by Pindar (Fragm. 238, Boeckh, from Plutarch, Moralia, p. 1096 a = Non posse vivi suaviter secundum Epicurum, xiii). I know of no other instance of that word applied to a mortal. The

proper name Epianax is not found elsewhere; *Ἡπιόδωρος* is an epithet of several deities, as of Aphrodite, Asklepios, the Muses.

From the Koian inscription, Bull. de Corr. Hell. v, p. 212, it may be inferred that the *χορικοί ἄγῶνες* were

important festivals at Halikarnassos, since public honours are ordered to be proclaimed in the theatre on the day of their celebration. The prizes won in such contests at Athens, Knidos, and elsewhere were tripods, which were afterwards dedicated to the god.

DCCCCIII.

On a block of blue marble, broken at the top. Height 1 ft. 8 $\frac{3}{4}$ in.; length 2 ft. 11 $\frac{1}{2}$ in., original thickness, 2 ft. Newton, Discov. p. 694, No. 5, pl. lxxxvi.

NANNION

ΚΑΛΛΙΚΛΕΟΥΣ

ΠΑΙΔΕΣ ΑΘΗΝΟΚΡΙΤΟΥ

ΚΑΛΛΙΚΛΗΣ

5

ΔΙΟΣΚΟΥΡΙΔΗΣ

ΜΗΤΡΟΔΩΡΟΣ

ΑΘΗΝΟΔΩΡΟΣ

ΑΡΙΣΤΟΚΛΗΣ

ΥΠΕΡΤΗΣ ΜΗΤΡΟΣ

10

ΔΗΜΗΤΡΙΚΑΙΟΡΗ

Νάννιον

Καλλικλέους

Παῖδες Ἀθηνοκρίτου

Καλλικλῆς

5

Διοσκουρίδης

Μητρόδωρος

Ἀθηνόδωρος

Ἀριστοκλῆς

ὑπὲρ τῆς μητρὸς

10

Δήμητρι καὶ Κόρη.

Five sons of Athenokritos and Nannion dedicate a figure of their mother to Demeter and Kore. From this inscription, and some other antiquities found at the same place, Newton inferred that a temple of Demeter and Persephone stood on or near this site, which is a little to the south-west of the Mausoleum (Newton, Discov. p. 330). At Anaphe a statue, representing a priestess offering frankincense, has been found with an inscription couched in like terms and directed to Apollo Pythios and Artemis Soteira (C. I. Gr. No. 2481). Nannion also may have been a priestess of the two goddesses. At any rate it is clear that statues of priests and priestesses were favourite subjects with Greek sculptors from the fourth or rather the third to the second century B. C., principally, though not exclusively, in Asia Minor. This may be concluded from Pliny (Hist. Nat. xxxiv, § 86) and from inscriptions found at Rhodes, Pergamon, and elsewhere. It is true, however, that at an earlier period persons were

represented in the act of offering or sacrificing, merely in order to perpetuate their gratitude to the deities, whether they were priests or not. Compare for instance Plutarch, Perikl. 13; Pliny, Hist. Nat. xxii, § 44; xxxiv, § 81. And this may sometimes apply even to the Hellenistic period. From the character of the epigraphy, this inscription may be as early as the fourth century B. C.; on the other hand the Aristokles, son of Aristokles, Halikarnassian proxenos at Delphi in 187/6 B. C. (Dittenb. Syll. No. 198, line 161) may be related to the family here referred to, in which case our inscription may be later.

Nannion, the diminutive of Nanna, occurs in Lykia and at Attaleia (Waddington-Le Bas, No. 1368) and is found especially in Asia Minor, compare Pape-Benseler, s. v. From two sepulchral inscriptions of Halikarnassos we may add a *Νάννιον Δράκοντος* (Bull. de Corr. Hell. iv, p. 405, No. 20), and a *Νάννιον Δημητρίου* (loc. cit. xiv, p. 114, No. 16).

DCCCCIV.

On a small altar of white marble with moulding above and below; height 6 $\frac{1}{2}$ in.; breadth and thickness 4 $\frac{1}{2}$ in. On the top is a sinking, diam. 3 $\frac{1}{2}$ in.; depth $\frac{1}{2}$ in. Discovered near Budrum by Salzmann and Biliotti.

ΔΙΟΣ
ΛΑΒΡΑΥΝΔΟΥ

Διὸς
Λαβραύνδου.

The altar is characterized as the property of Zeus Labraundos (see *ante* No. DCCCXVII, and compare A. de Molins, De ara apud Græcos, Dissertat. Berolin. 1884, p. 69). Altars with similar inscriptions have

been found at Mylasa (Athen. Mitth. xv, p. 259, No. 11), at Aphrodisias (C. I. Gr. No. 2750) and at Herakleia ad Latmum (C. I. Gr. No. 2896).

Zeus Labraundos was a Karian god, whose name

was derived by the ancients from a Lydian word *λάβρος*, a double-headed axe (Plutarch, *Quæst. Græc.* 45); the god is represented on the coins of Mausolos and his successors bearing such an axe on his shoulder (Head, *H. N.* p. 533). The epithet has been variously written *Λάμβρανδος* (Waddington-Le Bas, No. 379), *Λαβραύνδος* (Athen. Mitth. xv, p. 259; compare Pliny, *Hist. Nat.* xxxii, § 16, where the best manuscripts give 'Labrayndi'; Labrandi ought not to have been received into the text), *Λαβραῖνδος* (Waddington-Le Bas, Nos. 338 and 399), *Λάβρανδος* (as above, and *C. I. Gr.* Nos. 2750 and 2896), and *Λάβρενδος* (Athen. Mitth. xv, p. 259, No. 10). The principal place of his worship was 7 or 8 miles to the north of Mylasa, where considerable ruins of the temple still remain

(see Reinach-Le Bas, *Voyage Archéologique*, p. 47, *Itin.* Pl. 65, *Architect. Asie Min.* Pl. 9; comp. Newton, *Discov.* p. 611 foll.) and is called Labranda by Herodotos, v, 119. Waddington (Le Bas, iii, p. 112) has rightly argued that the name of the place had been derived from the epithet of the god, although the reverse seems to have been believed in later antiquity, as may be inferred from the ethnic *Λαβρανδηνός* applied to Zeus by Strabo, p. 659.

The sinking on the top of the altar appears to be the *βώμιος ἐσχάρα* (A. de Molins, *loc. cit.* p. 65), called *τὰ κοιλάματα τῶν βωμῶν* (Schol. Eurip. *Phœniss.* 274), and evidently thought to be the most important part of an altar; *βωμός*—*περιέχον τὴν ἐσχάραν οἰκοδόμημα* (Schol. *loc. cit.*).

DCCCCV.

On a slab of white marble, pieced together; only the left side complete. Height 10½ in.; breadth 1 ft. 5½ in.; thickness 3¼ in. 'Found in the wall of a well adjoining the field of Chiaoux on the east.' Newton, *Discov.* p. 705, No. 63, pl. xcvi; compare p. 325.

ΜΕΛΑΝ
ΤΟΥΘ
Ν
Ι Ζ Η Ν Σ Ζ Τ Ε Ρ Ο Ι Ζ . .
5 ΜΗΤΡΟΦΑΝΟΥ ΤΟΥ ΕΥΑΙΟΝΟΣ
ΝΙΚΗ ΕΡΜΗΚΑΙ ΗΡΑΚΛΕ
ΛΟΛΥΣΟΥ ΤΟΥ ΖΗΝΑΝ

Μελαν[θι]τρ
του Θυ[]ρ

το] . s νεώτερο . s
5 Μητροφάνου του Ευαίονος τ[ου
Νίκη 'Ερμῇ καὶ 'Ηρακλεῖ
ολύσου ρν
του Ζηναν

This is part of a dedication to Hermes and Herakles, 'the patron deities of the palæstra,' by a person or persons connected with the gymnasium where the inscription may originally have been placed (comp. No. DCCCCI). Another dedication, offered to these deities and to the people by gymnasiarchs, has been found at Halikarnassos (Waddington-Le Bas, No. 502). A fountain and statue of Hermes are dedicated to the same and to the Neoi by an Agonothetes at Laodikeia-Eskihissar (not at Nysa as stated, *Bull. de Corr. Hell.* x, p. 520, No. 19; see the Smyrna Journal *Ὁμηρος*, 1873, August, p. 491). For a gymnasium of ephebi at

Halikarnassos see *ante*, p. 76; these youths were classed as *νεώτεροι, μέσοι, πρεσβύτεροι* at Chios (*C. I. Gr.* No. 2214, comp. No. 3088 from Teos and Collignon, *De Collegiis Epheborum*, p. 69). In connection with what I have proposed under No. DCCXCXVIII, the beginning of our inscription may have contained the names of those at the head of the Neoterioi, who made the dedication *ἐπὶ Μητροφάνου . . . [γυμνασιαρχούντος*.

The letters scratched in the lower left-hand corner of the slab are decidedly later than the rest. For these Christian inscriptions beginning with *Νίκη* see *post*, No. DCCXCX.

DCCCCVI.

On a piece of white marble, slightly damaged on the right side. Height $8\frac{1}{2}$ in.; breadth $10\frac{1}{4}$ in.; thickness $1\frac{3}{4}$ in. Sent by Salzmann and Biliotti. Published by Haussoullier, Bull. de Corr. Hell. iv, p. 400, from Blondel's copy.

	ΑΓΑΘΗΤΥΧΗΙΙ		Ἀγαθῇ τύχῃ [τῇ]
	ΠΤΟΛΕΜΑΙΟΥΤΟΙ		Πτολεμαίου τοῦ
	ΣΑΤΗΡΟΣΚΑΙΘΕΟΥ		Σωτήρος καὶ θεοῦ,
	ΣΑΡΑΠΙΙΣΙΑΡΣΙΝΟΗ		Σαράπι, Ἴσι, Ἀρσινόῃ
5	ΤΟΙΕΡΟΝΙΔΡΥΣΑΤΕ	5	τὸ ἱερὸν ἰδρύσατο
	ΧΑΙΡΗΜΟΝΟΣΝ		Χαιρήμονος ν[εω- [ποιούντος ?]

This is a dedication of a sanctuary to the Good Fortune of Ptolemy Soter and to Sarapis and Isis by Arsinoë. This Arsinoë may be the daughter of Ptolemy Soter who was deified after his death 284 B. C. Since she is not called a queen, the inscription may be limited to the period between 284 B. C. and about 273 B. C., when, at the latest, Arsinoë was married to her brother Ptolemy II Philadelphos; see A. Wiedemann, *Philologus*, Neue Folge, 1889, vol. i, p. 84.

It is a matter of uncertainty at what time Karia passed from the hands of Lysimachos into those of the kings of Egypt (Newton, *Discov.* p. 69). According to the evidence of our inscription, this may have happened as early as the time of Ptolemy Soter, who, it is well known, favoured the worship of Sarapis (see Tacit. *Histor.* iv, ch. 84; Plutarch, *De Iside et Osiride*, ch. 28, vol. ii, p. 482, ed. Wyttenb.). At any rate the change of rulers took place as early as the first years of Ptolemy II, when Arsinoë had not yet become his queen; he also seems to have favoured the worship of Sarapis; we know that he introduced it at Athens (see Pausan. I, 18, 4, compare Wachsmuth, *Die Stadt Athen*, i, p. 625).

Line 4. The Doric forms Σαράπι, Ἴσι, sometimes

erroneously corrected by editors, occur in another inscription from Halikarnassos, No. DCCCCVIII, and also at Ambrakia (C. I. Gr. No. 1800), Hyampolis (Bull. de Corr. Hell. v, p. 450), Orchomenos (*Archives des Miss. scientif.* 1867, 2 ser. iv, p. 485), Ambrysos (Foucart-Le Bas, No. 974); at Knidos (see *ante* No. DCCCXVIII), Mylasa (Waddington-Le Bas, No. 416 = C. I. Gr. No. 2693 e), and at Delos (C. I. Gr. Nos. 2294, 2303), where however the fuller forms are more frequent (C. I. Gr. No. 2304; Bull. de Corr. Hell. vi, p. 317 foll.). Compare also Ahrens, *De diall.* ii, p. 232; Fränkel, *Archäol. Ztg.* 1876, p. 28; and Foucart-Le Bas, ii, No. 109 a.

A priest of Isis at Halikarnassos is mentioned in an inscription, Bull. de Corr. Hell. xiv, p. 111, No. 12.

Line 6. At the end there is only space for two letters; but possibly the rest of the word which is wanted ran on into the seventh line. The French editor who had not seen the original supposed wrongly, that the inscription had been continued on an adjoining stone. It has been already said on p. 67, that at Halikarnassos the Neopoiæ were concerned with religious matters of every description.

To judge from the size of the marble, the sanctuary must have been of modest dimensions.

DCCCCVII.

On a small fragment of blue marble, right edge preserved: height 5 in.; breadth $4\frac{1}{4}$ in.; thickness 2 in. Discovered by Salzmann and Biliotti.

	ΛΙΑΞΩΣ		ὑπὲρ βα]σιλείως
	ΛΕΜΑΙΟΥ		Πτο]λεμαίου
	ΣΙΑΙΣΣΗΣ		καὶ βα]σιλίσσης
	ΝΟΗΣ		Ἀρσι]νόης
5	ΩΝ	5	θε]ῶν
	ΤΟΥΤΙ		φιλοπα]τόρῳ

This is a dedication in honour of Ptolemy IV Philopator (B. C. 222–205) and his queen Arsinoë; the name of the dedicator is lost. An analogous inscription at Alexandria was engraved on a round base, which had supported the object dedicated (*Ἀθήναιον*, iii, p. 81 foll.). There the names of the

deities who received the offering are added at the end. When these names were omitted, as in three inscriptions from Rodosto (*Dittenb. Syll.* Nos. 223–225), we may suppose the inscriptions to have been placed in some position which would leave no doubt as to the deities addressed.

DCCCCVIII.

On a small piece of white marble slightly curved at the surface : length $5\frac{1}{2}$ in. ; height 4 in. ; thickness $1\frac{1}{4}$ in.

ΠΟΣΕΙΔΙΠΠΟΣ

Ποσειδῖππος

ΚΑΙ ΑΛΚΥΩΝ

καὶ Ἀλκυὼν

Ἦ ΠΕΡΑΥΤΩΝ

ὑπὲρ αὐτῶν

ΚΑΙ ΤΩΝ ΠΑΙΔΙΩΝ

καὶ τῶν παιδίων

ΣΑΡΑΠΙΣΙ

Σαράπι, Ἰσι.

This is a dedication to Sarapis and Isis by Poseidippos and Alkyo on behalf of themselves and their children : see *ante*, No. DCCCVI. The writing of this inscription would suffice to prove that the

worship of those Egyptian gods had been introduced into Halikarnassos as early as the first half of the third century B. C.

DCCCCIX.

On a rectangular pillar of dove-coloured marble, broken at the top ; height 2 ft. $\frac{1}{4}$ in. ; breadth $9\frac{1}{2}$ in. ; depth $7\frac{3}{4}$ in. Mausoleum. Sent by Salzmann and Biliotti.

... ΑΡΞΑΝΒΡΟΜΙΟΥΙΛ-

ΗΦΡΑΣΙΓΙΝΩΣΚΗΣΙΕΡC ΙΛΟΥC

ΠΑΝΤΑΛΟΓΟΝΜΥΣΤΗΝΠΑΝΤΟΣΕΟΝΤΑΒΙΟΥ

ΎΛΙΣΙΓΑΝΟΤΙΚΡΥΠΤC ΝΕΠΙΣΤΑΜΕΝΟΣΚΑΙΑΥΤΕΙΝ

CΣCΣΑΘ΄ΜΙC CΣΤΕΙΧΙCΟΡΓΙΑΤΑΤΑΜΑΘΩΝ

... αρξαν Βρομίου

ἡ φρασὶ γινώσκης ἱερο . . . ουν

πάντα λόγον μύστην παντὸς ἔοντα βίου,

καὶ σιγᾶν ὅτι κρυπτὸν ἐπιστάμενος, καὶ αὐτεῖν

C ὅσσα θέμις, στείχης ὄργια ταῦτα μαθών.

The writing of this inscription, which may date from the first century B. C., is very irregular, large letters alternating with small. Moreover the letters are carelessly engraved, and not a few of them have left only slight traces on the stone, so that the decipherment has been somewhat difficult. On the whole the document does not look like a public one.

The epigram was placed almost at the top of the pillar. As there is not room there for three lines we must conclude that only the first hexameter is missing.

I suppose this pillar to have been placed near the entrance of, or within, a sacred precinct, where Bacchic orgies were celebrated. The second couplet seems to tell the reader, that he is to learn τὸν λόγον, which

is the proper word for the mystic legend, and that by this means he will become initiated for life.

The last couplet contains an admonition to him who has witnessed the orgies, to keep the secrets, and only to pronounce what is lawful. See Anth. Gr. (Jacobs) ii, p. 649, No. 89 : πῖνε λέγει τὸ τόρευμα καὶ ὄργια μάνθανε σιγῆς. Compare C. F. Hermann, Griech. Antiquitäten, ii, § 32, 16.

This inscription, as well as No. DCCCCII, shows that Dionysos was worshipped at Halikarnassos. A comparison of the latter with the Koian inscription (Bull. de Corr. Hell. v, p. 212) proves that the worship was public, and apparently very splendid. It is therefore surprising that we find no other trace of it, especially on the coins of the town.

DCCCCX.

On a block of blue marble, broken in two pieces ; part of the back was cut off, when the stone was employed for some later purpose ; on the top is a socket, $1\frac{1}{4}$ in. deep. Height 1 ft. 2 in. ; length 2 ft. 2 in. ; thickness 11 in. 'Found built into a Turkish wall in the northern part of Budrum a little north of the line of wall called "ancient Terrace" in the Plan.' Newton, Discov. p. 707, No. 65, pl. xcvi : compare Kaibel, Epigr. No. 782.

ΑΔΙC ΟΠΑΡΑΓΩΓΗC

ΤΕΝΕΤΟΥΤC ΑΡΑΔΡΗΣ

ΥΜΑΛΙΠΩΝΑΤΡ

ΕΞΑΝΑΒΑ

ΕΙΔΕ
 ΚΑΙ ΠΑΤΡΙ ΕΠΕΙΓΗ
 ΙΕΡΑΤΗ ΛΑΙΗ ΞΕΒΑΙΝΕ ΔΙΑΙΜΑΣΙΕΩΝ
 5 ΟΥΤΟΙΚΑ ΛΕΚΑΜΟΝΤΟ ΤΟΝ ΕΝ ΓΟΝΑΤΕΣΣΙ ΠΡΙΗΠΟΝ
 ΕΡΓΑΤΕΙ ΑΙΒΩΜΟΥΣ ΕΥΓΓΕΝΕΩΝ ΕΦΟΡΑΝ

..... ω? παρ[άγει? ξ]ένε τοῦτο [χ]αράδρης
 ρέ]ῦμα λιπὼν ἀτρ[απὸν] ἐξανάβα·
 εἰ δέ [σε Νύμφαισιν ρέζειν] καὶ πάτρι ἐπείγῃ
 ἱερὰ, τῇ[ς] λαιῆς βαίνει δι' αἵμασιέων·
 5 οὔτοι κα[ὶ] μ' ἐκάμοντο τὸν ἐν γονάτεσσι Πρίηπον
 ἔργα τε [κ]αὶ βωμοὺς συγγενέων ἐφορᾶν.

This epigram may be assigned to the third or second century B.C.; it belonged to a kneeling figure of Priapus, placed near a ravine which apparently had served for a road as in Greece and in the East still. The inscription is much like the Knidian epigram, No. DCCXCVII, the traveller being addressed by the god and given the choice between two ways.

I have no restoration to propose for the beginning. But Kaibel's reading δεξιτερῇν πα[ράγ]ω[ν κήπον ξ]ένε, κ.τ.λ., is not borne out by the stone. The general purport was this: 'If thou wouldst reach the town (or some other point) O stranger, thou must leave the ravine and ascend the path (branching off).' In line 5 the suggestion of Kaibel becomes unnecessary (οὔρον γάρ μ' ἐκάμοντο), if my reading of line 3 is adopted: 'but if thou feelest moved to sacrifice to the Nymphs and to my father (viz. Dionysos), go through the hedge on the left.' For within, surrounded by a garden or vine-yards and near a

fountain, are altars, all of which, as the poet expresses it, are placed under the care of Priapus. This suits the character of the god as guardian of gardens and fields; see C. F. Hermann, *De terminis eorumque religione apud Græcos*, Göttingen, 1846, p. 34; E. Curtius, *Zur Geschichte des Wegebaus bei den Griechen*, Abhandl. d. Berlin. Akad. 1854, p. 29, and the commentators on Horat. Epod. ii, 21; Tibull. i, 1, 18; compare Leonid. Tarentin. epigr. No. 35:

αὐτοῦ ἐφ' αἵμασιαῖσι τὸν ἀγρυπνοῦντα Πρίηπον
 ἔστησεν λαχάνων Δεινομένης φύλακα.

Line 6. Ἔργα must be understood as the gifts of the Nymphs (for these comp. Furtwängler, Coll. Sabouroff, plates xxvii, foll.) and of Dionysos. At the town of Priapus a Nymph was believed to be the mother of the god (Strabo, p. 587); and the Nymphs and Priapus were worshipped together at several places.

DCCCCXI.

On a relief of dark marble, representing two gladiators fighting; the top right corner broken. Height 2 ft. 1½ in.; breadth 2 ft. 7 in.; thickness 5 in. Gerhard, *Archäol. Ztg.* 1848, p. 202. C. I. Gr. No. 6855 f. ('incertorum locorum').

ΑΠΕΛΥΘΗΣΑΝ
 ΑΜΑΖΩΝΑΧΙΛΛΙΑ

above the relief.
 ἀπελύθησαν
 underneath.
 Ἀμαζών Ἀχιλλία.

For the meaning of ἀπελύθησαν compare an inscription from Thasos, similar to this, though more explicit (*ante*, vol. II, No. ccvii). For gladiators mythological names were in favour; Ἀμαζών was used as a male name according to Steph. Byz. s. v. Ἀμαζόνες.

λέγεται καὶ ἀρσενικῶς. The second name is written Ἀχιλλ[ε]α in C. I. Gr. *loc. cit.*, but a nominative is required, possibly Ἀχιλλίας; Ἀχιλλίος is quoted as a name in late times by Phot. 65 b, 32, according to Pape-Benseler.

DCCCCXII.

On a relief of bluish marble representing a gladiator, with oblong shield and short sword, moving from left to right. Height 2 ft. 2 in.; breadth 1 ft. 1½ in.; thickness 5½ in. Given by H. I. M. the Sultan Abdul Medjid to Viscount Stratford de Redcliffe, and by him presented to the British Museum, 1846. *Archäol. Ztg.* 1848, p. 202; C. I. Gr., No. 6855 e.

ΙΛΑΡΟΣ
 ἰλα of ρος
 the gladiator

A similar relief subscribed Εὐρώτας is preserved in the Museum at Smyrna, see *Μουσείον*, i, 1875, p. 71.

No. 24. On a comparison of the following epigrams in Kaibel (Epigr. Nos. 290, 291 Tralles; add. No. 307 a, p. 525 Smyrna, and such like) I am inclined to consider this relief to have been sepulchral,

though it is also possible that it may have been set up in the gladiators' barracks in memory of a comrade.

DCCCCXIII.

On a fragment of bluish marble: height 2½ in.; breadth 2½ in.; thickness 1 in. Mausoleum. Found by Newton.

Λ	Ε
ΝΟΥΔ	ΝΟΥΔ
ΛΕΙ	ΜΕΙ

The writing points to a good period.

DCCCCXIV.

On a base of white marble, the lower edge broken away; height at the front 5½ in.; at the back, where the stone is complete, 9½ in.; breadth 1 ft. 3¾ in.; thickness 1 ft. 4 in. On the top is a socket, measuring 5 in. by 7 in. by 2½ in., apparently for a stèle.
 'From a Turkish house a little north of the arsenal.' Newton, Discov. p. 699, No. 8, pl. lxxxviii; Kaibel, Epigr. No. 207.

ΓΡΙΝΕΝΙΖΩΙΣΙΦΙΛΟΙΣΦΙΛΟΣΟΠΡΙΝΕΝΑΣΤΟΙΣ
 ΗΔΥΣΟΠΙΕΡΙΑΩΝΓΥΜΝΑΣΙΟΥΤΕΦΙΛΟΣ
 ΞΙΟΓΕΝΗΣΥΟΣΟΕΟΔΩΡΟΥΤΩΔΕΥΠΟΤΥΜΒΩ
 :ΤΑΙΛΛΕΞΑΝΔΡΑΜΗΤΡΙΛΙΠΩΝΔΑΚΡΥΑ
 5 ΨΡΑΕΙΓΕΝΕΤΑΙΣΙΝΟΦΙΛΟΜΕΝΑΣΥΠΟΤΕΚΝΩΝ

'Ο] πρίν ἐνὶ ζώοισι φίλοις φίλος, ὁ πρίν ἐν ἀστοῖς
 ἡδὺς, ὁ Πιερίδων γυμνασίου τε φίλος
 Δ]ειογένης υἱὸς Θεοδώρου τῷδε ὑπὸ τύμβῳ
 κεί]ται Ἀλεξάνδρα μητρὶ λιπὼν δάκρυα,
 5 τὰς γ]ὰρ αἰὲ γένεταισιν ὀφιλομένης ὑπὸ τέκνων
 [πρίν τίσαι χάριτας κάτθαν' ἄωρος ἐών.]

Line 3. The former editors read Κλ]ειογένης, but there is only space for one letter. doubt suits the context; it contains a complaint often repeated in epitaphs.

The sixth line has been added by Kaibel, and no

DCCCCXV.

On a base of blue marble with elegant mouldings above and below; height 2 ft. 8½ in.; breadth 2 ft.; thickness 1 ft. 11¼ in. On the top, where part of the right side is wanting, is a socket in the middle, breadth 5 in.; depth 4 in.; original length from 9 to 10 in.; near the left of this is a smaller socket measuring 1½ in. by 1½ in. by 1 in. 'Found a little to the south of the spot marked "Ancient Terrace" on the Plan,' Discov. pl. i. Newton, Discov. p. 701, No. 64, pl. xcvi; Archäol. Zeit. 1859, p. 55*; Kaibel, Epigr. No. 202.

ΜΕΛΑΝΘΙΟΥΤΟΥΔΗΜΗΤΡΙΟΥΤΟΥ
 ΜΕΛΑΝΘΙΟΥΙΑΤΡΟΥΤΟΜΝΗΜΑ
 ΕΥΔΕΙΣΩΦΙΛΟΤΕΚΝΕΜΕΛΑΝΘΙΕΚΑΙΒΑΘΥΝΥΠΝΩΝ
 ΕΥΔΕΙΣΙΑΤΡΩΝΩΠΟΛΥΠΕΙΡΟΤΑΤΕ
 5 ΑΛΛΑΙΔΑΣΖΩΟ'ΣΙΝΕΝΑΝΤΙΟΣΟΣΤΟΝΑΡΩΓΟ
 ΝΟΥΣΩΝΕΙΣΜΕΡΟΠΩΝΟΥΚΕΦΥΛΑΞΕΝΑΚΗ
 ΕΙΣΕΑΥΤΟΝ
 ΤΟΝΤΕΧΝΗΛΑΜΥΑΝΤΑΜΕΛΑΝΘΙΟΝΙΗΤΗΡΑ
 ΧΘΟΣ ΙΛΕΚΡΥΠΤΕΙΠΡΕΣΒΥΝΑΛΥΠΟΤΑΤΟΝ

Μελανθίου τοῦ Δημητρίου τοῦ
Μελανθίου ἱατροῦ τὸ μνῆμα.

Εὐδεις ὦ φιλότεκνε Μελάνθιε καὶ βαθὺν ὕπνον
εὐδεις ἱατρῶν ὦ πολυπειρότατε,
5 ἀλλ' Ἀΐδας ζῶοισιν ἐναντίος, ὃς τὸν ἀρωγὸν
νούσων εἰς μερόπων οὐκ ἐφύλαξεν ἄκη.
Εἰς αὐτόν.
Τὸν τέχνη λάμψαντα Μελάνθιον ἱητῆρα
χθῶ[ν] ἤδε κρύπτει πρέσβυν ἀλυπότατον.

To judge from the size and appearance of the base, this epitaph seems to have been placed underneath the statue of Melanthios, who may have stood resting on a staff; this would account for the smaller socket.

The letters of the first two lines are much larger than the rest and decidedly later. The date may be the first century B.C. It has not been possible to indicate the different characters in type. Epitaphs of physicians are wont to be particularly panegyric, see C. Keil, *Allgem. Litteraturzeitung*, Halle, 1848, p. 145 foll.; compare Kaibel, *Index vi*, s. v. *medicus*.

Line 3. *φιλότεκνε*, apparently the children have set up the monument.

Line 6. Wilamowitz (cited by Kaibel) has proposed *Μερόπων i. e. Κῶων*, and then in line 9 *χθῶ[ν] με Κῶως*; but the reading given above is quite certain, and is in keeping with other inscriptions, comp. Steph. Byz. s. v. *Φάσηλις*:

ἤδε χθῶν κόλποισι Φασηλίτην Θεοδέκτην
κρύπτει κ.τ.λ.

Bull. de Corr. Hell. iii, p. 168, *χθῶν ἤδε καλύπτει*. Kaibel, *Epigr. No. 108*, etc.

Lines 8 foll. 'Ipse Melanthius utpote medicus Ionice loquitur.' Kaibel.

DCCCCXVI.

On a tablet of white marble, broken at the foot; joints apparently on both sides; height 10 in.; length 1 ft. 10 in.; thickness $5\frac{1}{2}$ in. 'Found in the house of a Turk called Khodja Mahomet in the Eastern Necropolis.' *Archäol. Zeitung*, 1859, p. 55*; Newton, *Discov. p. 700*, No. 10, pl. lxxxviii; compare p. 339; Kaibel, *Epigr. No. 206*.

ΜΝΑΜΕΙΟΝ ΤΟ ΔΕ ΣΕΙΟ ΠΑΤΗΡ ΕΠΟΝΗΣΕΝ ΕΑΥΤΟ
ΧΕΡΣΙΝ ΠΑΣΙΝ ΟΡΑΝ ΣΑΣ ΑΡΕΤΑΣ ΕΝΕΚΕΝ
ΚΑΙ ΕΓΩ ΥΠΕΡΘΕ ΕΣΤΩΣΑ ΠΡΟΣΗΜΑΙΝΩ ΠΑΡΙΟΥΣΙΝ
ΛΣΥΙΟΝ ΜΟΣΧΟΥ ΤΟΝ ΔΕ ΧΛΕΡΜΟΚΡΑΤΗΝ
5 ΧΑΛΚΙΔΕΩΝ ΧΩΡΑΣ ΕΝΘΑΔΕ ΑΠΟΦΘΙΜΕΝΟΝ

Μναμεῖον τόδε σεῖο πατὴρ ἐπόνησεν ἑαυτοῦ
χερσὶν, πᾶσιν ὁρᾶν, σᾶς ἀρετὰς ἔνεκεν,
καὶ ἐγὼ ὑπερθε ἐστῶσα προσημαίνω παριοῦσιν
ὡς υἱὸν Μόσχου τόνδ' ἔχω Ἑρμοκράτην
5 Χαλκιδέων χώρας ἐνθάδε ἀποφθίμενον.

This inscription is from a sepulchral monument erected by Moschos for his son Hermokrates. In a spirit of archaism not uncommon in later times, the stèle itself is supposed to speak: in the first two lines it apostrophizes the dead; thereafter it addresses the passers by.

Line 2. For *πᾶσιν ὁρᾶν* see *ante*, vol. 1, p. 157, No. cxxxI. The oldest inscription containing this phrase (*εἰκόνα . . . τήνδε βροτοῖς ἐσορᾶν*) seems to be the Olympian epigram, which refers to Euthymos, victor in Olympiads 74, 76 and 77; see Loewy, *Gr. Bildhauerinschr. No. 23*; comp. Pausan. vi, 6, 5 foll.

Line 5. *Χαλκιδεύς* is the ethnic form of the different towns called Chalkis; but nearer to Halikarnassos than all of these is a place *Χαλκιδεῖς*, mentioned by Strabo, p. 644, a little to the west of Teos; compare my remarks *Archäol. Zeitung*, 1875, p. 26 note 30. A native of that place is called *ὁ ἐκ Χαλκιδέως* in an epitaph from Teos (C. I. Gr. No. 3103) and *Χαλκιδεῖος* in the list C. I. Gr. No. 3064, line 26. But since in Pausan. vii, 5, 12, this place is simply called *Χαλκίς*, its ethnic might also be *Χαλκιδεῖς*. Compare Boeckh in C. I. Gr. ii, p. 651.

DCCCCXVII.

On a sepulchral stelè of white marble, surmounted by a pediment; height 2 ft. 10 in.; breadth 1 ft. 3½ in.; thickness 3¼ in. 'Excavated in the field of Suliman, at the place called Kislalik, on the eastern side of Budrum.' Newton, Discov. p. 694, No. 4, pl. lxxxvi; compare p. 338.

ΘΕΟΤΙΜΗΕΥΦΗΜΟΥ
ΧΑΛΚΙΔΙΚΗ
ΙΣΤΙΑΙΟΥΔΕΓΥΝΗ
ΙΣΤΙΑΙΟΣΣΑΡΔΙΑΝΟΣ

Θεοτίμη Εὐφήμου
Χαλκιδική
Ἰστιαίου δὲ γυνή
Ἰστιαῖος Σαρδιανός.

This epitaph, which may belong to the second century B. C., bears the simple character which marked that and previous periods (see Ed. Loch, *De Titulis Græcis Sepulchralibus*, p. 57 foll.); the form of the stelè is also simple. 'When found it was lying on a grave of the Roman period, for which it had been used as a cover, after having been displaced from its

original position.' The background of the pediment retains traces of colour.

Of the married couple named in the inscription the man was a native of Sardes. It is uncertain whether his wife came from near Teos—see the previous inscription—from the Thracian Chalkidike, or from Eubœa; in any case the form of ethnic is uncommon.

DCCCCXVIII.

On a tablet of white marble; height 1 ft. 1½ in.; length 5 ft. 8¾ in.; thickness 2½ in.; formerly in the Strangford collection. C. I. Gr. No. 2664, from an inaccurate copy.

5 ΜΝΗΜΕΙΟΝΚΑΤΕΣΚΑΣΑΝΕΡΜΗΣΚΑΙΘΟΙΟΔΟΤΗΑΠΟΛΛΟΔΩΡΟΥΜΗΕΞΕΣΤΩΔΕ
ΕΤΕΡΟΝΤΕΘΗΝΑΙΜΗΔΕΝΑΕΙΜΗΕΡΜΗΝΠΑΤΑΝΚΑΙΘΟΙΟΔΟΤΗΝΚΑΙΕΡΜΗΝ
ΤΟΟΝΟΜΑΤΟΕΡΜΗΔΟΣΘΡΕΠΤΟΝΑΥΤΩΝΕΙΔΕΤΙΣΕΠΙΧΕΙΡΗΣΙΘΕΙΝΑΙΤΙΝΑΜΗΔΕ
ΓΗΚΑΡΠΟΦΟΡΗΣΟΙΤΟΑΥΤΩΜΗΔΕΘΑΛΑΣΣΑΠΛΩΤΗΜΗΔΕΤΕΚΝΩΝΟΝΗΣΤΣ
ΜΗΔΕΒΙΟΥΚΡΑΤΗΣΙΣΑΛΛΑΩΛΗΠΑΝΩΛΗΕΙΤΙΣΔΕΕΠΙΧΕΙΡΗΣΙΛΙΘΟΝΑΡΑΙΗΛΥ
ΣΑΙΑΥΤΟΗΤΩΕΠΙΚΑΤΑΡΑΤΟΣΤΑΙΣΠΡΟΓΕΓΡΑΜΜΕΝΑΙΣΑΡΑΙΣΟΥΔΕΕΞΕ
ΣΤΩΕΚΧΩΡΗΣΑΙΤΙΝΙΤΟΜΝΗΜΙΟΝΕΠΙΜΕΛΗΣΟΝΤΑΙΔΕΟΙΔΙΑΚΑΤΕΧΟΝΤΕΣ
ΤΟΟΙΚΙΔΙΟΝΤΟΕΞΕΝΑΝΤΙΤΟΥΜΝΗΜΙΟΥ

Τ]ὸ μνημεῖον κατεσκ[εύ]ασαν Ἑρμῆς καὶ Θεοδότῃ Ἀπολλοδώρου μὴ ἐξέστω δὲ
ἕτερον τεθῆναι μὴδένα, εἰ μὴ Ἑρμῆν πάπαν καὶ Θεοδότην καὶ Ἑρμῆν
τὸ ὄνομα τὸ Ἑρμηδος θρεπτὸν αὐτῶν· εἰ δὲ τις ἐπιχειρήσῃ θείναι τινα μὴδὲ
γῇ καρποφορήσοιτο αὐτῷ μὴδὲ θάλασσα πλωτὴ μὴδὲ τέκνων ὄνησ(ι)ς
5 μὴδὲ βίου κράτησις ἀλλὰ ὠληπανώλῃ· εἰ τις δὲ ἐπιχειρήσῃ λίθον ἀραιῇ ἢ λυ-
σαι αὐτὸ, ἦτω ἐπικατάρατος ταῖς προγεγραμμέναις ἀραῖς, οὐδὲ ἐξέ-
στω ἐκχωρήσαί τινα τὸ μνημεῖον· ἐπιμελήσονται δὲ οἱ διακατέχοντες
τὸ οἰκίδιον τὸ ἐξέγαντι τοῦ μνημείου.

This tablet belonged to a large sepulchral monument of the second or third century A. D., in the ruins of which it was seen by Ambr. Firmin Didot (*Notes d'un voyage fait dans le Levant*, p. 356). The principal solecisms of the language, as pointed out by Boeckh, are: lines 3, 4, 5, *μηδέ* for *μήτε*; line 6, *οὐδὲ ἐξέστω*. Both spelling and style indicate a late period.

Line 1. With some hesitation I have accepted the name of Hermes as paroxytone. This seems to agree with the form of the genitive used in line 3, but not with the accusative of line 2. The usual form of the female name is *Θεοδότῃ* or *Θευδότῃ*. Three persons are allowed to be buried in the sepulchre, namely Hermes, the father, Theodote, probably his wife, and a slave of his, also called

Hermes. Then follows the execration so common in later epitaphs (comp. P. Vidal-Lablache, *De titulis funebribus Græcis*, Paris, 1872, p. 53 foll.; Hermann, *Griech. Antiq.* iii, § 62, 10). The phrases of our inscription are closely paralleled by C. I. Gr. No. 2826 (from Aphrodisias) and Waddington-Le Bas, No. 1683 (from Hierapolis). Some expressions however occurring on the stone before us, as *καρποφορήσοιτο*, *βίου κράτησις*, *ὠληπανώλῃ* (for *ἐξώλῃς καὶ πανώλῃς*) seem to be unique. The lacuna indicated in the uncials from lines 4 to 7 represents a fault in the stone which the lapidary had to pass over.

Line 5. *λύσαι αὐτὸ* viz. *τὸ μνημεῖον*; in an Ephesian epitaph, No. DCXLIX *ante*, even the cutting out of letters is provided against.

Line 7. *ἐκχωρήσαι*, 'to transfer.' Those who

occupy the cottage opposite the monument are to take care of it; but it is doubtful whether these persons were formally constituted guardians, or whether the guardianship was made obligatory on the occupiers for the time being of the 'cottage.'

For the appointment of a watchman, Vidal-Lablache (*loc. cit.* p. 29, note 4) has adduced a Roman inscription: 'ædituus sepul. Serg. familiae, qui ædituavit ann. xii.'

DCCCCXIX.

On a fragment of white marble; height $5\frac{1}{2}$ in.; breadth $4\frac{1}{2}$ in.; thickness $2\frac{3}{4}$ in. Sent by Salzmann and Biliotti.

ΙΑΦΗΣ	τ?]αφης
TINEΣ/ΕΛΑΕ	τινες . έλαβ
ΑΒΩΝ ΜΗ	αβων . μη
ΟΚΟΝΩΣΑΝ	οκον . ωσαν

The writing of this fragment, possibly part of a sepulchral inscription, is very late; there seems to be a mark of punctuation after each word.

DCCCCXX.

On a rough fragment of white marble; height $10\frac{1}{2}$ in.; breadth 14 in. Sent by Salzmann and Biliotti.

ΝΙΚΗ	Νίκη
ΜΕΛΑΝΘΙΟΥ	Μελανθίου
ΚΑΙ	καί
ΗΡΑΚΛΕΙΤΟΥΚΑΙ	Ήρακλείτου και
5 ΛΕΥΚΙΟΥΚΟΙΝΥ	5 Λευκίου

We have already had one inscription of this kind, No. DCCCCV, *ante*, and a third, from Branchidæ, will be given No. DCCCCXIV, *post*. Others from Mylasa, and especially from Halikarnassos, have been published, and have been quoted by Cousin and Diehl, *Bull. de Corr. Hell.* xiv, p. 115. Lately five more, from Kos, have been added by Paton and Hicks (Inscriptions of Kos, Nos. 65, 69-72; in No. 71a = C. I. Gr. No. 2522, read *ιερέων* not *παίδων*). The view held hitherto that these inscriptions referred to victories gained in agonistic contests is inadmissible. The inscriptions are all of a very late date, in fact they are rather graffiti than inscriptions. No father's name is mentioned, but sometimes words are added like *ἀδελφῶν*, *φίλων*, *ιερέων*, *ὑποϊερέων*, *ἀδελφῶν ιερέων*, *ἀδελφῶν καταφρονητῶν*. From this, Cousin and Diehl have concluded that these inscriptions are Christian epitaphs, and this would satisfactorily explain the presence of palm branches (see *Bull. de Corr. Hell. loc. cit.* p. 117, and Waddington-Le Bas, No. 503) and other emblems of victory, since the Christian

life was not seldom compared to an agonistic contest (1 Cor. ix, 24; 1 Tim. vi, 12; 2 Tim. ii, 5, iv, 7). The word *νίκη* would be suitable for deceased Christians, whether it denotes victory gained over the world or over death. One point, however, would remain unsettled. Some of these graffiti could not have belonged to graves. One is on the back of the chair of one of the seated statues from the Sacred Way at Branchidæ (Newton, *Discov.* p. 787, No. 73); another is found on a huge pillar or rather part of a column, No. DCCCCXIV *post*; others spread confusedly on the face of a stone (*Bull. de Corr. Hell.* iv, p. 403, No. 15). From this I have inferred that most of them are mere marks of remembrance, scratched by friends of the deceased, wherever a place seemed suitable. This is in agreement with the custom known from more ancient times, of writing the name of a beloved person wherever chance might offer. See *Philologus*, l. (N. S. iv), 1891, p. 430 foll., where I have tried to prove that part at least of those inscriptions refer to early Christian martyrs.

CHAPTER III.

INSCRIPTIONS FROM BRANCHIDÆ.

THE three following inscriptions belong to a register of prophetæ of the Didymæan Apollo at Branchidæ. As the stones themselves show, these names had been entered at stated times, and engraved on the walls of some building of the sanctuary, perhaps the Temple itself. To the same building we may probably refer certain other inscriptions which have been already published, see C. I. Gr. Nos. 2869, 2880, 2881 (of which however the first line belongs to a preceding inscription); Waddington-Le Bas, Nos. 242-244; E. Gardner, Journ. Hell. Stud. 1885, p. 353, No. 105, from Cockerell's copy.

From the conspicuous position of these inscriptions in a place where, in other temples, lists of priests were set up, we are justified in concluding that the prophetæ must have been personages of importance. In all oracles such personages ranked among the highest officials; it was their duty to express and interpret the answers returned by the god. Their full title, corresponding to these duties, is found at Methymna: *ὁ τῶν μελῶν ποιητῆς καὶ προφήτης Σμινθείως* [*Ἀπόλλωνος*] (C. I. Gr. ii, p. 1027, No. 2190 *b*), and more correctly, A. Conze (Lesbos, p. 23, 1). So far as we can judge, the practice was almost everywhere similar to that which Herodotus describes in connection with an oracle of Dionysos in Thrace (vii, 111): *οἱ δαίμνες* . . . *εἰσὶ οἱ προφητεύοντες τοῦ ἱεροῦ, πρόμαντις δὲ ἡ χρέουσα κατάπερ ἐν Δελφοῖσι*. At Branchidæ also it is expressly stated by Origen (Contra Celsum, i, 17, p. 130, ed. Lommatszsch) and Iamblichus (De Myster. p. 127, ed. Parthey), that it was a woman, who first received the oracles from the god. As interpreters of these oracles prophetæ are mentioned at Delphi (Herod. *loc. cit.* and viii, 36, Plut. Def. orac. 49, comp. Euripid. Ion, 413), at Chalkedon (C. I. Gr. No. 3794, comp. No. 3796), at Dodona (Maxim. Tyr. xiv, 1), at Klaros (*Μουσ. εὐαγγ.* Σχολ. 1880, iv, p. 130, No. 170; comp. Athen. Mitth. xi, p. 429 foll.), where, however, even the *πρόμαντις* was a man (see Tacit. Ann. ii, 54, and for similar instances Maximus Tyr. xiv, 1); other instances are conjectured to occur at Aphrodisias (C. I. Gr. ii, p. 1119, No. 2850 *f*); and at Kyzikos (C. I. Gr. No. 3659). Those mentioned in Egypt (C. I. Gr. Nos. 4697, 6, 4840, 4945 foll.; compare the prophetæ of Sarapis at Rome C. I. Gr. Nos. 5898, 5923 *a* = Kaibel, Inscr. Ital. Nos. 1084 and 1108)

have been supposed by Drumann (Stein von Rosette, p. 97 foll.) and by Franz (C. I. Gr. iii, p. 305), not to have been really interpreters of oracles, but rather persons who performed certain rites or made public proclamations in the temples. Similarly a general meaning has been ascribed to the expression *προφατεύσας ἐν τῷ ἄστει* found at Rhodes (Bull. de Corr. Hell. 1885, ix, p. 97), where we know of no oracle, and to the *προφητεία* at Olymos (Waddington-Le Bas, No. 339), 'simplement une fonction liturgique spéciale' (M. Holleaux and Ch. Diehl, Bull. de Corr. Hell. *loc. cit.*).

Among the inscriptions from Branchidæ hitherto known the first mention of a prophetes occurs about the middle of the second century B. C. (see C. I. Gr. No. 2854; comp. H. Gelzer, De Branchidis Dissert. Götting. 1869, p. 21). In this, as well as in some similar inscriptions, the prophetes is quoted as an eponymous magistrate; most probably also as a functionary, who is concerned with the administration of the property of the temple, since those inscriptions belong to offerings made to the god; comp. C. I. Gr. No. 2886. There the name of the prophetes is preceded by that of the high priest, the *στεφανηφόρος*, or with his fuller title *στεφανηφόρος τοῦ θεοῦ* (C. I. Gr. No. 2855), and followed by those of the treasurers, called *ταμίαι καὶ πάρεδροι ἐν τῷ ἱερῷ*, who appear to have been six in number during the second century B. C., and only two, one or two centuries later, when they officiated six months each (C. I. Gr. No. 2879); this seems to account for the fact that only one is mentioned in C. I. Gr. Nos. 2858 and 2886.

In imperial times the prophetes seems to have been also styled *κωτάρχης* (C. I. Gr. Nos. 2880-2882); this term is admirably explained by C. Keil (Specim. Onomatol. p. 108) from Hesych. s. *κόης· ἱερὸς Καβείρων, ὁ καθαίρων φονέα· οἱ δὲ κόης*; qui igne lustrat noxios, comp. Lobeck, Aglaoph. p. 1290. On the worship of the Kabiri at Branchidæ, see Gelzer, *loc. cit.* p. 40; thus the functions of the prophetæ appear to have been considerably extended in later times.

The register inscribed at Branchidæ was not a simple list of names; it comprised all that could be mentioned in favour of the prophetæ, with their past and present services in behalf of their town or the god (C. I. Gr. Nos. 2880 foll.; *post* Nos. DCCCXXI,

fol. ; Journ. Hell. Stud. *loc. cit.*). Unfortunately, however, it tells us scarcely anything as regards the special functions of the prophetæ, except the general hint about the *πάτρια* given in No. DCCCCXXI; comp. C. I. Gr. No. 2869. From a passage of the last mentioned inscription (*τούς τε κόσμους ἐν τῷ ἱερῷ ἐπὶ δώδεκα ἡμέρας συνετέλεσεν*) compared with No. DCCCCXXII, l. 6, it follows that the prophetes had to decorate the sanctuary, evidently for the days of the festival, just as now it is customary to decorate Catholic churches for the same purpose (comp. C. I. Gr. No. 2657 from Kyzikos); and it must be inferred from C. I. Gr. No. 2881, that the office of prophetes was a *λειτουργία*, and involved certain expenses, *ἀναλώματα*. But were the prophetæ expected to defray these out of their own pocket? This question will be answered shortly. From the names of the prophetæ mentioned in inscriptions Boeckh had concluded that the office of prophetes was confined to certain families; this conclusion is fully borne out by the following list, in which priests of the same name are found in different inscriptions at different periods:

Διονύσιος Ἀντιόχου, Le Bas, No. 238: Μ. Ἀντώνιος Ἀντίοχος, Le Bas, No. 244.

Ἀντίπατρος Μενεστράτου, C. I. Gr. No. 2855: Πασι-
κλῆς Ἀντιπάτρου, C. I. Gr. No. 2857.

Ἀρτέμων Στράτωνος, Le Bas, No. 241: Στράτων Διο-
γένους, Le Bas, No. 240: . . . Ἀρτέμωνος, No. DCCCCXXI
a, l. 16.

Τ. Φλάβ. Ἀνδρέας, No. DCCCCXXI b: Τ. Φλάβ. Φων-
τίδου υἱὸς Ἀνδρέας, No. DCCCCXXIII b: Διονύσιος Φωντίδου,
No. DCCCCXXIII.

Κλ. Δαμάς, No. DCCCCXXII, l. 17: Φλάβ. Φιλέας Φλα-
βιανὸς Δαμάς, C. I. Gr. No. 2880.

Μένανδρος, C. I. Gr. No. 2881: compare Μένανδρος
τοῦ Μαίωνος, C. I. Gr. No. 2856.

Ἡρακλέων Νικιάδου, Le Bas, No. 243: Φιλίδας Ἡρα-
κλέωνος, Le Bas, No. 239: ὁ δεῖνα Φιλίδου, No. DCCCCXXI
a, l. 13.

Ποσειδώνιος, No. DCCCCXXIII a, l. 4; No. DCCCCXXIII c,
l. 6; Journ. Hell. Stud. vi. p. 352, No. 104; C. I. Gr.
Nos. 2854 and 2884.

Σώπολις Ἀντιγόνου, No. DCCCCXXI a, l. 17: . . . Σωπό-
λιδος, No. DCCCCXXI a, l. 3.

? Λευκ. Μάλιος Σατορνείνος, C. I. Gr. No. 2885:
Λεύκιος . . . No. DCCCCXXII.

Moreover, descent from prophetæ is expressly recorded in C. I. Gr. No. 2881; and *post*, No. DCCCCXXI b. Among those qualified for the office, the selection was decided by lot. Where this procedure is dispensed with, the case is specially recorded as a mark of exceptional preference shown to an individual; comp. C. I. Gr. No. 2880; *post*, No. DCCCCXXIII, ἀκλήρωτος. This point of view is curiously illustrated by the inscriptions No. DCCCCXXIII, l. 20, and Journ. Hell. Stud. *loc. cit.* No.

105, both of which show that the people had to pay, or at least to contribute to, the expenses of the prophetes; for the prophetæ mentioned in these two inscriptions undertake the office *δωρεάν*, or rather they resign their claim in favour of more urgent expenses, one for the Agoronomia, the other for the Strategia. Hence we may conclude that the passage of C. I. Gr. No. 2881: *ὑπὲρ τῶν τῆς προφη-
τείας ἀναλωμάτων κοσμήσας τὸν τρίτον οἶκον τοῦ Φανστινείου
γυμνασίου τῷ παντὶ κόσμῳ μετὰ πάντα τὰ τῆς λειτουργίας
ἀναλώματα*, which at one time I did not understand quite rightly (Monatsber. Akad. Berl. 1888, p. 871), must be interpreted thus, that the prophetes bestowed on the gymnasium part of the sum he was entitled to receive from his office. Furthermore we have one instance where a year remained *ἀπροφήτευτος* (No. DCCCCXXII, l. 25), because the people could not afford to pay the expenses.

In the hierarchy at Branchidæ the hydrophoros held a prominent place; she is called *ὑδροφόρος* Ἀρτέμιδος Πυθίης (C. I. Gr. No. 2885 foll. = Waddington-Le Bas, Nos. 223, 225, 228), and was obliged to be of noble extraction; see No. DCCCCXXI a, l. 13; and compare Bull. de Corr. Hell. i, p. 288; in this latter case she seems moreover to have belonged to a family of prophetæ. On the worship of Artemis Pythia at Branchidæ see Gelzer, *loc. cit.* p. 39 foll. As to the epithet *Διδυμεύς* I do not think that it is to be explained from the relationship between Apollo and his sister, nor from the fact of Zeus being worshipped here in common with Apollo, as Gelzer (p. 27) has concluded from Kallimachos (fragm. 36 Schneider) and Stephanus Byz. s.v. *Δίδυμα*. I think rather that O. Rayet (*Études d'Archéol. et d'Art*, p. 108, 1) is right in comparing other Karian names of places as Idyma, Sidyma, etc. Of course popular etymology found in the word an allusion to the twin-born god, and later writers strove to explain it accordingly.

It is to be regretted that except as regards the prophetes and the hydrophoros, nothing particular is known as yet of the other functionaries of the oracle, who are comprised in the term *οἱ περὶ τὸ μαντεῖον πάντες* in C. I. Gr. No. 2879, where they are ranged before *οἱ τὸ ἱερὸν κατοικοῦντες καὶ οἱ πρόσχωροι*. For the two latter groups it will suffice to recall the fact that Strabo (xiv, p. 634) speaks of a village within the limits of the sanctuary, and Pliny (Hist. Nat. v. 112) calls Branchidæ a little town, oppidum. For the staff of a renowned sanctuary such as this, see the lists found at Olympia, and Pausanias v, 15, 10 (comp. my remarks Archæol. Zeitg. 1882, xl, p. 110 foll.), and the inscription from Andania (Foucart-Le Bas, No. 326 a).

The following lists seem to extend from the middle of the last century B.C. down to about the end of the first century A.D.

DCCCCXXI.

On a block of white marble broken at the bottom; joints at the sides and top. Height 1 ft. 11½ in.; breadth 2 ft. 7½ in.; thickness 1 ft. 6 in. Found by Newton in a ruined church, Panagia, on the road from Geronta to Karakeui. Newton, Discov. p. 775. No. 60, pl. xcv.

a.

Η ΜΑΝΔΡΟΥ ΤΟΥ ΗΓΗ ΜΑΝΔΡΟΥ ΔΙ
 ΠΡΟΦΗΤΗΣ
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 ΠΡΕΣ ΒΕΥΣΑΣ ΔΕΚΑ ΕΙΣ ΡΩ
 5 ΚΑΤΑ ΣΤΗΣΑ ΣΤΗΝ ΤΕΤΡΟ
 ΛΗΣΙΑΝ ΤΩ ΙΔΕΙΩ ΚΑΙ ΤΟΥ Σ ΝΟΜΟΥ
 ΔΕΚΑ ΕΙΣ ΑΛΕΞΑΝΔΡΗ ΑΝΤΗΝ ΠΡΟΣ
 ΟΣ ΒΑΣΙΛΕΑ ΠΤΟΛΕΜΑΙΟΝ ΒΑΣΙΛΕΩΣ
 ΘΕΟΥ ΝΕΟΥ ΔΙΟΝΥΣΟΥ ΚΑΙ ΚΑΤΑ ΓΑΓΩΝ
 10 ΜΕΓΑΘΥΡΩ ΜΑΕΛΕ ΦΑΝΤΟΣ ΤΑΛΑΝ
 ΣΕΡΑ ΜΝΑΣ ΕΙΚΟΣΙ
 ΠΡΟΦΗΤΗΣ
 ΣΦΙΛΙΔΟΥ ΕΝ ΔΕ ΤΩ ΙΑΥΤΩ ΙΕΝ
 ΦΟΡΕΙ ΗΘΥΓΑΤΗΡΑΥΤΟΥ ΧΡΥΣΩΙ
 15 ΠΡΟΦΗΤΗΣ
 ΑΡΤΕΜΩΝΟΣ ΦΥΣΕΙΔΕΑΝΤΙ ΓΟΝΟΥ
 ΣΩΠΟΛΙΣ ΑΝΤΙΓΟΝΟΥ

b.

ΠΡΟΦΗΤΗΣ ΤΦΛΑΒΙΟΣ ΑΝΔΡΕΑΣ ΕΥ
 ΕΚΓΟΝΟΣ ΠΡΟΦΗΤΩΝ ΚΑΙ ΣΤΕΦΑ
 ΝΗ ΦΟΡΩΝ ΑΡΣΑΣ ΤΑΣΕ ΠΩΝΥΜΟΥΣ
 ΑΡΧΑΣ ΚΑΙ ΑΛΛΑ ΠΟΙΗΣΑΣ ΟΣ ΑΕΔΥΝΗ
 5 ΘΗΝ ΜΕΤΡΙΑ
 ΑΠΟΛΛΟΝΩΝΑΣ ΤΕ ΜΕΝΟΣ ΑΜΦΕΠΩΒΡΑΓΧΟΥ
 ΕΙΤΟΙ ΜΕ ΜΗΛΕΝΕΜΠΕΔΟΣ ΠΡΟΦΗΤΕΙΗ
 ΕΣ ΑΝΔΡΕΑΝΟΣ ΣΟΙΣΙ ΠΡΗΣΙΝ ΔΕΡΚΕΥ

c.

On the front.

[Προφήτης ὁ δεῖνα]

'Ηγ]ημάνδρου τοῦ 'Ηγημάνδρου . .

Προφήτης

ὁ δεῖνα] Σωπόλιδος ἀνὴρ εὐσεβὴς καὶ
φιλόδοξος] πρεσβεύσας δὲ καὶ εἰς 'Ρώ-

5 μην . . . καὶ] καταστήσας τὴν τε πρό-
 τερον ἐκκ]λησίαν τῷ δήμῳ καὶ τοὺς νόμους,
 πρεσβεύσας] δὲ καὶ εἰς 'Αλεξάνδρην τὴν πρὸς
 Αἰγύπτῳ πρ]ὸς βασιλέα Πτολεμαῖον βασιλέως
 Πτολεμαίου] θεοῦ νέου Διόνυσου καὶ καταγαγὼν
 10 παρὰ αὐτοῦ?] μέγα θύρωμα, ἐλέφαντος τάλαν-
 τα δέκα τέσ]σερα μνᾶς εἴκοσι.

Προφήτης

..... ς Φιλίδου, ἐν δὲ τῷ αὐτῷ ἐν-
 15 αὐτῷ ὑδρο]φόρει ἢ θυγάτηρ αὐτοῦ Χρυσώ(ι).
 Προφήτης
 Ἀρτέμωνος φύσει δὲ Ἀντιγόνου
 Σώπολις Ἀντιγόνου

β.

On the opposite side.

Προφήτης Τ. Φλάβιος Ἀνδρέας εὐ[σεβής ?
 ἔκγονος προφητῶν καὶ στεφα-
 νηφόρων, ἀρξας τὰς ἐπωνύμους
 5 ἀρχὰς καὶ ἄλλα ποιήσας ὅσα ἐδυνή-
 θην μέτρια.
 Ἀπολλων ὤναξ τέμενος ἀμφέπων Βράγχου
 εἴτοι μέμνηεν ἔμπεδος προφητεῖη
 ἐς Ἀνδρέαν ὁσσοισι πρήεσιν δέρκευ.

a. On the front are worked three perpendicular sinkings of regular form, and one horizontal sinking underneath. They do not interfere with the writing (see lines 4, 5, 13) and must have existed when the stone was inscribed. Probably they were intended to receive the ends of crossbars, like the antæ and columns of the Theseion or the Parthenon at Athens. But since the two opposite sides are inscribed, this stone must have formed part of a wall rather than of an anta; the register must have begun and continued on the adjacent stones. The part included in inscription a is the only portion of which the date can be fixed satisfactorily; the prophetes, who was a son of Sopolis, had gone to Alexandria to see a king Ptolemy, the son of another king, who is called νέος Διόνυσος (for the general use of this epithet see *ante*, Pt. I, No. XLIX; in Egypt it applies to Ptolemy Auletes, who died B.C. 52). This king left four children, and was succeeded by his elder son Ptolemy, and elder daughter the famous Kleopatra; she, however, was driven out by partisans of her brother, and this youth for a few months in the year 48 B.C. (see Bell. Civile, 103 compared with Bell. Alexandrin. 26 foll.) reigned alone. The younger brother, likewise called Ptolemy, held the sovereignty, jointly with his sister, by whom he was murdered B.C. 44. Thus those few months of the year 48 are the only time which would suit our inscription. It is not improbable that in the trouble of those days the young king may have applied to the renowned oracle at Branchidæ, and both the mission of the prophetes and the valuable objects brought back by him to Miletos (see lines 10 foll.) may have been connected with some such incident.

Line 1. The name Hegemandros is not found elsewhere; for compounds with *μανδρο* . . compare *post*, No. DCCCCXXX.

Line 4. Φιλοδοξος united with εὐσεβής are epithets usually given to the prophetæ, see No. DCCCCXXII, l. 5, and Waddington-Le Bas, No. 242 foll.

Lines 5 foll. This is interesting since it seems to point to a fact hitherto unknown, viz. that the Milesians sided with Mithradates during the first

war made by this king, and consequently had lost their former (πρότερον) autonomy through Sulla B.C. 84. Miletos is not mentioned by Appian (Bell. Mithr. 22) as espousing the cause of Mithradates, but this author expressly quotes only a few instances — ὧν ἓνια τοιάδε ἦν. Some of the neighbours of the Milesians such as the Ephesians and the Trallians had taken rather an active part in the massacre of the Romans.

Line 7. Ἀλεξάνδρην. For the frequent writing of η instead of ει during the last century B.C. see *ante*, pp. 59 and 62, and Pt. III, p. 209.

Line 8. Newton's reading τὴν πρὸς [βασιλίσσαν Κλεοπάτραν καὶ πρ]ὸς βασιλέα, κ.τ.λ., is inadmissible, first because it would far exceed the length of the other lines, and secondly, because τὴν would be out of place. Alexandria in Egypt is described as ἡ πρὸς Αἰγύπτῳ by Josephus (Bell. Iud. vii, 10, 1) and by Marinus (Vita Procli, 8).

Line 10. Some offerings of a previous King Ptolemy to the god at Branchidæ are mentioned C. I. Gr. No. 2860. Newton is probably right in connecting ἐλέφαντος not with θύρωμα, but with τάλαντα, comp. C. I. Gr. No. 2852, 59: λιβανωτοῦ τάλαντα δέκα, σμύρνης τάλαντον ἓν; but the ivory or part of it may have been destined for the ornamentation of the large door; for this use of ivory comp. H. Blümner, Technologie und Terminologie, ii, p. 365, and the ancient authorities quoted by him. The gift of the Egyptian king seems to illustrate the narrative of Plutarch (Pomp. 24), who states that the Didymaion was damaged severely by the pirates some twenty years before the prophetes went to Egypt.

Line 13. The occurrence of the name Φιλίδης seems to afford an argument for retaining the same name in Plutarch, Themistokl. 5, contrary to the general opinion of editors.

For the names of the prophetæ see *ante*, p. 89.

b. To judge by the name of the prophetes this inscription is evidently much later than the other, and must be assigned to at least as late as the end of the first century, A. D., even if we admit that he had obtained the office at as early an age as the youth of twenty-three years, to whom C. I. Gr. No. 2880

refers. Another prophetes of the same name, but distinguished by the addition of his patronymic, occurs No. DCCCCXXIII *b*.

Line 3. The ἐπάνυμοι ἀρχαί for the sanctuary are the offices of Stephanephoros and Prophetes. The highest civil magistrate at Miletos, according to Aristotle (*Polit.* viii, p. 203, 16, Bekk.), was the Prytanis, and in fact an Archiprytanis occurs in two inscriptions of imperial times, where however

he is preceded by the Stephanephoros. Besides these, some of the minor magistrates (for instance in C. I. Gr. No. 2881), such as the Gymnasiarch, the Agonothetes and others, are also found acting as eponymi.

Line 5. This shows a modesty not at all frequent in Greek inscriptions.

The three choliambic lines which follow have been omitted by Kaibel.

DCCCCXXII.

On a large block of white marble, which has a joint on the left and possibly also on the right. Height 6 ft. 8½ in.; breadth 2 ft.; thickness 1 ft. 2½ in. Branchidæ.

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Stud. vi, p. 352, No. 104), and are sometimes found on coins.

Line 22. By a curious coincidence we find in C. I. Gr. No. 2869 a promise made by this personage to undertake the office of prophetes a second time. In that inscription he is stated to be eighty-one years of age. Judging from his prænomen (Tiberius?) Claudius Damas can hardly have held his second office much before the end of the first century, A. D.

DCCCCXXIII.

On a large block of white marble broken at the top; inscribed on three sides; height 4 ft. 11½ in.; breadth 1 ft. 11½ in.; thickness 1 ft. 4 in.

a.	b.	c.
On the front.	On the left side.	On the right side.
ΕΙΣ ΠΑΛΛΗΝ ΔΙΣ ΕΠΙ ΗΜΕΡΑΣ Δ ΙΟΥΣΗΣ ΠΟΛΛΗΣ ΤΗΣ ΚΑΚ ΤΑΜΙΕΥΟΝΤΩΝ ΕΥΤΥΧΟΥ 5 ΕΠΕΡΑΣΤΟΥ ΚΑΙ ΠΑΜΦΙΛΟΥ ΑΝΤΙΟΧΟΥ ΚΑΙ ΤΕΙΜΗΘΕΙΣ ΤΟΥ ΔΗΜΟΥ ΠΛΕΟΝΑΚΙΣ Ε ΚΟΣΙ ΧΡΥΣΑΙΣ ΚΑΙ ΑΝΔΡΙΑ	Ι. ΠΡΟΦΗΤΗΣ ΔΙΟΝΥΣΙΟΣ ΦΩΝΤΙΔΟΥ 5 Ε' ΕΦ ΠΡΟΦΗΤΗ ΦΑΝΙΑ Π-Τ-ΦΛΑΟΥΙΟΣ -ΦΩΝΤΙΔΟΥ- 10 ΥΙΟΣ-ΑΝΔΡΙ ΑΣ-ΔΗΜΟΥ ΛΕΡΙΩΝΑΥΤΟΣ ΤΗΣ-ΑΚΑΗΡΩΤΟΣ	Ι. ΔΕ ΜΙΣ ΔΙΚΡΑΤΟΥΣ ΦΛΟΚΑΙΣ / ΠΡΟΦΗΤΗΣ 5 ΠΟΣΙΔΩΝΙΟΣ ΔΙΟΔΟΤΟΥ ΕΥΣΕΒΗΣ ΥΩΙ ΙΩΣ 10 ΠΡΟΦΗΤΗΣ ΤΙ-ΚΛΑΥΔΙΟΣ ΜΑΡΚΙΑΝΟΣ ΣΤΑΡΑΓΔΟΣ ΣΩΤΗΡΧΟΣ

15 ΔΟΔΟΥΗ ΝΙΟΡΟΝΑΝ
Ο ΤΕ ΙΤΗΣΣΤΟ /
ΙΙΤΟΠΟΣ ΠΡΟΣ ΕΛΤΡΟ
ΛΣΕΝΕΚΑΕΟΒΟ
ΥΠΩΙ-ΣΕΝΜΕΤΑΝ
20 ΟΥΤΟΡΕΚΑΙ / Ν
ΟΧΙΕΤΕΡΑCΙΑ Δ.
ΡΟΣ ΠΡΟΣΛΟΙ
ΠΟΣΙΔΩΝΙΟΥΤ Μ
ΤΑΒΡΗΛΠΕΟΟ

a.	b.	c.
On the front.	On the left side.	On the right side.
οις ἐπὶ ἡμέρας δ ι οὔσης πολλῆς τῆς κακ[οπαθείας ταμιευόντων Εὐτύχου [τοῦ 5 'Επεράστου καὶ Παμφίλου [τοῦ 'Αντιόχου καὶ τειμηθεὶς [ὑπὸ τοῦ δήμου πλεονάκεις ε[ι- κόσι χρυσαῖς καὶ ἀνδριά[σιν	Προφήτης Διονύσιος Φωντίδου. 5 Προφήτης Φανία Π-Τ-Φλαούιος -Φωντίδου- 10 νίδς - 'Ανδρέ- ας - δήμου	[Προφήτης] Ξενό[?]θεμῖς αἰκρατοὺς φ[ι]λοκαῖσα[ρ]. Προφήτης 5 Ποσιδώνιος Διοδότου εὐσεβῆς ω. ως. 10 Προφήτης

Λερίων-αὐτοέ-
της - ἀκλήρωτος

Τι. Κλαύδιος
Μαρκιανὸς
Σμάραγδος
Σωτήρ(ι)χος

15 ορον
τῆς στοᾶ[s]
τόπος πρὸ θεάτρου
ας ἔνεκα
υπὸ-σεν μετ
20 ορε και
οχιετερὰς
πρὸς μοι
Ποσιδωνίου
αβρηλ

a. On the front there remains the end of an inscription resembling some of the others relating to prophetæ (C. I. Gr. Nos. 2869 and 2880); but the general meaning seems best illustrated by the inscription, Journ. Hell. Stud. vi, p. 353, No. 105, according to which the prophetes took care of the necessary provisions ἐν δυσχερέσι καιροῖς. The year in which the prophetes of our inscription rendered his services is indicated by the names of the treasurers.

δ. Line 3. The name Φωντίδης, recurring in line 7 and perhaps in No. DCCCCXXII, l. 13, is not found in Pape-Benseler. The letters of the following line seem to be mere scratchings of a later period.

Line 6. The name Φανίας occurs in the list of ephebi, No. DCCCCXXV δ, l. 11.

Lines 7 foll. The prophetes is here described as a native of the 'Demos of Leros;' and is a different person from the prophetes of the same name mentioned in No. DCCCCXXII. The small island of Leros situated to the south-west of Miletos, between Kalymna and Patmos, was in the hands of the Milesians from an early period, see Herod. v, 125; Strabo, xiv, p. 635. Μιλήσιοι Λέριοι or Μιλήσιοι ἐξ Λέρου are

mentioned in the Athenian tribute lists (C. I. Att. i, No. 37, 9, No. 226, v, 19; comp. also Μουσ. Smyrn. 1875, p. 142, No. 68). Our inscription, as well as Waddington-Le Bas, No. 240, proves that noble Milesian families had in earlier times settled in the island. It is remarkable that only in these two inscriptions do we find the word αὐτοέτης. According to Gelzer (De Branchid. p. 38) the αὐτοέτης πανηγυρικός of the other inscription is the prophetes of the year in which the festival is celebrated. This may be true, but the fact would be sufficiently indicated by the word πανηγυρικός; our inscription shows clearly that a special explanation of αὐτοέτης has to be sought for. Probably it means that a prophetes entered upon office 'in the same year' as his predecessor, who may have died in office.

c. Line 2. Ξενόθεμις is found in No. DCCCCXXIX, Μηνόθεμις in No. DCCCCXXVII, l. 24.

Lines 9 and 10 seem to be intentionally erased.

Lines 16 foll. This portion is a later addition; the reading is uncertain, but it seems to contain an account of certain buildings or gifts made by a son of Posidonios.

DCCCCXXIV—DCCCCXXVII.

The following inscriptions, with the exception of No. DCCCCXXVII, are from three columns which originally belonged to the portico mentioned in No. DCCCCXXVI, which itself seems to have formed part of a Gymnasium. That such a building should be found at Branchidæ is somewhat surprising. It is true that Pausanias (vi, 21, 2) tells us, that at Olympia also there was a Gymnasium provided with porticos, and this statement has been fully confirmed by the results of the excavations. But whereas at Olympia the building was only intended as a temporary practice ground for those who came to take part in the athletic contests, the Gymnasium at Branchidæ was, apparently, a regular one, built for the education of the youth of the district. The reader may be again reminded that in course of time there had grown up around the sanctuary there, what Strabo calls a village and Pliny an oppidum. Nor could this Gymnasium have been intended for the youth of Miletos, situated as this town was ten miles from the temple of the Didymæan god. Besides we know from another inscription (C. I. Gr. No. 2885), that there were at least three Gymnasia in that town, viz. τὸ Φαυστίμιον, τὸ μέγα, τὸ τοῦ Καπίτωνος, whereas that of Branchidæ, according to the evidence of No. DCCCCXXV δ, line 40, seems to have borne the name of Ptolemy.

In C. I. Gr. No. 2860 we hear of valuable offerings made by a King Ptolemy to Apollo; this was supposed by Boeckh to refer to Ptolemy Euergetes (B. C. 247-22; comp. Droysen, Hellenismus, iii, 1, p. 399), but it may as well have been one of his successors, perhaps towards the beginning of the last century B. C., compare *ante*, p. 91. At all events the columns here preserved do not seem to be of so early a period, though they may have belonged to a portico added to the original Ptolemaion. I suggest this, because it would seem that Melanion had been educated in that Gymnasium [see No. DCCCCXXV], and yet the writing of his inscription is very nearly related to that of the dedications, inscribed on the columns. Beside these and an honorary decree. No. DCCCCXXV, a third class of

inscriptions found on these columns, are the lists of ephebi. Three of this latter group are dated in the years π , $\pi\alpha$, $\pi\theta=80$, 81, 89; a fourth from the island of Ikaria, which may safely be regarded as Milesian (comp. Strabo, p. 635, and *Μουσείοι*, Smyrn. 1875, i, p. 142, No. 48) is dated *ἔτους 47*=68. It would be important if we could decide to what era these years refer; for this purpose we may examine the names of the ephebi. No. DCCCXXIV *b*, of the year 80, contains one Roman name among sixteen ephebi; No. DCCCXXV *c*, of the year 89, one among fourteen; No. DCCCXXIV *c*, of which the year is not preserved, nine among thirty-eight; this list from the general style of its lettering seems the latest of all, and yet even here the Roman names are evidently not later than the last century of the Roman Republic, since no imperial name occurs throughout. Hence the other lists, which are undoubtedly earlier than this one, cannot be assigned to so late a period as the end of that century; and thus the Sullanian era is out of the question, since the Sullanian year 80 would correspond to B. C. 5. There remains the era of the province of Asia, of which the beginning was fixed by Borghesi as Sept. 24th, A. V. C. 620 (comp. Marquardt, *Röm. Staatsverwaltung*, i², p. 334, 6), and as Sept. 24th, A. V. C. 619, by Waddington (*Waddington-Le Bas*, p. 675); and in fact the middle of the first century B. C. would best suit both the writing and the epigraphy of our lists. It is true that Kubitschek, who of late has very carefully dealt with the Sullanian era (*Archäol. Epigr. Mitth. aus Oesterr.* xiii, 1890, pp. 88-93) seems to believe that the use of the era of the province of Asia cannot be traced later than the year 67 B. C. (*loc. cit.* p. 90, 4); but this is contradicted by a cistophoros from Ephesos marked with the year $\pi\tau=49/48$ B. C. (*Waddington-Le Bas*, p. 676, No. 34).

The earliest inscriptions engraved on the columns are of course those which relate to the offering of the columns themselves, Nos. DCCCXXIV *a*, DCCCXXV *a*, DCCCXXVI; judging however from the epigraphical evidence, the lapse of time between the different inscriptions, Nos. DCCCXXIV and DCCCXXV, does not appear very considerable.

DCCCXXIV.

On two parts of the drum of a column of blue marble; on the top is a circular socket. Height 3 ft. 10½ in.; diameter at the bottom 1 ft. 9½ in.; at the top 1 ft. 7½ in. Found at Branchidæ by Newton.

<i>a.</i>		<i>c.</i>	
ΔΙΟΔΩΡΟΣΘΑΡΓΗΛΙΟΥ		N	
ΓΥΜΝΑΣΙΑΡΧΩΝ		ΠΟΛΛΙΟΝ	
ΤΟΙΣΝΕΟΙΣΚΑΙΤΩΙ		ΜΕΝΕΚΛΕΟΥ	
ΔΗΜΩΙ		ΑΡΤΕΜΩΝΟΣ	
<i>b.</i>		ΤΟΥΔΙΟΔΟΤΟΥ	
ΕΤΟΥΣ Π		ΟΣ	
ΕΠΙΓΥΜΝΑΣΙΑΡΧΟΥΑΡΙΣΤΕΟΥ		O	
ΤΟΥΑΡΙΣΤΕΟΥΦΥΣΕΙΔΕΠΕΡΙΚΛΕ		O Λ Ε Ν	
ΟΥΣ ΕΦΗΒΑΡΧΟΥΔΕΑΣΚΑΗΠΙΑ		ΜΙΚΙΩΝΜΙΚΙ Ν ΚΑΙ	
ΔΟΥΤΟΥΜΕΝΙΣΚΟΥΟΙΔΕΗΦΗΒΕΥΣΑΝ		ΠΑΝΤΑΙΝΟΣ ΕΣΤΙ ΙΟΥ	
ΕΚΑΤΑΙΟΣ ΗΡΑΚΛΕΙΔΟΥ		ΑΡΙΣΤΙΔΗΣ ΕΣΤΙΛΙΟΥ	
ΛΕΩΝ ΕΠΙΓΟΝΟΥ		ΕΚΑΤΑΙΟΣ ΜΕΝΙΠΠΙΟΥ	
ΔΗΜΗΤΡΙΟΣ ΔΗΜΗΤΡΙΟΥ		ΛΕΥΚΙΟΣΙΟΥΛΙΟΣΓΑΙΟΥΥΙΟΣ	
ΘΕΑΙΤΗΤΟΣ ΙΑΣΟΝΟΣ		ΣΥΝΕΓΔΗΜΟΣ ΠΡΟΥΝΙΚΟΥ	
ΛΑΟΜΕΔΩΝ ΑΝΤΙΓΕΝΟΥΣ		ΔΕΚΜΟΣΛΑΙΛΙΟΣΓΝΑΙΟΥΥΙΟΣ	
ΖΩΙΛΟΣ ΙΣΙΔΩΡΟΥ		ΕΛΕΝΟΣ ΑΠΟΛΛΩΝΙΟΥ	
ΜΑΡΚΟΣΚΕΡΒΙΟΣΜΑΡΚΟΥΥΙΟΣ		ΜΕΝΟΙΤΙΟΣ ΤΡΥΦΩΝΟΣ	
ΠΛΑΤΩΝ ΔΙΟΝΥΣΙΟΥ		ΒΑΣΙΛΙΔΗΣ ΔΙΟΝΥΣΙΟΥ	
ΠΡΩΤΟΓΕΝΗΣ ΠΡΑΞΑΓΟΡΟΥ		ΓΑΙΟΣΦΟΡΒΗΙΟΣΠΑΚΑΤΟΣ	
ΔΗΜΗΤΡΙΟΣ ΕΚΑΤΑΙΟΥ		ΕΙΣΙΔΩΡΟΣ ΠΡΟΤΕΙΜΟΥ	
ΔΙΟΝΥΣΙΟΣ ΔΙΟΝΥΣΙΟΥ		ΒΑΛΑΚΡΟΣ ΘΕΟΔΩΡΟΥ	
ΘΥΡΣΟΣ ΑΡΙΣΤΟΜΕΝΟΥΣ		ΜΑΡΚΟΣΛΕΙΒΙΟΣΒΑΣΣΟΣ	
ΠΟΣΕΙΔΩΝΙΟΣ ΑΡΙΣΤΟΜΕΝΟΥΣ		ΑΠΟΛΛΩΝΙΟΣ ΑΣΚΛΑ	
ΘΕΟΔΩΡΟΣ ΧΡΥΣΑ		ΕΙΣΙΟΝΙΚΟΣ ΔΙΟΝΥΣΙΟΥ	
ΜΕΝΙΠΠΟΣ Α		ΑΝΤΙΓΕΝΗΣ Α	
ΑΡΤΕΜΕΙΣΙΟΣ ΝΥΜΦΟΔΩΡΟΥ		ΔΗΜΗΤΡΙΟΣ ΔΑΜΑ	
ΝΙΚΗ		ΓΑΙΟΣΙΟΥΛΙΟΣΛΑΙΤΟΣ	
ΜΟΥΝΔΟΥ		ΚΟΙΝΤΟΣΣΑΜΙΑΡΙΟΣΧΡΥΣΕΡΜΟΣ	
-ΤΟΥΣΠ		ΟΝΗΣΙΜΟΣ ΕΥΤΥΧΟΥ	
		ΒΑΛΑΚΡΟΣ Α	
		ΠΟΣΙΔΩΝΙΟΣ ΚΥΔΙΜΟΥ	
		ΔΙΟΝΥΣΙΟΣ ΑΠΟΛΛΩΝΙΟΥ	
		ΙΑΣΩΝ Α	
		ΒΡΥΩΝ Α	
		ΑΡΙΣΤΟΜΕΝΗΣ Α	
		ΕΠΙΓΟΝΟΣ ΑΓΑΘΟΚΛΕΟΥΣ	

The inscriptions *a* and *b* are placed on the same side.

a. The letters of the dedication are larger and more carefully cut than the rest. The offering of single columns of temples was as familiar among the ancients, as the dedication of painted church-windows was in the middle ages, or even in modern times. The most ancient recorded instance seems to be that of the columns presented to Ephesos by Kræsos (Pt. III, No. DXXVIII); the archaic inscription engraved on the upper step of a temple at Syracuse may refer to some of the columns (Roehl, Inscr. Gr. Ant. No. 509). Other instances are found at Mylasa (C. I. Gr. No. 2700, ii, p. 1107; Waddington-Le Bas, No. 361; Bull. de Corr. Hell. v, p. 98 foll.), at Euromos (Le Bas, No. 313 foll.), at Tralles (Μουσ. Smyrn. i, 1875, p. 126, No. λη), at Hypæpa (Μουσ. loc. cit. p. 129, No. με), at Aphrodisias (Waddington-Le Bas, No. 589 foll. θεῶν Ἀφροδίτης καὶ τῶ δῆμῳ), at Pompeiopolis (Bull. de Corr. Hell. iv, p. 75), etc.

The columns were dedicated by Diodoros τοῖς νέοις καὶ τῷ δῆμῳ; compare the offering of an Agonothetes at Tralles (Bull. de Corr. Hell. x, p. 520), and of a Gymnasiarch and a Hypogymnasiarch at Kos, (loc. cit. v, p. 236, No. 21). The word νέοι in its strict and, so to say, official sense, indicates the young men who had passed from the ephebi (comp. C. I. Gr. No. 2214 and the inscription from Sestos, Hermes, vol. vii, p. 134) and who in Asia Minor, like the γέροντες, formed a body presided over by a Gymnasiarch, as for instance at Aphrodisias (Waddington-Le Bas, No. 1602 a), at Stratonikeia (C. I. Gr. Nos. 2720, 2724; Waddington-Le Bas, No. 525), at Kibyra (C. I. Gr. No. 4380 a), at Sidyma (Benndorf, Lykien, i, p. 68, No. 43), at Xanthos (loc. cit. p. 123, No. 96). At Pergamon they were provided with a gymnasium of their own (Hermes, vol. vii, p. 43), as at Nysa (Strabo, p. 649), and many other places. At Branchidæ, according to the evidence of No. DCCCCXXV b, l. 29, they seem to share the same building with the ephebi. This accounts for the lists of ephebi being inscribed on these columns. The name Thargelios seems to have been restricted to this part of the Asiatic coast, especially to Miletos. A Thargelios, apparently not of humble origin, is mentioned in a senatus consultum of B.C. 78 (C. I. Gr. No. 5879, lines 6, 10) as the adoptive father of a Milesian Meniskos (comp. b line 9; C. I. Gr. No. 2886, line 26). There seems no reason why we should not identify this man with the father of our Diodoros. The famous Thargelia was also a Milesian (see Plut. Per. 24; Athen. xiii, p. 608 f. foll.). Another Thargelios is found post No. DCCCCXXVII, l. 29, and at Olymos (Waddington-Le Bas, No. 330 foll.). Rayet (Études d'Archéol. p. 106, 1) is probably correct in assigning that name to the architect from Tralles mentioned by Vitruvius, iv, 3, 1, and vii, Praef. 12. The MSS. are in favour of that name rather than *c.g.* Arcesius as emended by the editors.

b. For the organisation of the ephebi the reader may be referred to the dissertation of Collignon,

De Collegiis Epheborum, Paris, 1877. Since this publication, the number of inscriptions of this kind has considerably increased, but Collignon had already concluded that in Asia Minor, contrary to the usage in Athens, the Gymnasiarch was a real functionary charged with the general superintendence of the gymnasium. Hicks, *ante*, vol. III, p. 82, concluded that the duties of a Gymnasiarch were financial rather than disciplinary, and no doubt the gymnasiarchia involved heavy expenses. We see how at Kibyra the interest of a large sum was set aside exclusively for that purpose (Waddington-Le Bas, No. 1213). It is obvious that in Asia Minor also the gymnasiarchia might for this very reason sometimes become a mere λειτουργία; and this is fully borne out by inscriptions, for instance at Stratonikeia (Waddington-Le Bas, No. 525), where a boy performed that office, and at Nakrasa (Waddington-Le Bas, No. 1368), at Erythræ (Μουσ. Smyrn. 1876-1878, iii, p. 28, No. σκη), at Kyrene (C. I. Gr. No. 5132), and Paros (C. I. Gr. No. 2384), where even a woman was invested with the gymnasiarchia. It is to be inferred from No. DCCCCXXV b, l. 27, that at Branchidæ, as elsewhere, the ἐφήβαρχος was the real head of the gymnasium; and Collignon from a number of other inscriptions of Asia Minor rightly concluded (p. 50 foll.) that the ἐφήβαρχος was not here, as at Athens, an ephebos himself, but a real functionary.

Lines 6 foll. The same preamble precedes the list of ephebi from Ikaria, mentioned above.

Among the following names many are known as Milesian, such as Μενίσκος, Ἐκαταῖος, Ἡρακλείδης, Θεαίτητος, Ἰάσων, Ἰσίδωρος; but no relation can be established with certainty between the persons of the same name.

Lines 26, 27 have been added subsequently in memory of a Christian; see *ante*, No. DCCCCXX. One Mundos is known as a general of Justinian (Procop. B. P. i, 24); an Ἀνρ. Μούνδος is mentioned in an inscription from the Dobrudscha (Arch. Epigr. Mitth. aus Oester. viii, 1884, p. 8 foll.); Μύνδος at Myra (C. I. Gr. No. 4302; Waddington-Le Bas, No. 1312).

c. This inscription is engraved with less care than those on the opposite side. The restorations in the first lines are merely conjectural.

Line 2. The proper name Πολλίων = Pollio is found at Lesbos (Μουσ. Smyrn. 1876-1878, iii, p. 12, No. σγ), and at Lebedos (Waddington-Le Bas, No. 134), Παλλίων at Thyateira (Μουσ. Smyrn. i, 1875, p. 127, No. λθ).

Lines 20, 29. This is a curious instance of a simple name containing a good deal of valuable historical information. The proper name Balakros is very uncommon and seems to be peculiar to Macedonia. Tradition has signalized one or two men of this name, who were generals of Alexander the Great; for one see Arrian, i, 29, 3; iii, 5, 5 and *passim*; for a second, Diodor. xvii, 57; xviii, 22; Arrian, ii, 12, 2. Q. Curtius (De reb. gest. Alex. iv, 5, 13) relates that Miletos, after having been taken by Alexander, fell again into the hands of the Persian Hydarnes.

and after the battle of Issos had to be reconquered by Balakros. Droysen (Hellenismus, i, p. 273, 2) has thrown some doubts on the story, yet it seems curiously confirmed by the introduction of that name at Miletos.

Among the other names, 'Αρτέμων and 'Αγαθοκλῆς are known as Milesian; whereas Πανταῖος, Προύνικος(?), 'Ασκλᾶς, Εἰσιόνικος, Κύδιμος, Βρύων are not found in Pape-Benseler's dictionary.

DCCCOXXV.

On two sides of the drum of a column of blue marble, height 3 ft. 9 in.; diam. 1 ft. 7½ in. Found by Newton.

a.

ΔΙΟΔΩΡΟΣΘΑΡΓΗΛΙΟΥ
ΓΥΜΝΑΣΙΑΡΧΩΝ
ΤΟΙΣΝΕΟΙΣΚΑΙΤΩΙ
ΔΗΜΩΙ

b.

5 ΕΠΕΙΔΗΜΕΛΑΝΙΩΝΘΕΟΔΩΡΟΥΠΡΟΓ
ΝΩΝΥΠΑΡΧΩΝΕΥΕΡΓΕΤΩΝΤΗΣΠΟΛΕΩΣ
ΑΞΙΑΠΡΑΣΣΩΝΤΗΣΕΚΕΙΝΩΝΑΡΕΤΗΣΕΜΠΑΣΙΝ
ΚΑΛΟΚΑΓΑΘΙΚΩΣΑΝΑΣΤΡΕΦΟΜΕΝΟΣΑΝΗΡΚΑ
10 ΛΟΣΚΑΓΑΘΟΣΕΣΤΙΝΚΑΙΕΥΣΕΒΩΣΜΕΜΠΡΟΣΤΟ
ΘΕΙΟΝΔΙΑΚΕΙΤΑΙΦΙΛΟΣΤΟΡΓΩΣΔΕΚΑΙΩΣΠΡΕ
ΠΟΝΕΣΤΙΝΑΝΔΡΙΣΩΦΡΟΝΙΚΑΙΠΕΠΑΙΔΕΥΜΕΝΩΙ
ΠΡΟΣΦΕΡΕΤΑΙΤΟΙΣΓΟΝΕΥΣΙΓΚΑΙΤΟΙΣΛΟΙΠΟΙΣ
ΣΥΓΓΕΝΕΣΙΝΕΥΝΟΙΚΩΣΔΕΚΑΙΦΙΛΟΔΟΞΩΣΚΑΙΠΡΟΣ
ΠΑΝΤΑΣΤΟΥΣΠΟΛΙΤΑΣΥΠΕΞΑΓΕΙΑΠΟΤΕΤΗΣ
15 ΠΡΩΤΗΣΗΛΙΚΙΑΣΖΗΛΩΤΗΣΤΩΓΚΑΛΛΙΣΤΩΓΓΙΝΟ
ΜΕΝΟΣΑΝΕΣΤΡΑΠΤΑΙΕΝΤΩΙΓΥΜΝΑΣΙΩΙΦΙΛΟΠΟΝΩΝ
ΚΑΙΦΙΛΟΜΑΘΩΓΚΑΙΕΠΙΤΑΚΑΛΛΙΣΤΑΕΠΙΔΙΔΟΥΣ
ΕΑΥΤΟΝΕΝΤΕΤΟΙΣΟΙΚΕΙΟΙΣΤΗΣΗΛΙΚΙΑΣΠΑΙΔΕΥΜΑ
ΣΙΓΚΑΤΑΓΙΝΟΜΕΝΟΣΚΑΙΕΝΤΟΙΣΚΑΤΑΦΙΛΟΣΟΦΙΑΝ
20 ΛΟΓΟΙΣΙΚΑΝΗΝΕΞΙΓΚΑΙΠΡΟΚΟΠΗΝΕΣΧΗΚΩΣΑΝΑ
ΣΤΡΕΦΕΤΑΙΣΩΦΡΟΝΩΣΚΑΙΑΞΙΟΖΗΛΩΤΩΣΚΑΛΟΝ
ΥΠΟΔΕΙΓΜΑΤΗΣΙΔΙΑΣΠΡΟΑΙΡΕΣΕΩΣΚΑΤΑΒΑΛΛΟ
ΜΕΝΟΣΚΑΘΟΛΟΥΤΕΚΑΙΛΕΓΩΓΚΑΙΠΡΑΣΣΩΝΤΑ
ΚΑΛΛΙΣΤΑΚΑΙΕΝΔΟΞΟΤΑΔΙΑΤΕΛΕΙΕΜΠΑΣΙΝ
25 ΣΤΟΙΧΩΝΤΗΤΕΙΔΙΑΙΑΡΕΤΗΚΑΙΔΟΞΗΚΑΙΤΗΙΙΔΙΑΠΡΟ
ΓΟΝΩΝΥΠΑΡΧΟΥΣΗΙΑΥΤΩΙΚΑΛΟΚΑΓΑΘΙΑΙΑΠΟΔΕΙ
ΧΘΕΙΣΔΕΚΑΙΕΦΗΒΑΡΧΟΣΠΡΟΣΤΑΤΑΙΤΟΥΓΥΜΝΑΣΙ
ΟΥΚΑΙΤΗΣΤΩΝΕΦΗΒΩΓΚΑΙΝΕΩΝΕΥΚΟΣΜΙΑΣΑΞΙ
ΩΣΑΝΑΣΤΡΕΦΟΜΕΝΟΣΤΟΥΤΕΠΑΤΡΟΣΚΑΙΤΩΝ
30 ΝΕΩΝΚΑΙΤΟΥΣΥΜΠΑΝΤΟΣΔΗΜΟΥΚΑΛΩΣΔΕ
ΕΧΟΝΕΣΤΙΝΤΟΥΣΑΓΑΘΟΥΣΑΝΔΡΑΣΤΗΣΚΑΛΛΙΣ
ΤΗΣΑΠΟΔΟΧΗΤΗ ΙΠΡΟΤΙΜΗΣΔΙΑΠΑΝΤΟΣΤΥΓ
ΧΑΝΕΙΝΟΠΩΣ ΛΟΙΠΟΙΘΕΩΡΟΥΝΤΕΣ
ΠΛΗΘΟΥΣΕ ΑΝΕΛΕΓΕΝΕΙΣΚΑΙΠΡΟ
35 ΕΑΥΤΟΥΣΠΑ ΤΩΙΔΗΜΩΙΔΙΟΚΑΙ
ΕΠΗΝΗΣΘΑΙΝ ΕΟΔΩΡΟΥΕΠΙΤΕ
ΚΑΙΚΑΛΟΚΑΓΑ ΕΙΠΡΟΣΠΑΝΤΑΣΤΟ
ΕΥΝΟΙΑΙΚΑΙ ΤΑΥΤΟΝΧΡΥΣΩΙ
ΑΡΙΣΤΕΙΩΙ ΕΑΥΤΟΥΚΑΙΕΙΚΟΙ
40 ΕΝΤΩΙΓΥΜ ΠΤΟΛΕΜΑΙΕΙΩΙΕ
ΧΡΥΣΩΙΣΤ ΥΚΑΙΕ' ΝΑΧΑ
ΚΟΝΑΧΡΥΣ ΤΩΙ
ΛΗΤΑΙΤΟΠ ΩΝΑ
ΔΕΑΥΤΟΥΙ Ι
45 ΕΦΕΚΑΣΤ

c.

ΕΤΟΥΣ ΠΘ
ΕΠΙΓΥΜΝΑΣΙΑΡΧΟΥΚΟΙ ΤΟΥ
ΛΕΧΑΙΟΥ. Μ . . . ΙΤΩΝΟΣ
ΟΙΔΕΕΦΗΒΕΥΣΑΝ
5 ΔΙΟΝΥΣΙΟΣ ΘΕΩΔΟΤΟΥ
ΣΤΡΑΤΟΝΙΚΟΣ Α
ΜΕΝΑΝΑΨΟΣ ΑΡΧΕΛΛΟΥ
ΔΑΜΟΝΟΜΟΣ ΑΝΤΙΟΧΟΥ
ΕΡΑΣΣΤΟΣ ΕΚΑΤΩΝΟΣ
10 ΠΟΣΙΔΩΝΙΟΣ Α
ΦΑΝΙΑΣ ΛΕΟΝΤΟΣ
ΑΠΟΛΛΩΝΙΟΣ ΜΕΝΙΠΠΟΥ
ΛΕΩΝ ΑΠΟΛΩΝΙΟΥ
ΧΡΥΣΕΡΜΟΣ ΣΤΡΑΤΟΝΙΚΟΥ
15 ΔΗΜΗΤΡΙΟΣ ΠΡΩΤΕΟΥ
ΜΕΝΙΠΠΟΣ ΔΗΜΗΤΡΙΟΥ
ΣΑΜΙΑΡΙΟΣΣΑΤΟΡΝΕΙΛΟΣ
ΕΥΕΛ' ΔΗΣΕΥΤΗΝΟΥ
ΚΙΣΣΟΣ ΚΑΝΤΩΡΙΣ

α.

Διδώρος Θαργηλίου
 γυμνασιαρχῶν
 τοῖς νέοις καὶ τῷ
 δήμῳ.

β.

- 5 Ἐπειδὴ Μελανίων Θεοδώρου προγόνων ὑπάρχων εὐεργετῶν τῆς πόλεως, ἀξία πράσσων τῆς ἐκείνων ἀρετῆς ἐμπᾶσιν καλοκάγαθικῶς ἀναστρεφόμενος ἀνὴρ καλὸς κάγαθός ἐστιν καὶ εὐσεβὺς μὲν πρὸς τὸ
 10 θεῖον διάκειται, φιλοστόργως δὲ καὶ ὡς πρέπον ἐστὶν ἀνδρὶ σώφρονι καὶ πεπαιδευμένῳ προσφέρεται τοῖς γονεῦσι καὶ τοῖς λοιποῖς συγγενέσιν εὐνοϊκῶς δὲ καὶ φιλοδόξως καὶ πρὸς πάντας τοὺς πολίτας ὑπεξάγει, ἀπὸ τε τῆς
 15 πρώτης ἡλικίας ζηλωτῆς τῶν καλλίστων γινόμενος ἀνέστραπται ἐν τῷ γυμνασίῳ φιλοπονῶν καὶ φιλομαθῶν καὶ ἐπὶ τὰ κάλλιστα ἐπιδιδούς ἑαυτὸν, ἐν τε τοῖς οἰκείοις τῆς ἡλικίας παιδεύμασι καταγινόμενος καὶ ἐν τοῖς κατὰ φιλοσοφίαν
 20 λόγοις ἱκανὴν ἔξιγ καὶ προκοπὴν ἐσχηκὼς ἀναστρέφεται σωφρόνως καὶ ἀξιοζηλώτως καλὸν ὑπόδειγμα τῆς ἰδίας προαιρέσεως καταβαλλόμενος, καθόλου τε καὶ λέγων καὶ πράσσων τὰ κάλλιστα καὶ ἐνδοξότατα διατελεῖ ἐμπᾶσιν
 25 στοιχῶν τῇ τε ἰδίᾳ ἀρετῇ καὶ δόξῃ καὶ τῇ ἰδίᾳ (ἐκ) προγόνων ὑπαρχούσῃ αὐτῷ καλοκάγαθίᾳ, ἀποδειχθεὶς δὲ καὶ ἐφήβαρχος προΐσταται τοῦ γυμνασίου καὶ τῆς τῶν ἐφήβων καὶ νέων εὐκοσμίας ἀξίως ἀναστρεφόμενος τοῦ τε πατρὸς καὶ τῶν
 30 νέων καὶ τοῦ σύμπαντος δήμου, καλῶς δὲ ἔχον ἐστὶν τοὺς ἀγαθοὺς ἀνδρας τῆς καλλίστης ἀποδοχῆς κ[α]ὶ προτιμῆς διὰ παντὸς τυγχάνειν ὅπως [καὶ οἱ] λοιποὶ θεωροῦντες τῇ τοῦ πλήθους εὐ[νοί]αν ἐκτενεῖς καὶ προθύμους
 35 ἑαυτοὺς πα[ρέχωντα] ἐν τῷ δήμῳ, διὸ καὶ [ἔδοξεν] ἐπηνῆσθαι Μ[ελανίωνα] Θεοδώρου ἐπὶ τε [τῇ] ἀρετῇ καὶ καλοκάγαθίᾳ καὶ ἣν ἔχ[ει] πρὸς πάντας τὰς πολίτας εὐνοίᾳ καὶ [στεφανῶσ]αι αὐτὸν χρυσῷ [στεφάνῳ] ἀριστείῳ, [στήσαι δ'] αὐτοῦ καὶ εἰκόν[α] γραπτὴν ἐν τῷ γυμ[νασίῳ] Πτολεμαίει ἐν ὅλῳ ἐπι-
 40 χρύσῳ, στήσαι δὲ αὐτοῦ καὶ εἰκόν[α] χαλκὴν καὶ εἰκόνα χρυσῇ ἐν τῷ ἐπισημοτάτ[ῳ] [ὅπου] ἀν βούληται τόπ[ῳ] εἰκ[ό]να
 45 ἐφ' ἐκάστ[ῃ]ς δὲ αὐτοῦ ἀ[ναγράψαι] δὲ

γ.

- ἔτους πθ
 ἐπὶ γυμνασιάρχου Κοί[ν]του
 Λεχαίου Μ[ε]λίτωνος
 οἶδε ἐφήβευσαν
 5 Διονύσιος Θεοδότου
 Στρατόνικος Α
 Μένανδρος Ἀρχελαίου
 Δαμόνομος Ἀντιόχου
 Ἐραστος Ἐκάτωνος
 10 Ποσιδῶνις Α
 Φανίας Λέοντος
 Ἀπολλώνιος Μενίππου
 Λέων Ἀπολωνίου
 Χρῦσερμος Στρατόνικου
 15 Δημήτριος Πρωτεύου
 Μένιππος Δημητρίου
 Σαμῖριος Σατορνεί[ου] (?)
 Εὐελπί[ου]ς Εὐτήνου (?)
 Κίσσος Κάντωρις

α. This column was also a gift of Diodoros.

β. This decree in honour of Melanion, son of Theodoros, is carefully written, and may, from its general character, be assigned to the first century B. C., a date which is confirmed by the constant use of the ι adscript, and the assimilation of ν before π and κ. As regards style and such expressions as ζηλωτής, κ.τ.λ., we may compare an inscription from Perge (Niemann and Petersen, Städte Pamphyliens und Pisidiens, i, p. 164, No. 29), and two others from Mylasa (Waddington-Le Bas, Nos. 408 and 409), of which the latter can be fixed to about B. C. 76. See also notes on lines 20 and 33.

Line 5. Μελανίων is a rather uncommon name.

Lines 12 foll. I know of no other instance of this kind of praise.

Line 14. The use of the verb ὑπεξάγειν, for 'to behave,' is strange, its sense being elsewhere 'to withdraw,' both transitive and intransitive.

Line 20. Προκοπή, which is quoted by an ancient grammarian as a non-Attic word (see Lobeck, Phrynich. p. 85), is used in the same sense by Diodoros, xvi, 6: προκοπή ἐν φιλοσοφίᾳ, comp. ix. p. 551, 51. For philosophy as a branch of education see Hermann-Blümner, Griech. Privatalterth. p. 325.

Line 21. 'He offers himself as a good example

of his own principles; 'ὕπδειγμα also is noted as a non-Attic word for παράδειγμα (Lobeck, Phrynich. p. 12).

Line 25. 'Εκ seems to be omitted by a blunder of the lapidary.

Line 27. For the ἐφήβαρχος, see *ante*, p. 97. From this official as well as from the gymnasiarch we must distinguish the προστάτης τοῦ γυμνασίου of another Milesian inscription (C. I. Gr. No. 2881), who seems to have been a kind of chief inspector or president.

Praise similar to that contained in lines 27 foll. is awarded at Perge to a Gymnasiarch (*loc. cit.* 25) τῆς τῶν ἐφήβων καὶ [νέων] σωφροσύνης προέστη ὡς βέλ[ιστον] ἀκόλουθον ἐαυτὸν ἔ . . .

Line 32. 'Αποδοχῆς τυγχάνειν is a phrase met with in Polybios (i, 5, 5; vi, 2, 13; viii, 19, 11) and again in Diodoros (ii, 20 and 46). Compare πάσης ἀποδοχῆς ὄξιος, 1 Timoth. 5, 9.

Προτιμή, 'preference,' is a new word. An inscription in which the Romans confirm Teos as an asylum B. C. 193 (C. I. Gr. No. 3045 = Waddington-Le Bas, No. 60) has the equally unique word προτιμία, but this means rather 'reverence:' ἡ ἡμετέρα εἰς τὸ θεῖον προτιμία.

Line 40. For the gymnasia at Miletos, see *ante*, p. 94. It was a common custom to call the gymnasia after persons who were in some way connected with their foundation; another Ptolemaion (Pausan. i, 17, 2) and a Diogeneion existed at Athens (Plut. Qu. Symp. ix, 1; comp. U. Koehler, Hermes, v, p. 1 foll.), as also in later times a gymnasium of Hadrian

(Pausan. i, 18, 9); a Διογενιανόν is mentioned at Aphrodisias (C. I. Gr. No. 2782), a Homereion at Chios (C. I. Gr. No. 2221). Others received the names of heroes such as that of Herakles at Thebes (Pausan. ix, 11, 7), or of gods like that of Hermes at Athens (Pausan. i, 2, 5). Others again were originally called after neighbouring places, as has been shown by Foucart (Foucart-Le Bas, p. 22 foll.) in the cases of the Olympieion at Megara and the Lykeion at Athens.

The inscription was continued on the next drum of the column.

c. This is the list of the year 89. It is strange that the name of the Ephebarch should be omitted at the beginning; perhaps the Gymnasiarch Q. Lechaïos Meliton was joint holder of both offices.

Line 10. Ποσιδῶνις instead of Ποσειδῶνιος; but the text needs no correction; similar forms are found at Olympos Lyc. (Waddington-Le Bas, No. 1351), at Attalia (*loc. cit.* No. 1369 = C. I. Gr. No. 4340), at Ormele (Bull. de Corr. Hell. ii, p. 56 and p. 246), at Sozopolis (C. I. Gr. ii, p. 76, No. 2052; comp. i, p. 196 b, where Boeckh quotes some other instances, and adds 'de quo genere formarum alibi dixi.' This reference however I cannot find).

The following names Λεχαῖος, Δαμόνομος, Εὐτήνης (?), Κάντωρις are not mentioned by Pape-Benseler; others, such as Θεόδωρος, Διονύσιος, Θεόδωτος, 'Αρχέλαος, 'Εκάτων, Ποσειδῶνιος, Φανίας are already known from Miletos.

DCCCCXXVI.

On the drum of a column of blue marble, lighter in colour than the two preceding, but evidently belonging to a similar series. Height 3 ft. 11 in.; diameter at the bottom 1 ft. 7 in.; at the top 1 ft. 6½ in. The inscription is surrounded by an incised frame like the tablets on sarcophagi. Found by Newton.

ΠΙΟΣ
ΙΣΙ ΧΗΣΑΣ
ΙΓ Υ ΛΟΥ
ΤΟΥΣΚΙΟΝΑΣΜΕΧΡΙ
5 ΤΗΣΔΑΜΑΙΩΝΟΣ
ΣΤΟΑΣΕΚΤΩΝΙΔΙΩΝ
ΣΥΝΤΩΠΑΝΤΕΛΕΙ
ΚΟΣΜΩΤΗΝΣΤΟΑΝ

..... ρ? πιος
γυμνασιαρ?]χήσας
.....
τοὺς κίονας μέχρι
5 τῆς Δαμαίωνος
στοᾶς ἐκ τῶν ἰδίων
σὺν τῷ παντελεῖ
κόσμῳ τὴν στοάν.

Judging from its measurements, this drum had formed the upper part of a column. The inscription which is somewhat difficult to read, is decidedly later than those of Diodoros, and seems to refer to an additional part of the other portico, which may

have been called after its principal dedicator.

Δαμαίων, ὄνομα κύριον Suid. Δαμᾶς is a well known Milesian name, see Nos. DCCCCXXII, l. 17, DCCCCXXIV, l. 25; C. I. Gr. No. 2880. For the expression μέχρι, κ.τ.λ., comp. C. I. Gr. Nos. 2079 and 2643.

DCCCCXXVII.

On a tablet of white marble, broken at the bottom, slightly damaged on the right side. Height 1 ft. 9½ in.; breadth 1 ft. 1½ in. C. I. Gr. No. 6851.

ΡΟΣΑΔΡΑΣΤΟΥ
ΕΝΗΣΝΙΚΑΝΔΡΟΥ
ΙΜΑΧΟΣΑΣΚΛΗΠΙΟΔΩΡΟΥ

vac.
..... ρος 'Αδράστου
Νικογ?]ένης Νικάνδρου
..... ἱμαχος 'Ασκληπιοδώρου

	ΙΟΔΟΤΟΣ ΑΡΧΕΠΟΛΙΔ		... ὁδοτος Ἀρχεπόλιδ[ο]ς
5	ΚΙΩΝ ΜΗΝΟΦΩΝΤΟΣ	5	Φω[?]κίων Μηνοφώντος
	ΑΝΤΙΠΑΤΡΟΣ ΑΠΟΛΛΩΝΙΟΥ		Ἀντίπατρος Ἀπολλωνίου
	ΑΡΤΕΜΙΔΩΡΟΣ ΔΙΟΝΥΣΟΔΩΡΟΥ		Ἀρτεμίδωρος Διονυσοδώρου
	ΔΙΟΚΛΗΣ ΑΡΧΕΒΙΟΥ		Διοκλῆς Ἀρχεβίου
	ΔΗΙΛΟΧΟΣ ΜΑΙΑΝΔΡΙΟΥ		Δηίλοχος Μαιανδρίου
10	ΔΙΟΝΥΣΙΟΣ ΑΡΙΣΤΑΡΧΟΥ	10	Διονύσιος Ἀριστάρχου
	ΔΑΜΩΝ ΔΗΜΗΤΡΙΟΥ		Δάμων Δημητρίου
	ΦΙΛΟΞΕΝΟΣ ΜΕΝΙΣΚΟΥ		Φιλόξενος Μενίσκου
	ΑΓΑΘΟΚΛΗΣ ΔΗΜΗΤΡΙΟΥ		Ἀγαθοκλῆς Δημητρίου
	ΑΠΟΛΛΩΝΙΟΣ ΣΩΚΡΑΤΟΥ		Ἀπολλώνιος Σωκράτου
15	ΒΙΩΝ ΔΙΟΝΥΣΙΟΥ	15	Βίων Διονυσίου
	ΒΑΚΧΙΟΣ ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΒΑΚΧΙΟΥ		Βάκχιος Διονυσίου τοῦ Βακχίου
	ΔΙΩΝ ΜΑΙΑΝΔΡΙΟΥ		Δίων Μαιανδρίου
	ΔΗΜΗΤΡΙΟΣ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΔΑΜΩΝΟΣ		Δημήτριος Δημητρίου τοῦ Δάμωνος
	ΕΣΤΙΑΙΟΣ ΔΙΟΔΩΡΟΥ		Ἑστιαῖος Διοδώρου
20	ΜΗΝΟΔΩΡΟΣ ΔΙΟΚΛΕΙΟΥΣ	20	Μηνόδωρος Διοκλείους
	ΜΕΝΕΚΛΗΣ ΑΣΚΛΗΠΙΑΔΟΥ		Μενεκλῆς Ἀσκληπιάδου
	ΜΗΝΟΔΩΡΟΣ ΑΡΧΙΠΠΟΥ		Μηνόδωρος Ἀρχίππου
	ΔΙΟΚΛΗΣ ΔΙΟΚΛΕΙΟΥΣ		Διοκλῆς Διοκλείους
	ΔΗΜΟΚΡΑΤΗΣ ΜΗΝΟΘΕΜΙΔΟΣ		Δημοκράτης Μηνοθέμιδος
25	ΔΗΜΟΧΑΡΙΣ ΉΣΙΜΑΧΟΥ	25	Δημόχαρις [Μ]ησιμάχου
	ΛΥΣΑΝΙΑΣ ΛΥΣΙΠΠΟΥ		Λυσανίας Λυσίππου
	ΑΝΔΡΟΝΙΚΟΣ ΜΗΤΡΟΔΩΡΟΥ		Ἀνδρόνικ[ο]ς Μητροδώρου
	ΠΟΣΕΙΔΩΝΙΟΣ ΕΣΤΙΑΙΟΥ		Ποσειδώνιος Ἑστιαίου
	ΠΟΣΕΙΔΩΝΙΟΣ ΘΑΡΓΗΛΙΟΥ		Ποσειδώνιος Θαρρηλίου
30	ΑΡΙΣΤΙΩΝ ΧΑΡΜΙΔΟΥ	30	Ἀριστίων Χαρμίδου
	ΑΡΧΕΣΤΡΑΤΟΣ ΜΗΝΟΦΑΝΟΥ		Ἀρχέστρατος Μηνοφάνου
	ΜΗΝΟΔΩΡΟΣ ΑΠΟΛΛΩΝΙΟΥ		Μηνόδωρος Ἀπολλωνίου
	ΘΕΟΚΡΙΤΟΣ ΘΕΟΚΡΙΤΟΥ		Θεόκριτος Θεοκρίτου
	ΛΥΣΑΝΔΡΟΣ ΑΡΧΙΠΠΟΥ		Λύσανδρος Ἀρχίππου
35	ΛΑΔΙΣΜΟΣ ΝΙΩΝΟΣ	35	... διος Μοσχίωνος
	ΑΝΘΕΥΣ ΑΓΑΘΟΚΛΕΟΥΣ		Ἀνθεὺς Ἀγαθοκλέους
	ΔΙΟΔΩΡΟΣ ΔΙΟΔΩΡΟΥ		Διόδωρος Διοδώρου
	ΟΜΙΔΗΣ		... ομίδης ...
	ΑΜΙΑΛΟΣ		... αμ . ια . λ . ος
40	Ν Ο	40	ο

This inscription, like No. DCCCCXVIII, was formerly in the Strangford collection, and was said to have been brought from Attika. But the editors of the C. I. Gr., who published it with the inscriptions of uncertain provenance, rightly assigned it to Asia Minor, and proposed Teos or Miletos as its place of origin. I have decided in favour of the latter, principally on account of certain names such as *Θαργήλιος*, line 29 (see *ante*, No. DCCCCXIV), *Βίων*, line 19 (Mionnet, Suppl. vi, p. 264, Nos.

1175 foll.), *Βάκχιος*, line 16, *Ἑστιαῖος*, lines 19, 28, *Μαίανδριος*, line 8, *Μηνόθεμις*, line 24, see No. DCCCCXIII c, l. 2; *Ἀνθεὺς* also, line 36, is connected with the earliest history of Miletos, see *Fragm. Hist. Græc.* ii, p. 164, Müller.

The tablet, which is complete at the top, is part of a list (of ephebi?) which must have begun on an adjoining stone. The forms of some letters, especially π, look a little more ancient than those of the preceding inscriptions.

DCCCCXVIII.

On a block of white marble; remains of moulding above. Height 2 ft. 7½ in.; breadth 1 ft. 2½ in.; original thickness 2 ft. 2 in., now 5½ in., having been sawn at back to facilitate removal. Excavated by Newton, 'with other marbles in a field lying west of the village of Geronta, and east of the windmills which overlook the Sacred Way (see Plan on pl. lxxvi). These marbles were found amid foundations, which appeared to be of the Byzantine period.' Newton, *Discov.* p. 774, No. 59, pl. xc.

ΑΓΑΘΗ ΤΥΧΗ
ΛΕΥΚΙΟΝ ΛΕΥΚΙ
ΟΥ ΝΙΚΗΣΑΝΤΑ

Ἀγαθὴ Τύχη
Λεύκιον Λευκί-
ου νικήσαντα
υ d

	ΤΑΜΕΓΑΛΑΔΙΔΥ		τὰ μεγάλα Διδύ-
5	ΜΕΙΑ ΑΓΩΝΙΣΑ	5	μεια, ἀγωνισά-
	ΜΕΝΟΝΔΕΚΑΙΟ		μενον δὲ καὶ 'Ο-
	ΛΥΜΠΙΑΤΑΕΝΠΕΙ		λύμπια τὰ ἐν Πεί-
	ΤΗΠΕΡΙΤΟΥΣΤΕΦΑ		ση περὶ τοῦ στεφά-
	ΝΟΥΑΓΩΝΙΣΑΜΕΝΟΝ		νου, ἀγωνισάμενον
10	ΛΕΚΑΙΤΟΥΣΑΛΛΟΥΣ	10	δὲ καὶ τοὺς ἄλλους
	ΠΑΝΤΑΣΑΓΩΝΑΣ		πάντας ἀγῶνας
	ΛΞΙΟΝΕΙΚΩΣΗΒΟΥ		ἀξιονείκως ἢ βου-
	ΛΗΚΑΙΟΔΗΜΟΣ		λὴ καὶ ὁ δῆμος.
	ϚΔΗ		δη

The lettering of this inscription is late but careful, the letters being placed between incised lines. The inscription refers to the statue of an athlete, who had won a victory in the contest called τὰ μεγάλα Διδύμεια; comp. C. I. Gr. Nos. 2881-3, 2888, 3208, etc. An inscription couched in similar terms (C. I. Gr. No. 2888) shows that these games were celebrated ἐν τῷ ἱερῷ τοῦ Διδυμῆος Ἀπόλλωνος. Besides these there existed Πύθια ἐν Μιλήτῳ (C. I. Gr. No. 1068), perhaps to be identified with τὰ μεγάλα Πύθια Πανιώνια in C. I. Gr. No. 2881, and accordingly celebrated in the sanctuary of Poseidon, known as the Panionion (Strabo, viii, p. 384; xiv, p. 639; comp. Eckhel, Doctr. Numm. ii, p. 506 foll.).

The succeeding part of the inscription is curious: evidently Lucius L. f. had gained no other victory

than the one mentioned, although his efforts elsewhere had been deserving of success, ἀξιονείκως. The only parallel case that I know of in inscriptions is from Aphrodisias (C. I. Gr. No. 2811, ἀγωνισάμενον ἐνδόξως); there however a paragraph is subjoined stating that the athlete gained a victory afterwards. In another inscription of the same town (Waddington Le-Bas, No. 1620 a) ἀθλήσας ἐνδόξως applies to a triumphant athlete.

Line 10. A boastful phrase of the same kind is found in the next inscription.

Line 14. The letters δη were supposed by Newton to be a mason's mark; but in such a place one would rather expect the number of an inventory. Compare the system of numbering at Delos, Bull. de Corr. Hell. vi, p. 89, and ante No. DCCCXVII.

DCCCCXXIX.

On a tablet of blue marble, sawn off at the back, and apparently part of a pedestal. Height 2 ft. 8½ in.; breadth 2 ft. 4 in.; thickness 5½ in. Discovered by Newton.

	ΞΕΝΟΘΕΜΙΣΚΛΕΟΣΤΡΑΤΟ		Ξενόθεμις Κλεοστράτο[υ
	ΝΙΚΗΣΑΣΔΙΔΥΜΕΙΑΠΥΓΜΗΝ		νικήσας Διδύμεια πυγμὴν
	ΠΑΙΔΑΣΚΑΙΑΝΔΡΑΣΟΛΥΜ		παῖδας καὶ ἀνδρας, Ὀλύμ-
	ΠΙΑΑΝΔΡΑΣΝΕΜΕΙΑΙΣΘΟΜΙΑ		πια ἀνδρας, Νέμεια, Ἴσθμια,
5	ΠΥΘΙΑΚΑΙΤΟΥΣΛΟΙΠΟΥΣ	5	Πύθια καὶ τοὺς λοιποὺς
	ΑΓΩΝΑΣ		ἀγῶνας.

This inscription refers to one of those professional athletes, who from the third century B.C. onwards were conspicuous at the great games throughout the Greek world. Ξενόθεμις, a form of name not found

in the dictionaries, may be as early as the second century B.C., to which period the brevity of expression in this inscription would also point. Compare No. DCCCCXXIII c, line 2.

DCCCCXXX.

On the back of a lion of white marble found on the Sacred Way; the measurement of the inscription is 2 ft. 7½ in. by 7½ in. Discovered by Newton; published by him in the Trans. R. Soc. Lit. n. s. vi, 1859, p. 487. Monatsber. Akad. Berl. 1859, p. 660. Discov. p. 777, No. 66, pl. xcvi (facsimile); comp. p. 536. Roehl, I. G. A. No. 483 (facsimile). Roberts, Introd. i, No. 133. Compare Bechtel, Die Inschriften des Ion. Dial. p. 67, No. 93. Kirchhoff, Studien, p. 26. Catalogue of Gr. Sculpt. in Brit. Mus. No. 17.

	ΤΑΑΓΓΜΑΤΑΤΑΔΕΑΝΕΘΕΣΑΝΟΙΠΥ		Τὰ ἀγάλματα τὰδε ἀνέθεσαν οἱ Πύ-
	ΒΙΔΑΟΟΤΑΧΘΑΟΙΣΔΙΑΠΤΟΜΟΟ		θωνος παῖδες τοῦ ἀρχηγοῦ Θαλῆς
	ΚΑΙΠΑΣΙΚΛΗΣΒΕΚΑΙΠΓΞΑΝΔΡΟΣΚΑΙΕΙ/		καὶ Πασικλῆς καὶ Ἠγήσανδρος καὶ Ἐ(ν?)υ-
	ΑΙΟΤΜΒΤ/ΙΔΔΟΝΤΙΞΑΜΑΙΑΧΔΟΙΣ		σιος καὶ Ἀναξίλειος δεκάτην τῷ Ἀ-
5	ΠΟΝΩΝΙ	5	πόλλωνι

This inscription, written *boustrophedon* in five lines, records that five sons of Python have dedicated as a tenth to Apollo certain objects of art—*ἀγάλματα*—including no doubt this lion. 'From long exposure to the weather the marble on the back of this lion is worn into channels, and many of the letters are nearly obliterated.' This applies particularly to the first two lines and to the end of the third.

Judging from the form of the letters and the clumsiness of the writing, this inscription would be the oldest of the dedications found on the Sacred Way (compare the following inscriptions; Roehl's I. G. A. Nos. 486 foll., 488 foll. = Roberts, Nos. 136 foll., 138 foll.). At the same time the difference between this and some of the following inscriptions may be in part due less to age than to a difference of material, this dedication being engraved on a surface which was hardly suitable.

The inscriptions from the Sacred Way at Branchidæ are of great importance as the earliest known instances of the developed Ionian alphabet; like the inscriptions from Naukratis, they seem to show that the Milesians employed that alphabet from the very first; in other words, the Ionian alphabet was originally nothing else than the Milesian. This I have tried to prove in Rhein. Mus. n. s. vol. xlv, 1889, p. 467, and in Rev. des Étud. Grecques, iii, 1890, p. 227, Mr. E. Gardner having thrown doubts on the Panionic character of the Abu Simbel inscriptions (Naukratis, i, p. 58 foll.; ii, p. 74; Journ. Hell. Stud. vii, p. 220 foll.), which hitherto had been uncontroverted.

The inscription before us and the two following ones are assigned by Kirchhoff to 'the sixth, probably the seventh century B.C.' This latter supposition is I think, amply confirmed by several other inscriptions of Ionian origin, of which the period can now be fixed approximately. I may briefly recapitulate what I have remarked on this point in Rhein. Mus. n. s. vol. xlii, 1887, p. 216.

The most characteristic letter of our inscription, apart from clumsiness as in the sigma, is the close B. Some fragments from Ephesos, rightly interpreted by Hicks (*ante*, Pt. III, No. dxviii) as belonging to columns dedicated by Kræsos (Herod. i, 92), show that an open H was in use as early as about B.C. 550. So far as our knowledge goes this form of H always followed, never preceded in point of date, the other form. Even the extremely rude statue from Samos, dedicated by Cheramyas (Bull. de Corr. Hell. iv, p. 483; L. Mitchell, History of Ancient Sculpt. p. 199, No. 95; I. G. A. No. 384; Roberts, i, p. 185, No. 152) has an H, and it can scarcely be later than the beginning of the sixth century B.C.; the same seems to apply to the famous stèle of Sigeion (see U. Koehler, Athen. Mitth. ix, 1884, p. 123). These, as well as the inscriptions from Naukratis, bear witness to the fact that the close

B was giving way to the open H about B.C. 600, or, it may be safer to say, in the first decades of the sixth century B.C. If this argument is correct, it follows that the inscription we are dealing with would go back to the seventh century, since it is decidedly more archaic than some of the following inscriptions, which nevertheless retain the B, and accordingly cannot be much later than B.C. 600. Thus it would seem that in the seventh century the Milesians employed the complete Ionian alphabet, the Ω included; this letter they appear to have added at the end of the series, when their alphabet had become distinct from that of the other Ionian towns, where the other non-Phœnician letters Φ Ξ Ψ were also in use, having the same form and value (see Rh. Mus. xlv, p. 467). Nor do we know of any period when at Miletus the B signified the spiritus asper, though it has this value in some of the Abu Simbel inscriptions; this I pointed out was a Rhodian usage, and my hypothesis has been confirmed by a newly discovered stone (Athen. Mitth. xvi, 1891, p. 113).

Assuming that the other objects dedicated by the sons of Python were of the same importance as the lion, I think that the word *ἀρχηγός* in line 2 must not be accepted as a proper name but as a title; the 'ruler' in No. dccccxxxiii is called *ἀρχός*. Since no ethnic is mentioned (comp. No. dccccxxxiii), it must be inferred that Python was a Milesian; probably he was a tyrant, preceding in date Thrasyboulos, who was tyrant in the time of Alyattes (see Herodotos, i, 20). In fact the historian by his expression *τῷ τότε Μιλήτου τυραννεύοντι* seems to hint at a form of government familiar to the Milesians at that period. The names of the sons of Python, Thales, Pasikles, Hegesandros, have, as was observed by the first editor, a strikingly Milesian sound; but the father of the famous Thales was called Examyes (Diog. Laert.); Pasikles has a mythical ring, having been the name of the father of Philistos (Herod. ix, 97), one of the followers of Neleus, who with others founded Miletos; Hegesandros was the father of Hekataios (Herod. v, 125; vi, 137), who boasted of very ancient descent (Herod. ii, 143); but apparently all these names were common at Miletos, though probably chiefly in noble families. A prophetes Pasikles is found C. I. Gr. No. 2857.

The name of the fourth son is read *Λύκιος* by Newton, *Εὐβίος* by Roehl and others; at the end of line 3 I seem to see the traces of three letters as indicated above, but I am unable to propose a satisfactory name; a B at the beginning of line 4 seems to me quite impossible.

'On the hind quarter is an oblong mark, apparently a monogram composed of several letters, but which I was unable to decipher' (Newton, Discov. p. 536).

DCCCOXXXI.

On a large block of grey limestone, broken at one end; present length 6 ft. 7½ in.; height 1 ft. 7½ in.; thickness 2 ft. 9½ in.; a socket 1 ft. 7 in. by 5½ in. on the top. Found by Newton on the Sacred Way built into a Byzantine structure. Published by him in the Trans. R. Soc. Lit. n. s. vi, 1859, p. 487; Monatsber. Akad. Berl. 1859, p. 661; Newton, Discov. p. 781, Nos. 67 and 68, pl. xcvi (facsimile); comp. p. 538. G. Hirschfeld, Tituli Statuar. No. 3, pl. i; Roehl, I. G. A. No. 484; E. Loewy, Gr. Bildhauerinschr. No. 2 (facsimile); Roberts, Introd. No. 134; comp. Bechtel, Inschr. des Ion. Dial. p. 67, No. 94; Kirchhoff, Studien⁴, p. 26.

α.

ΟΙΑΝΑΞΙΜΑΝΔΡΟΠΑΙΔΕΞΤΟΜΑΝΔΡΟΜΑΧ
ΞΕΙΠΙΩΔΑΤΑΔΑΞΒΙΟΠΑΝΑΞΑΘ

β.

ΠΑΞΙΜΑΝΔΡΟΠΑ
ΙΠΙΩΔΑΤΑ

The inscription was apparently repeated on both faces of the stone, whence it follows, that the work of art dedicated was intended to be looked at from both sides, though the pedestal as well as the socket appears rather narrow for a group sculptured in the round. The relative positions of the letters are not the same in the two inscriptions, the artist's name in β being put underneath that of Anaximander; but it is impossible to tell whether β contained more words than α, or had merely been arranged differently.

The writing is careful, but in general appearance awkward. The inscription records a dedication by the sons of Anaximander of some work of art by Terpsikles. Some editors have supposed this Anaximander to be the famous philosopher of Miletos, forgetting that his father's name is preserved by Diogenes Laertius (ii, 1, 1) and Themistios (Or. 26, p. 317; comp. Suid. s. v.); he was called Praxiades. This inscription may also belong to the seventh century B. C.

α.

Οἱ Ἀναξιμάνδρου παῖδες τοῦ Μανδρομάχου
ἀνέθεσαν ἐποίησε δὲ Τερψικλῆς.

β.

οἱ Ἀναξιμάνδρου παῖδες τοῦ Μανδρομάχου
ἀνέθεσαν ἐποίησε δὲ Τερψικλῆς.

The compounds of Mandro-, are not uncommon, especially in this part of Asia Minor, comp. Mandros, Mandroboulos, Mandrogenes, Mandrokles, etc., but as it is used also for the second part of such compounds, as Hekatomandros (*Μουσ.* Smyrn. iv, 1880, p. 219, No. πξ'), Kleomandros, Sosimandros and others (see C. I. Gr. ii, p. 1036 foll., Nos. 2264 *t* and *v* and C. Keil, Anal. Epigr. p. 168) it seems out of the question to refer it, as is generally done, to the name of the river Mæandros; both however may be derived from one and the same root, which certainly was not Greek.

It is surprising that the names of the dedicators are omitted, but the same thing happens in an epigram of Olympia (I. G. A. No. 12, and p. 169, No. 12 a = Roberts, No. 113 b), which, at the latest, would be about B. C. 500; comp. Kirchhoff, Archäol. Ztg. 1878, xxxvi, p. 144.

DCCCOXXXII.

On the side rail of the chair of one of the seated figures from the Sacred Way; discovered by Newton; published by him in the Monatsber. Akad. Berl. 1859, p. 662; Newton, Discov. p. 783, No. 71, pl. xcvi (facsimile), comp. p. 533. G. Hirschfeld, Tituli Statuar. No. 2, Tab. 1; I. G. A. No. 485 (facsimile); Roberts, No. 135; E. Loewy, Gr. Bildhauerinschr. No. 3 (facsimile). Compare Bechtel, Inschr. des Ion. Dial. p. 68, No. 95; Kirchhoff, Studien⁴, p. 26. Catalogue of Gr. Sculpt. in the Brit. Mus. No. 10.

Ξ: ΔΗΜΟΣ ΜΕΡΡΟΙΕΝ

Ε[ϛ]δημός με ἐποίηεν.

In general appearance this inscription seems less archaic than the two previous ones; yet from the style of the sculpture the date of the artist cannot be much after the beginning of the sixth century B. C.

The reading of the name is certain, though I am unable to discern on the stone the Y given by Roehl and also indicated by Loewy.

The verb must be explained as ἐποίηε-ν.

DCCCCXXXIII.

On the chair of one of the seated figures from the Sacred Way (Hist. Discov. pl. lxxiv). Found by Newton; published by him in Trans. R. Soc. Lit. n. s. vi, p. 487; Monatsber. Akad. Berl. 1859, p. 661; Newton, Discov. p. 784, No. 72, pl. xcvi, comp. p. 532. I. G. A. No. 488; Roberts, p. 163, No. 138. Comp. Bechtel, Inschr. des Ion. Dial. p. 68, No. 98; Kirchhoff, Studien⁴, p. 19. Catalogue of Gr. Sculpt. in Brit. Mus. No. 14; Palæographical Society's Facsimiles I, No. 76.

ΞΟΧΘΑΞΗΞΟΙΧΙΞΤΞΟΙΞΞΙΞΟΙΜΙΞΗΘΑΧ
ΑΓΑΙΜΑΤΟΑΠΟΝΝΩΝΟΣ

Χάρης εἰμὶ ὁ Κλέσιος Τειχιούσης ἀρχός.
Ἄγαλμα τοῦ Ἀπόλλωνος

'The first retrograde line of this inscription runs along the left margin of the seat facing the spectator from below upwards, the second is on the contiguous side margin, from above downwards, left to right.'

The forms of the letters Α Η Ρ Ξ in this inscription appear much less archaic than in the three preceding ones, and yet the statue cannot be dated far from the middle of the sixth century B. C., though I am well aware that all these archaic works would impress us somewhat differently, if the painting with which they were finished, were preserved.

Chares was one of those petty tyrants, who during the seventh and sixth centuries must have been very frequent in those parts; they are found even in the following century (comp. Hist. Discov. p. 23). His town of Teichiussa, according to the Athenian Tribute lists, was in the hands of the Milesians as early as B. C. 454 (C. I. Att. i, No. 226); it is described as Milesian by Thucydides (viii, 26, B. C. 412); and finally is called, like Leros, simply a deme of that town (Waddington-Le Bas, No. 238). Kiepert in his new map has put it a little to the south-east of Geronta at Karakeuibay (often called Karakoeibay), where Newton saw nothing but Byzantine ruins, though otherwise he thought the place suitable (Hist. Discov. p. 784), since the beach is sandy (see Archestratos in Athenæus, vii, p. 320), and

the anchorage would be good for ancient galleys (Thucyd. *loc. cit.*).

The name of the father may have been Κλέσιος or Κλείσιος, see No. DCCCCXXXII; that proper names in -ιος, -σιος are early Ionian, see Erman, in G. Curtius, Studien, v, p. 304.

The word ἄγαλμα is used in its original sense as 'ornament, matter of ostentation, precious object,' *πάν ἐφ' ᾧ τις ἀγάλλεται* (Hesych. and Eustath.); see Boeckh, C. I. Gr. i, p. 7; and M. Fränkel, De verbis poetior. quibus opera statuar. Græci notabant, Dissert. Berl. 1873, p. 13, and the authorities quoted by him.

Chares dedicates to the god a statue of himself, with the intention of reminding the god of his person. Formerly it was assumed, that in early times Greek sculpture was rarely or never concerned with iconic statues (see C. I. Gr. i, p. 18). But it is now generally known, that such statues were executed, at least for votive and sepulchral purposes, in very ancient times both in Greece and in Asia Minor, see Furtwaengler, Sabouroff Collection, text to pl. iii, and Introd. to Sculpt. pp. 4, 49. I need hardly mention the discoveries on the Acropolis of Athens. If works like the statue of Chares only reproduce the general character and the proportions of the figure, this must be due less to the intention of the sculptor, than to his want of skill.

DCCCCXXXIV.

On the back of the chair of one of the seated statues from the Sacred Way. Found by Newton. Monatsber. Akad. Berl. 1859, p. 662; Newton, Discov. p. 787, No. 73, pl. xcvi. Catalogue of Gr. Sculpt. in Brit. Mus. No. 12.

ΝΙΚΗ
ΓΛΑΥΚΟΥ

Νίκη
Γλαύκου.

This is one of those graffiti discussed *ante* No. DCCCCXX, which must be interpreted as memorials of Christians who had died true to their faith or even as martyrs.

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART IV—SECTION II
SUPPLEMENTARY AND MISCELLANEOUS
INSCRIPTIONS

BY

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CHAPTER IV.

SUPPLEMENTARY AND MISCELLANEOUS INSCRIPTIONS.

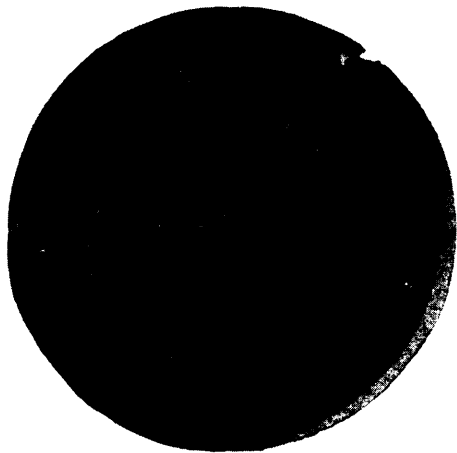
I.—ATTICA AND AEGINA.

Nos. 935—947.

DCCCCXXXV.

ATHENS.

935. Marble disk, bevelled at the edge on both sides, which are very slightly convex. Diam. 10 $\frac{3}{8}$ in.; greatest thickness ca. 1 $\frac{3}{8}$ in. *Journ. Hell. Stud.* xxix, p. 153 f.; *Arch. Anz.* xxiv, p. 420; *Ἀθηνά* xxi. 311 ff.; Hausoullier in *Rev. Phil.* xxxiv. 134 ff. Acquired 1908.



Inscribed in pseudo-spiral form near the edge of the disk is :

Γνάθωνος : τόδε σῆμα : θέτο δ' αὐτὸν : ἀδελφὴ :
ἡλίθιον : νοσηλεύσα:σα.

'This is the tomb of Gnatho; his sister laid him to rest, having nursed him in vain.'

The following points in the form and diction of this inscription are noteworthy. The method of inscribing is this :—The stone-cutter first completed the outer circle, dividing it roughly into three equal portions by his interpunctuation marks in the form of two dots. The first two divisions are of eight letters each, the last one of ten. Having completed his first circle, he began his second immediately below the first letter of the first. This circle he again divided into three portions by double interpunctuation marks. These marks are as far as possible placed at the end of each word, but in the case of *νοσηλεύσα:σα* the word has to be divided, as there is not sufficient room in the line. The last two letters are made to form the beginning of a third circle, starting exactly under the opening letters of the two preceding circles. Thus it will be noticed that the writing is arranged rather in a series of concentric circles than in the form of a true spiral, though the last term may be used to express the general appearance. The diskos from Kephallenia (?) (No. 952) has on the contrary the inscription arranged in a true spiral, without a division into concentric circles.

The inscription is Attic, and the date is probably the second half of the sixth century B.C. The chief

characteristic of the lettering is the retrograde form of ς coupled with the l. to r. direction of the writing. The Sigeion inscription (No. 1002) has, partly on historical grounds, been assigned to the first half of the sixth century. The forms of the letters on that inscription do not differ materially from those of our present one, but on the other hand the *boustrophedon* writing of the Sigeion inscription is in itself in favour of an earlier date, as is the varying form of sigma between ς and σ. We have, however, to note that in some respects, e.g. in the form of ξ and ς our diskos inscription seems earlier than the Salaminian decree (Wilhelm in *Ath. Mitt.* xxiii. 466 ff., Pl. X. 2) which has been assigned to 570–560 B.C. on historical grounds (Larfeld, *Handbuch*, ii, pp. 3 and 399). Wilhelm, *loc. cit.*, however, assigns it to the last decades of the sixth century. In any case the private character of the diskos inscription, as well as the 'spiral' form of the writing, would account for the retention of the earlier forms which would sooner be abandoned in a carefully written public document. On the whole it would be safest to date our inscription to about 550 B.C.

Two words call for comment :

ἡλίθιον. We have the gloss of Hesychios ἡλίθιον μάταιον to confirm the sense which is otherwise clear,

'in vain'. The aspirated form of the word exemplifies a characteristic tendency in early Attic inscriptions, fully illustrated in Meisterhans-Schwyzler, *Grammatik*, p. 86 ff. *ἡλῖθιον* will now have to be added to that list.

νοσηλεύειν. It is surprising to find this word used at so early a date. Hitherto its earliest occurrence was in Isocr. 389 D. In *C. I. G.* 4767, an inscription of the second century A.D., we find *νοσηλεύων* = 'a physician'. It seems that the composer of this inscription really conceived the word as *νοσελεύειν*, scanning *ἡλῖθιον νοσῆλεύσασα*. The lines were evidently intended for hexameters, though the first is nearly a foot short. Suidas, s.v. *νοσηλεύειν*, glosses the word as = *νοσοῦντα θεραπεύειν*.

The present inscribed disk has to be brought into connexion with another, of the same diameter, found at the Peiraeus, and now in the National Museum at Athens (Stais, *Guide*, i, p. 25, No. 93). It has been published, with an illustration, in *Jahrb. d. Arch. Inst.* xii, Pl. I. This disk, which had two iron nails driven through it near the centre, was at first taken for a votive object, but it is now clear that it is funerary in character and served the same purpose as the present one. It has painted on it the portrait of a bearded man seated in a chair, though the colours are now so faded as to be almost unrecognizable. Inscribed above the figure, near the edge of the disk, is the inscription:

ΜΝΕΜΑΤΟΔΑΙΝΕΟΣΟΦΙΑΣΙΑΤΡΟΑΡΙΣΤΟ
Μνήμα τόδ' Αἰνείου σοφίας ἱατροῦ ἀρίστου.

There cannot be a long interval of time between the two inscriptions, but the B. M. inscr. has the retrograde ζ, which points to its being the earlier.

M. Bernard Haussoullier in his article in the *Rev. Phil.* above cited drew attention to a bronze disk (less than a third of the diameter of our present one) which has been published by Prof. A. Sogliano in the *Atti della Reale Accademia di Archeologia, Lettere e Belle Arti* (Naples), vol. i (Nuova Serie), p. 103 ff. The disk has an archaic inscription written spiral-wise and retrograde. It probably, not certainly, comes from Cumae. M. Sogliano, transcribing *ἦδε οὐκ ἔα αὖ ἥριμαν τελεῖσθαι*, wished to translate 'Godi: non permettere invero (oppure) d' altra parte che il [tuo] mattino (ovvero) la [tua] primavera si compia [senza godere]'—a hedonistic maxim. The improbability of this version has been pointed out by M. Haussoullier, who proposes *ἦδε οὐκ ἔαι ἥριμαν τελεῖσθαι*. 'Ceci ne permet pas qu'ait lieu une libation du matin.' In this case the disk would have served as a cover for the orifice through which libations were poured into the tomb. It must be admitted that the interpretation of the Cumean disk-inscription is highly uncertain, and it is quite possible that it served a different purpose from the Attic disks under discussion. Oliverio, indeed (*Atene e Roma*, xiii. 145 ff.), maintains that it is a forgery. Two explanations of their use may be offered: (1) That they served to cover the mouth of a funeral vase; (2) that they closed the orifice for libations in a tomb. Whatever the interpretation of the Cumean inscription, the second of these explanations seems more likely for the Attic disks. They are interesting, as being apparently confined to Attica during a comparatively brief period in the sixth century B.C.



No. 936.



No. 937.

DCCCCXXXVI.

PEIRAEUS.

936. Upper part of a stele of marble, with the head of a woman in high relief, three-quarters to the right. L. 1 ft. 7½ in. Conze, *Grabreliefs*, No. 868; *J. G.* ii. 2130b, add. Acquired 1907.

Inscribed below the gable is:

ΙΕΡΟΚΛΕΙΑΝΑΥΣΙΝΙΚΟΥΕΚΚΕΡΑΜΕΩΝ-

Ἱερόκλεια Ναυσινίκου ἐκ Κεραμῶν.

'Hierokleia, daughter of Nausinikos, of the deme Kerameis.'

Fine work of about 420 B.C.

DCCCCXXXVII.

ATTICA(?).

937. Upper part of a stele of marble, crowned by a siren in relief, with a woman's head in profile to left carved in high relief.
L. 1 ft. 5 in. Acquired 1910.

Inscribed below the gable is :

ΚΛΕΑΡΕΤΗ

Κλεαρέτη.

Though the name *Κλεάρετος* was known, this seems to be the first instance of *Κλεαρέτη*.
Highly refined work of about 400 B.C.



No. 938.



No. 939.

DCCCCXXXVIII.

ATTICA.

938. Stele of marble, with three figures in relief. A woman standing and clasping the hand of a seated woman. Between them, in the background, a bearded man. From E. Attica. Ht. 3 ft. 8 in. Acquired 1910.

Inscribed below the gable is :

ΑΡΙΣΤΕΙΣ ΕΠΙΧΑΡΟΥΣ ΘΥΓΑΤΗΡ

Η ΕΠΙΧΑΡΟΥΣ ΓΥΝΗ

Ἀριστεῖς Ἐπιχάρους θυγάτηρ ----- ἡ Ἐπι(χ)άρους γυνή.

Immediately before the break, on the left side of it, there are marks $\overset{1}{\text{M}}$ which might be the remains of letters. On the whole it is more probable that they are accidental.

We have then in the figure on the left Aristeis, daughter of Epichares, in that on the right the wife

of Epichares, and in the standing man probably Epichares himself.

The name Ἀριστεῖς seems to stand to Ἀριστεύς as *Νηρεῖς* to *Νηρέυς*. It does not appear to have been known hitherto.

The date is probably the first half of the fourth century B.C.

DCCCCXXXIX.

ATTICA.

939. Stele of marble, crowned by a sphinx in relief with two bodies shown in profile. In relief are a man standing, a seated woman clasping the man's hand, and (in the background) a woman with her left hand raised to her head. The scheme of composition is very similar to that of the preceding relief. Ht. 5 ft. 7¼ in. Acquired 1911.

Inscribed below the gable is (near the middle of the stele) :

ΑΡΧΑΓΟΡΑ
ΘΥΓΑΤΗΡ

Ἀρχαγόρα
θυγάτη(ρ).

There is no sign of an inscription over the man, and hardly room for one over the seated woman, where a portion of the stele has been broken away. We may conclude that, though the father and mother are represented, the daughter alone was buried

in the tomb. She is evidently the standing figure.

After the last A of Archagora there is a vertical cut on the stone, which might be meant for an iota, but is probably accidental. Date probably the first half of the fourth century B.C.

DCCCCXXXIX A.

ATTICA (?).

939 a. Upper part of marble stele, with gable in which is a vase in relief. On the l. is the head of a seated woman wearing a veil; on the r. the upper part of a standing woman; in the centre the head of a bearded man, whose raised hand touches the outstretched hand of the woman on the r. Ht. 1 ft. 4½ in.; width 1 ft. 6½ in. Acquired 1915.

Inscribed below the gable is:

ΜΕΤΑΓΕΝΗΣ ΕΠΙΓΕΝΟΥΣ ΦΙΛΟΥΜΕΝΗ ΤΗΛΟΚΛΕΟΥΣ Μεταγένης Ἐπιγένους Φιλουμένη Τηλοκλέους
ΚΥΔΑΛΟΗΝΑΙΕΥΣ ΚΥΔΑΛΟΗΝΑΙΕΩΣ Κυδαθηναίεύς. Κυδαθηναίως.

It seems probable that Philoumene, on the r., was the step-daughter of Metagenes who stands in the centre. Date about 400 B.C.



No. 939 a.



No. 940.



No. 941.

DCCCCXL.

ATTICA (?).

940. Marble stele crowned by five projections representing antefixes. On it is a youth in relief standing to l. and holding a bird in his r. hand. Ht. 1 ft. 10½ in. Acquired 1907.

Inscribed above the figure is:

ΣΤΡΑΤΙΟΣ Στράτιος.

Date about 400 B.C.

DCCCCXLI.

ATTICA (?).

941. Marble sepulchral relief, representing a woman seated and holding casket. Before her (on the l.) stands a female attendant, holding an infant. Ht. 2 ft. 7½ in. *Journ. Hell. Stud.* xiv, p. 268, Fig. 2, Pl. xi; Smith, *B. M. Cat. of Sculpt.* iii, No. 2232. Found at Aliphington House, Jersey. Acquired 1894.

Inscribed above the relief, only the letters on the extreme r. remaining. The curved part of Φ and the A following are faint, but there is little doubt as to the correctness of the reading. The use of

Κεφαλῆως for Κεφαλῆθεν is, however, unusual. The possible alternatives are --- ιλλῆως or --- ιαλέως.

--- ΦΑΛΕΩΣ --- Κεφαλῆως (?).

Fifth-fourth century B.C.

DCCCCXLII.

ATHENS.

942. Marble stele with gable. In a nearly rectangular sunk panel below the gable is a relief representing an elderly woman seated in a chair and holding out a flower (?). Before her stands a girl, also holding out a flower. Formerly in Athens, afterwards among the collections at Guilford House, London. Ht. 3 ft. 1 in. Walpole, *Travels*, ii, p. 560, No. 27; Welcker, *Spicil. Epigr.* ii, p. 23; *C. I. G.* 808; Kaibel, *Epigr. Gr.* 48; Kumanudes, 1349; Conze, *Grabreliefs*, No. 130; *I. G.* ii. 2729. The letters are very poorly engraved and shallow. Presented by Messrs. Cubitt, 1909.

ΕΝΘΑΔΕΤΗΝΧΡΗΣΤΗΝΤΙΤΘΗΝΚΑΤΑΓΑΙΑΚΑΛΥΠΤ
ΕΙΠΠΟΣΤΡΑΤΗΣΚΑΙΝΥΝΡ ΕΙΣΕΚΑΙΙΩΣΑΝΣΕΦΙ
ΟΥΝΤΙΤΘΗΚΑΙΝΥΝΣΕΤΙΤΙΜΩΟΥΣΑΝΚΑΙΚΑΤΑΓΗ
ΚΑΙΤΙΜΗΣΩΣΕΑΧΡΙΑΝΙΩΟΙΔΑΔΕΣΟΙΟΤΙΚΑΙΚΑΤΑ
5 ΗΣΕΙΠΕΡΧΡΗΣΤΟΙΣΓΕΡΑΣΕΣΤΙΝΠΡΩΤΕΙΣΟΙΤΙ
ΙΤΙΤΘΗΓΑΡΑΦΕΡΣΕΦΟΝΕΙΠΛΟΥΤΩΝΙΤΕΚΕΙΝΤΑΙ



Below the pediment:

Name erased Ἀπολλοδώρου

ἰσοτελοῦ θυγάτηρ

On sunk panel Μέλιτα

Below panel in rather large letters τίτθη

ἐνθάδε τὴν χρηστὴν τίττην κατὰ γαῖα καλύπτει

Ἰπποστράτης, καὶ νῦν π[ο]θεῖ σε.

καὶ ζῶσάν σ' ἐφίλ[ο]ουν, τίτθη, καὶ νῦν σ' ἔτι τιμῶ

οὔσαν καὶ κατὰ γῆς; | καὶ τιμήσω σε ἄχρι ἂν ζῶ.

5 οἶδα δέ σοι ὅτι καὶ κατὰ γ[ῆ]ς, εἶπερ χρηστοῖς γέρας ἔστιν,
πρώτῃ σοι τίμα[ι] τίτθη, παρὰ Φερσεφόνει Πλούτωνί τε κείνται.

The relief probably represents Melitta seated, and her foster-child Hippostratē standing. The name Melitta seems to have been erased from before Ἀπολλοδώρου, and placed by the relief. For τίτθη, cf. (e.g.) Conze, *Grabreliefs*, No. 1752: Δημητρία τίτθη.

ἰσοτελοῦ. For this variant of ἰσοτελοῦς, cf. Meisterhans-Schwyzler, *Grammatik*, p. 136 (14). τετρήρου for τετρήρους (e.g.) occurs on an inscription of 325 B.C. (*I. G.* ii. 809, col. c, 231). Apollodoros was a resident alien at Athens with citizen-rights as regards taxation.

The verses are very rude and inaccurate, inter-

persed with prose (or part of an iambic?) in the second line. Presumably the subject of ποθεῖ is Ἰπποστράτη. The fifth and sixth lines, according to the arrangement here adopted, have seven and eight feet respectively.

1. 6. πρώτῃ . . . Φερσεφόνει. The use of ει for η occurs in No. 946. It sets in after 378 B.C. and continues to about 100 B.C. See Meisterhans-Schwyzler, p. 39. This mode of spelling is dominant in the third and second centuries B.C., particularly in the third, to which century this inscription probably belongs.

DCCCCXLIII.

ATHENS.

943. Sepulchral marble relief with pediment. In relief, a woman standing to front; in pediment, a vase. Ht. 3 ft. 9 in.; width 1 ft. 7 in. Spon, *Voyage* (1679), ii, p. 445; *C. I. G.* 706; *I. G.* iii. 2660; Kumanudes, 2121; Smith, *B. M. Cat. of Sculpt.* i. 667; Conze, *Grabreliefs*, No. 1917, Pl. ccccx with ref. Cf. *Journ. Hell. Stud.* xiv, p. 268. See figure on p. 112. Presented by J. Johnstone, Esq., 1890.

Inscribed below the pediment is:

ΕΓΓΟΝΑΜΟΥΣΧΙΩΝΟΣΜΙΛΗΣΙΑ

Second-first century B.C.

Ἐπιγόνα Μουσχίωνος Μιλησία.

DCCCCXLIV.

ATTICA.

944. Sepulchral stele, with draped male and female figures standing to front within a recess flanked by pilasters, the woman holding a *sistrum* in r. hand and *situla* in l., and wearing the dress of a priestess of Isis. Ht. 5 ft. 6½ in.; width 3 ft. *C. I. G.* 662 b; *I. G.* iii. 1760 with reff.; Kumanudes, 675; Smith, *B. M. Cat. of Sculpt.* i. 630; Conze, *Grabreliefs*, No. 1963 (Pl. ccccxii). Discovered in 1826 between Athens and the Peiraeus. It was omitted from Vol. i of *B. M. Inscr.* Presented by General Malcolm.

Inscribed on the architrave above the relief:

ΑΓΑΘΗΜΕΡΙΣ ΣΗ ΣΕΝΠΡΩΝΙΟΣ
ΑΦΡΟΔΕΙΣΙΟΥ ΕΚ ΚΟΛΛΥΤΕΩΝ ΝΙΚΗΤΗΣ ΚΟΛΛΥΤΕΥΣ

Ἀγαθημερίς ΣΗ Σεμπρώνιος
Ἀφροδείσιου ἐκ Κολλυτέων. Νικήτης Κολλυτεύς.

The ΣΗ after Ἀγαθημερίς appears to have been engraved over an erasure, and the meaning is obscure. Cf. No. 1023 for the Isiac costume. The relief probably belongs to the second or first century B. C.



No. 943.



No. 944.

DCCCCXLV.

ATHENS.

945. Fragment of a marble votive relief representing three draped Nymphs in procession dancing to left. On the right is a rocky grotto with a head of Acheloos. Inscribed below. L. 1 ft. 8 in. Smith, *B. M. Cat. of Sculpt.* iii. 2158. Acquired 1895.



ΕΝ ΠΑΝΙ ΝΥΜΦΑΙΣ

[Ὁ δεῖνα ἀνέθηκ]εν Πανί, Νύμφαις.

There is a series of similar reliefs, relating to the worship of Pan and the Nymphs. These are largely found in the neighbourhood of Athens. It is probable that figures of Hermes and Pan have been lost from the left side. These reliefs are studied in *B. C. H.* v, p. 349 ff.; Harrison, *Myth. and Monuments*, p. 546 ff. Probably fourth century B. C.

DCCCCXLVI.

PEIRAEUS.

946. Marble slab, complete below, broken away at top. Rough at back. Surface striated. L. $14\frac{1}{2}$ in. to $14\frac{1}{2}$ in.; ht. 8 in.; depth ca. $2\frac{1}{2}$ in. Tod in *B. S. A.* xiii, p. 328 ff. Acquired 1906.

ΕΙΣ ΤΟΥΣ ΦΙΛΟΥΣ
ΠΑΙΑΤΑΝΟΙΑΣ
ΑΥΤΑΝΑΠΟΓΙΓΝΗΤ
ΑΤΗΡΗΟΣ ΑΝΟΙΚΕΙΟΤΑΤ
5 ΕΙΤΟΥΘΙΑΣ ΟΙΣ ΔΑΠΟΓΙΚΝΟΜΕΝΟΙ ΕΝΑΙ ΕΠΕ
ΧΦΟΡΑΝ ΚΑΙ ΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΦΙΛΟΥΣ ΑΠΑΝΤΑΣ ΚΑΙ Α
ΝΤΙΣ ΑΔΙΚΗΤΑΙ ΕΡΗΘΕΙΝ ΚΑΙ ΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΦΙ
10 ΠΟΥΣ ΑΠΑΝΤΑΣ ΟΠΛΕΑΝΤΕΣ ΕΙΔΩΣΙΝ ΟΤΙ ΚΑΙ
ΕΙΣ ΤΟΥΣ ΦΕΟΥΣ ΕΥΙΕΒΟΥΜΕΝ ΚΑΙ ΕΙΣ ΤΟΥΣ ΦΙΛΟΥΣ ΤΑ
ΕΤΑ ΔΕ ΠΟΙΟΥΣΙΝ ΑΥΤΟΙΣ ΠΟΛΛΑ ΚΑΓΔΟΑΚΑΙ ΕΤΓΟΝ
ΟΙΣ ΚΑΙ ΠΡΟΓΟΝΟΙΣ ΕΠΕΙΔΑΝ ΔΕ ΚΥΡΩΣΩΣΙ ΤΟΝ ΝΟΜ
ΔΝΟΙ ΟΙΑΣ ΤΑΙΜΗΘΕΝ ΕΙΝΑΙ ΤΟΥ ΝΟΜΟΥ ΚΥΡΙΩΤΕΡ
ΟΝ ΕΙΑΝ ΔΕ ΤΙΣ ΑΡΑ ΤΟΝ ΝΟΜΟΝ ΗΕΙΠΕΙ Η ΠΡΑΞΕΙ ΚΑ
15 ΤΗΓΟΡΙΑΝ ΑΥΤΟΥ ΕΙΝΑΙ ΤΩ ΒΟΥΛΟΜΕΝΩΙ ΤΑΝ ΟΙΑΣ ΤΑ
ΝΚΑΙ ΑΝΕΛΕΙΑΥΤΟΝ ΤΙΜΑΤΩΣΑΝ ΑΥΤΟΝ ΚΑΘΟΤΙΑΝ ΔΟ
ΚΕΙΤΑΙ ΚΟΙΝΩΙ

----- εἰάν' δέ τις ἀ . -
----- ναι κατασ-
----- π' ἀρὰ (τὰ τῶν θιασ-
[ωτῶν ψηφίσματα (?)]· εἰάν δέ τις αὐτῶν ἀπογίγνητ-
5 [αι, φράσ]· εἰ ὅς ἢ ἀδελφός ἢ (π)ατήρ ἢ ὅς ἂν οἰκειότατ-
(ος) εἰ τοῦ θιάσου, (τοῦ) δ' ἀπογιγνομένου) εἶναι ἐπ' ἐ-
χφορὰν καὶ αὐτοὺς καὶ τοὺς φίλους ἀπαντας· καὶ ἄ-
ν τις ἀδικῆται, (β)οηθεῖν καὶ αὐτοὺς καὶ τοὺς φί-
(λ)ους ἀπαντας, ὅπως ἂν πάντες εἰδῶσιν ὅτι καὶ
10 εἰς τοὺς θεοὺς εὐ(σ)εβοῦμεν καὶ εἰς τοὺς φίλους· τα-
(ῦ)τα δὲ ποιῶσιν αὐτοῖς πολλὰ κάγαθὰ καὶ ἐγγόν-
οις καὶ προγόνοις· ἐπειδὰν δὲ κυρώσωσι τὸν νόμ-
ον οἱ θιασῶται, μὴθὲν εἶναι τοῦ νόμου κυριώτερ-
ον· εἰάν δέ τις παρὰ τὸν νόμον ἢ εἴπει ἢ πράξει, κα-
15 τηγορίαν αὐτοῦ εἶναι τῷ βουλομένῳ τῶν θιασωτῶ-
ν, καὶ ἂν ἔλει αὐτὸν τιμάτωσαν αὐτὸν καθ' ὅτι ἂν δο-
κεῖ τῷ κοινῷ.

1. 1. Probably, as Tod suggests, -- εἰάν δέ τις ἀ --- is the reading. The last letter seems most likely to have been τ from the traces on the stone.

1. 2. Probably κατασ[ταθεῖς].

1. 3. ΠΑΙΑ seems to me fairly certain. Hence we may restore π' ἀρὰ τὰ τῶν θιασ-[ωτῶν ψηφίσματα (?)]· εἰάν δέ τις αὐτῶν ἀπογίγνητ-. Ψηφίσματα, suggested to me by Mr. Tod, seems likely, though the space would favour a slightly longer word.

1. 5. φράσ]· εἰ after Wilhelm. Tod wished to read ἢ ἀδελφός after ὅς but did not think there was sufficient room. The actual missing space between the s of ὅς and the bottom of the limb of the π of πατήρ which is visible is 82 mm. This is a space which ordinarily contains 9 and sometimes (as in the last line) 10 letters. Hence ΗΑΔΕΛΦΟΣΗ (9 letters) seems practically certain as a restoration.

The remaining readings are certain, though there are various lapses on the part of the stone-cutter, viz. 1. 6: ἀπογιγνομένου for ἀπογιγνομένου, 1. 8: ἐσηθεῖν for βοηθεῖν, 1. 10: εὐεβοῦμεν for εὐσεβοῦμεν, 1. 11: ταετα for ταῦτα.

We have in this inscription part of the rules of a θίασος or religious society, no doubt having its head-quarters in the Peiraeus, where the inscription was found. Tod (p. 330) dates the inscription between 325 and 275 B. C., partly on account of the

character of the letters and partly on account of the orthographical peculiarities (ἐχφορὰν, μὴθὲν, εἰάν, and the use of εἰ for ἦ). Cf. No. 942. Tod also points out (p. 335) that the Peiraeus was the home of many of these societies.

The rules given by the present inscription are:

(1) Information to be given by the nearest relative on the death of a member.

(2) Relatives and 'friends' to attend the funeral. Tod (p. 332) supposes that φίλοι is technical and refers to persons possessing a qualified membership of the society—'Associates'. Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 53 f.

(3) Members and 'friends' to unite for the assistance of any member who is wronged.

(4) The law, once confirmed by the members, is to be rigidly binding.

(5) Breaches of the law to be denounced by any of the θιασῶται and the penalty to be imposed by the κοινόν of the θίασος.

In 1. 16 τιμάτωσαν must surely mean 'punish', though the construction is unusual. The punishment was generally a fine or expulsion. See Ziebarth, *Das griech. Vereinswesen*, p. 171 ff.

A list of similar νόμοι of societies is given by Tod (after Ziebarth), p. 335 f.

Cf. the inscription from Teos relating to a θίασος,

No. 1032, and for the stress laid on the attendance at the funeral, cf. the decree of the Iobacchi at Athens (Dittenberger, *Sylloge*², ii, No. 737, ll. 159 ff.): ἐὰν δέ τις τελευταίῃ Ἰόβακχος, γεινέσθω στέφανος αὐτῷ μέχρι καὶ τοῖς ἐπιταφίσασι τιθέσθω οἴνου κεράμιον ἓν, ὃ δὲ μὴ ἐπιταφίσας εἰργέσθω τοῦ οἴνου.

DCCCCXLVII.

AEGINA (?).

947. Lead pyxis, circular, with knobbed cover. The top of the cover is ornamented with a kind of leaf pattern of intersecting lines. It is inscribed round the rim and on the inside of the cover. Ht. 3 in.; diam. 3½ in. Acquired 1909.

ΣΜΙΚΡΟΥΤΙΝΟΣΑΙΓΙΝΗΤΟΥΕΝΔΕΕΞΕΙΜΙΕΝΔΕΙΜΑΛΑΤΡΕΙΑΣ:

(a) Σμικροῦ τινος Αἰγινήτου
ἐνδεές εἰμι ἐνδειγμα λατρείας:



(b) Κρατύλος Αἰγινήτης τῇ Εὐλιμένῃ.



The inscription (if genuine) is noteworthy as showing the early adoption of the Ionic lettering in Aegina. The form of Λ as well as that of \mathcal{N} and the presence of the interpunctuation mark : indicate a date not later than the end of the fifth cent. B.C. The \mathcal{N} indeed would usually be regarded as indicating a date in the early part of the fifth century. For the lettering of the transitional period 445–

403 B.C. see Larfeld, *Handbuch*, ii, p. 444 ff.; Roberts, *Greek Epigraphy*, p. 103 ff. Neither of the names Κρατύλος and Εὐλιμένη calls for special remark. See Pape-Benseler s. vv.

The authenticity of the vase must be regarded as doubtful. The inscription has a very modern ring about it, though technically it is good.

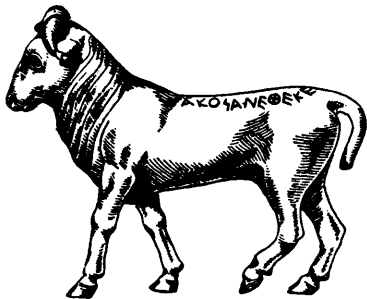
II.—PELOPONNESE AND CRETE.

Nos. 948—951.

DCCCCXLVIII.

LACONIA OR ARGOS.

948. Bronze figure of a cow, walking. Lower part of legs and hoofs restored. On the back, starting on one side of the backbone near the neck and curving over near the tail is the inscription. L. 3½ in. Acquired 1909.



ΛΑΚΟΙΑΝΕΘΕ

Λάκος ἀνέθηκε Ἡρᾷ.

The alphabet is probably Laconian or Argive. Note especially $\Theta = \epsilon$. The three-stroke sigma points to a date in the sixth century B.C.

The name Λάκος is apparently only known from

Nonn. xiv. 112. The dedication to Hera points to an Argive origin; several bronze kine, presumably votive, were found at the Argive Heraeum (Waldstein, *Argive Heraeum*, Pl. lxxv).

DCCCCXLVIII A.

OLYMPIA (?).

948 a. Bronze votive spear-head, with inscription. L. 11 $\frac{3}{8}$ in. *Journ. Hell. Stud.* ii, p. 77 ff.; Pauly-Wissowa, s. v. *Basileus*, p. 82; *Essays and Studies presented to W. Ridgeway*, p. 276. Fig. 3. Greenwell Coll.

Inscribed on three of the four facets :—



Θεόδωρος
ἀνέθηκε
Βασιλεί.

Canon Greenwell in his article in *Journ. Hell. Stud.*, *loc. cit.*, points out that the *Βασιλεύς* to whom the dedication is made is almost certainly Zeus, and cites passages in illustration. For further illustration, see Jessen in Pauly-Wissowa, *loc. cit.* The spear-head resembles other votive spear-heads found

at Olympia. See especially those dedicated by the Tarentines as spoil taken from the Thurians (*Bronzen von Olympia*, Pl. lxiv, Nos. 52 and 58). The lettering points to a date in the early fifth century B.C., a trifle earlier than that of the Hieron helmet (No. 1155).

DCCCCXLIX.

ARGOS.

949. Marble relief, with bust of Selene (?) within an arch, surrounded by seven stars. On the margin of the stone are the signs of the Zodiac in low relief. The inscription is cut underneath the relief, in a position where it would ordinarily be invisible. Ht. 2 ft. 1 $\frac{1}{2}$ in.; width 1 ft. 10 in.; depth 5 $\frac{3}{8}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2162 (Fig. 26), with references there given; A. Delatte in *Musée Belge*, xvii (1913), pp. 321-37; E. Strang, *Apotheosis and After Life*, p. 283, Pl. xxviii, 1. Presented by Col. de Bosset, 1818.



ΙΑΙΑ·ΦΡΑΙΝΦΙΡΙ·ΚΑΝΩΘΡΑ·ΛΥΚΥΖΥΝΤΑ
ΔΩΔΕΚΑΚΙΣΤΗ·ΣΑΒΑΩΘ·ΑΒΩΘ·ΕΡΣΑΣ

Ιαία · φραινφιρι · κανωθρα · λυκυζυντα
δωδεκακιστη · σαβαωθ · αβωθ · ερσας.

Several of these magical words occur in the papyri and on other Gnostic monuments.

1. 1. *Ιαία*. A variety of *Ίαω*. Cf. *B. M. Papyri*, 1893, p. 82, l. 29, &c.

λυκυζυντα, *ibid.*, p. 79, l. 429 *λυκυζυντα*.

1. 2. *δωδεκακιστη*, *ibid.*, p. 79, l. 427.

σαβαωθ is of too frequent occurrence to need illustration.

Delatte (*loc. cit.*) reads the last word as *Ἀβωθ[χ]ερσας* and explains the seven mystic words as expressive of the seven planets figured on the relief. It is curious, however, that *αβωθ · ερσας* (there is no doubt of the reading) should be separated by a dot. D. explains the bust as that of the Gnostic *Παρθένος τοῦ Φωτός*, who had kinship with the Moon-goddess.

About the third century A.D.

DCCCCL.

TEGEA.

950. Stele of white marble, with pediment and acroteria, broken away below. Ht. 1 ft. 5½ in.; width 1 ft. 5 in. In the sunk panel is a relief, with three figures. In the centre stands Zeus Stratios of Labranda, bearded, and with six breasts arranged in the form of a triangle, wearing himation and necklace and holding double-axe over r. shoulder and spear in l. hand. On his r., on a smaller scale, stands a woman in chiton and himation, with hands raised in adoration; on his left is a man, also on a smaller scale, with r. hand raised towards Zeus with gesture of adoration and with spear held over l. shoulder. Inscribed ΙΕΥΞ ΑΔΑ ΙΔΡΙΕΥΞ respectively. *I. G. v. 2*, No. 89; Foucart in *Mon. Piot*, xviii, p. 145 ff. (mentioned by Foucart in *Assoc. rel.* 1873, p. 106); Kuhnert in Roscher, *Lex. s. v. Stratios*, col. 1548; *Röm. Mitt.* xxix, p. 204 ff., Fig. 2. Found in 1868 in the court of a house at Piali near the temple of Athena Alea. Acquired 1914.



Aδα Ζεύς Ἰδριεύς

Idrieus succeeded his brother Mausollos of Halikarnassos about 351 B.C., and died in 344 (for the chronology, which is uncertain, cf. Beloch, *Griech. Gesch.* ii, p. 496, n. 3). The monument probably falls between those dates. Ada was the sister of Idrieus and Mausollos, and reigned in Caria, firstly in conjunction with Idrieus, 351–344, and subsequently alone, 344–340 and from 334 to about 323. The connexion between Tegea and Halikarnassos is interesting. Scopas, who built and decorated the temple of Athena at Tegea, subsequently took part in the adornment of the Mausoleum. Foucart conjectures that the stele may be the work of one of Scopas's assistants on his return from Asia Minor. It is noteworthy that the figures of Idrieus and Ada bear a marked general resemblance to those of Mausollos and Artemisia from the Mausoleum. For the family of Hekatomnos cf. the Pixodaros inscription, No. 1041.

The central figure is Zeus Stratios of Mylasa, whose temple was at Labranda. Herodotus (v. 119)

says of the Carians, $\mu\omicron\upsilon\upsilon\omicron\iota \delta\epsilon \tau\omega\upsilon\upsilon \eta\mu\epsilon\iota\varsigma \iota\delta\mu\epsilon\upsilon \textit{K}\acute{\alpha}\rho\epsilon\varsigma \epsilon\iota\varsigma\iota \omicron\iota \Delta\iota \Sigma\tau\tau\alpha\tau\iota\omega \theta\upsilon\varsigma\iota\alpha\varsigma \alpha\acute{\nu}\alpha\gamma\omicron\upsilon\varsigma\iota$. We know that Hekatomnos and his sons placed the image of Zeus Stratios on their coins (Head, *Hist. Num.*, p. 629).

A votive inscribed base found at Delphi (*B. C. H.* xxiii, p. 384) should be compared with the present relief:

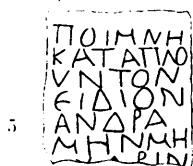
*Μιλῆσσιοι ἀνέθεν Ἀπόλλωνι Πυθίῳ.
Ἰδριεύς Ἑκατόμνω. Ἀδα Ἑκατόμνω.
[Σ]άτυρος Ἰσοτίμου ἐποίησε Πάριος.*

This must have been dedicated during the joint reign of Idrieus and Ada (351–344 B.C.).

DCCCCLI.

CRETE (HIERAPETRA).

951. Fragment of a slab of veined marble, broken below, rough at the top and left side, smooth on the right. Letters very rough, between faint guide lines. L. 8 in.; ht. 7½ in.; depth 7⁄8 in. Presented by Gunner H. Bishop, 1899.



*Ποίμνη
Κατάπλο-
υν τὸν
εἶδιον
ἄνδρα
μνήμη-
[ς] (χάριν).*

Second-third cent. A. D.

III.—WESTERN ISLANDS AND NORTHERN GREECE.

Nos. 952—959.

DCCCCLII.

KEPHALLENIA (?).

952. Bronze diskos with inscription engraved in spiral form on one side. The bronze has been hammered. Diam. $6\frac{3}{8}$ in.; thickness ca. $\frac{1}{2}$ in.; wt. ca. $2\frac{1}{2}$ lb. avoird. Tyszkiewicz Coll., 1898 (Sale Cat., No. 161). *Coll. Tyszkiewicz*, Pl. 27; *Rev. Arch.* xviii (1891). Pl. 18, p. 45; Dittenberger, *I. G.* ix, No. 649; Kirchhoff, *Studien*, p. 167; Larfeld in *Jahresb. über d. Fortsch. d. Altertumswiss.* lxxvii (1895), p. 224; Fleckeisen's *Jahrb. f. class. Phil.* cxliii (1891), p. 557 ff.; Hoffmann, *Syll. Epigr. Græc.* p. 143, No. 288; *Wochenchr. f. klass. Phil.* viii (1891), p. 859; *Class. Rev.* xiii, p. 77 f.; Walters, *B. M. Cat. of Bronzes*, No. 3207. Acquired 1898.



'Εχσοίδα(ς) μ' ἀνέθηκε Διφὸς φούροις μεγάλοις;
χάλκεον ὧι νίκασε Κεφαλᾶνας μεγαθύμους.

The punctuation marks (probably four in number) after *μεγάλοις* do not seem to have been noticed previously.

Froehner, in *Rev. Arch.* xviii (1891), p. 46, read 'Εξώτρα in l. 1. The engraving certainly indicates *οἶο*, and hardly seems accidental. On the other hand the inversion of the *λ* makes Froehner's explanation unlikely. Dittenberger's *Εὑσοίδα* is less likely: he also transliterates *φώροις* and *μεγαθύμους*.

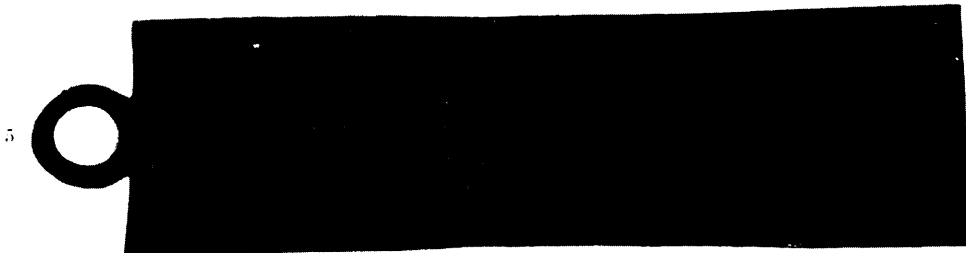
The inscription, which has an obviously Homeric ring (Froehner cites *Hom. Hymn. in Diosc.* 33, l. 8 and *Hom. Il.* ii. 631), probably dates from about the middle of the sixth century B. C.

DCCCCLIII.

OEANTHEIA (GALAXIDI).

953. Bronze tablet with a ring-handle at one end. Inscribed on both sides. L. (including ring) $12\frac{3}{4}$ in.; ht. $3\frac{1}{4}$ in.; thickness $\frac{1}{8}$ in. Formerly in the Woodhouse Collection. Walters, *B. M. Cat. of Bronzes*, 263, where references to the previous literature are given. Add Dittenberger, *I. G.* ix. 1. 333; Hicks and Hill, *Greek Hist. Inscr.* 44; R. Meister in *Ber. d. sächs. Gesell. d. Wiss.* 1896, 19 ff. (cf. *Rhein. Mus.* lxiii (1908), p. 561 ff.); Ott, *Beiträge zur Kenntnis d. gr. Eides*, p. 103 ff.; Hitzig, *Allgr. Staatsverträge*, p. 13, No. 15 (Regelsberger, *Festgabe*); Solmsen, *Inscr. Græc.*, No. 38. Cf. Solmsen in *Rhein. Mus.* lxiii, p. 333, n. 1; E. Meyer, *Forschungen zur alten Gesch.* i, p. 307 ff.; Bannier in *Rhein. Mus.* lxx, p. 400 ff. Acquired 1896.

A.



B. 10



A. : Τὸν ξένον μὴ ἄγειν : ἐ τᾶς Χαλείδος : τὸν Οἰανθέα, μ-
ηδὲ τὸν Χαλειέα : ἐ τᾶς Οἰανθίδος, : μηδὲ χρήματα, αἱ τι(ς) συ-

- λῶι : τὸν δὲ συλῶντα ἀνάτω(ς) συλῆν. τὰ ξενικά ἐ θαλάσ(σ)ας ἄγειν :
 ἄσυλον, : πλὰν ἐ λιμένος : τῷ κατὰ πόλιν : αἱ κ' ἀδίκω(ς) συλῶι, : τέ-
 5 τορες δραχμαί : αἱ δὲ πλέον δέκ' ἄμαρᾶν ἔχοι τὸ σῦλον, ἡ-
 μίδιον ὀφλέτω φότι συλάσαι. : αἱ μεταφοικέοι πλέον μηνὸς ἢ
 ὁ Χालεῖος ἐν Οἰανθείᾳ ἢ Ὁϊανθεὺς ἐν Χαλείῳ, ταῖ ἐπιδαμῖαι δίκαι χ-
 ρήστω : τὸν πρόξενον, : αἱ ψευδέα προξενέοι, : διπλ-
 εῖωι θωήστω.
 B. 10 Αἱ κ' ἀνδιχάζωντι : τοῖ ξενοδίκαι, : ἐπωμότας : ἐλέσ-
 τω : ὁ ξένος : ὠπάγων : τὰν δίκαν : ἐχθὸς προξένω
 καὶ φιδίω ξένω : ἀριστίνδαν, : ἐπὶ μὲν ταῖς μναῖα-
 ίαις : καὶ πλέον : πεντεκαίδεκ' ἄνδρας, : ἐπὶ ταῖς
 μειόνοις : ἐννέ' ἄνδρας : αἱ κ' ὁ φασσὸς ποὶ τὸν F-
 15 αστὸν δικάζῃται κατὰς συνβολᾶς, : δαμιοργοὺς
 ἐλέσται : τοὺς ὀρκωμότας ἀριστίνδαν τὰν πε-
 ντορκίαν ὀμόσαντας : τοὺς ὀρκωμότας τὸν αὐτὸν
 ν ὄρκον ὀμνύειν, : πληθὺν δὲ νικήν.

The stranger from Oeantheia is not to be carried off from the territory of Chaleion, nor is the stranger from Chaleion to be carried off from the territory of Oeantheia, nor is their property to be carried off, if any one goes plundering. The plunderer may be plundered without scathe. Strangers' property may without penalty be plundered on the high seas, but not in a harbour belonging to the city. In the case of illegal plundering, the penalty is four drachmae. If a man keep the plunder more than ten days, let him incur a fine equivalent to one and a half times the amount of the plunder. If a citizen of Chaleion settle more than a month in Oeantheia or a citizen of Oeantheia more than a month in Chaleion, he must submit to the local law. The *proxenos*, if he is false to his duty, shall be punished with a double penalty. If the judges of foreign suits disagree, the stranger who brings the suit shall select witnesses on oath to support him—the best he can, excluding a *proxenos* and his own guest-friend—in the case of suits involving a mina and more, fifteen men; in those involving less, nine. If citizen bring a suit against citizen according to the treaty, the magistrates are to select the jury from the best men available, after they have sworn the five-fold oath. The jury are to take the same oath. The majority is to prevail.

The inscription records an agreement (σύμβολον or συμβολή) between the towns of Oeantheia and Chaleion on the Gulf of Corinth, for the better protection of their respective citizens when in the other's territory.

l. 1. No doubt Rangabé and Meister are right in interpreting this rule as applying simply to the citizens of the two contracting towns and not as applying to any stranger within their respective territories.

l. 3. Roberts interprets: 'but it shall be allowed with impunity to take security by force from a stranger who exercises the right (of seizure) himself.'

τὰ ξενικά, as Meister observes, is to be restricted to the property of a citizen of Chaleion or Oeantheia.

l. 4f. Meister's interpretation appears most probable. The penalty of 4 drachmae is directed in the first instance against the man who plunders a citizen of one of the cities included in the present

agreement unwittingly. When he found out his error, he would naturally hasten to restore the property and the fine would be merely nominal. If, however, he retained the plundered property more than ten days, it became evident that his conduct was due to no error, and accordingly a severe penalty was imposed.

l. 8. τὸν πρόξενον κ.τ.λ. This and the lines following are engraved by another hand than that which engraved the first part of the inscription. Note the difference between Ν (earlier part) and Ν (later part); Λ (sometimes in earlier part) and Λ (later part), &c.

ll. 10ff. The meaning of these lines has been disputed. The majority of editors interpret in the same way as Hicks (Hicks and Hill, *Greek Hist. Inscriptions*, p. 75): 'If the judges in the aliens' court are divided in opinion, the foreigner who is plaintiff (ὁ ἐπάγων) shall choose additional jurors . . . of the worthiest men . . .' Dittenberger (*loc. cit.*): 'si iudices peregrinorum dissentient, peregrinus, qui quempiam in ius vocavit, iudices (iuratores) additicios eliget optimos quosque, dummodo ne proxenum aut privatum hospitem suum, in litibus de mina aut de pecunia maiore quindecim, in minoribus novem.'

Meister, however, points out that it would be singularly unfair that the plaintiff should select additional judges at will. It is far more likely that ἐπωμότας should be explained as 'compurgators', 'witnesses on oath'. The original judges were probably two in number. A man whose case was *prima facie* a doubtful one would not be likely to obtain nine or fifteen compurgators from the best class of citizens. His *proxenos* and guest-friend would be likely to be prejudiced in his favour, and are therefore excluded.

ll. 14 ff. Meister explains this as applying to two citizens of either Oeantheia or Chaleion who have become involved in legal proceedings with one another as a result of an infringement of the treaty. Thus supposing an Oeantheian seized a Chaleian, another citizen of Oeantheia might assist the Chaleian and be involved in the dispute. Meister reads κατὰς συνβολᾶς on the analogy of κατῶνδε = κατὰ τάδε in the following inscription. It does not, however, seem improbable that κατὰς συμβολᾶς may have been used loosely for κατὰ τὴν συμβολήν.

The different method of procedure adopted, when a citizen of the town in which the trial is held is involved in litigation against another citizen, is easily explained. A citizen would have far less difficulty in getting compurgators than would a stranger from another town. Hence the independent magistrates

are directed to choose duly sworn jurymen to try the case. A majority was sufficient to secure a verdict.

With regard to the dating of the inscription, the second hand is rather later than the first. Kirchhoff (*Studien*⁴, p. 145 f.) would put this second hand to about the beginning of the Peloponnesian war.

DCCCCLIV.

OEANTHEIA (GALAXIDI).

954. Oblong bronze tablet inscribed on both sides. L. 13 $\frac{5}{8}$ in.; ht. 7 $\frac{1}{4}$ in.; thickness ca. $\frac{1}{4}$ in. Formerly in the Woodhouse Collection. Walters, *B. M. Cat. of Bronzes*, 262, where references to the previous literature are given. Add Dareste, Haussoullier, and Reinach i, p. 180 ff., No. xi; Dittenberger, *I. G.* ix. 1. 334; Hicks and Hill, *Greek Hist. Inscr.* 25; R. Meister in *Ber. d. sächs. Gesell. d. Wiss.* 1895, 272 ff. (cf. *ibid.* 1899, 156 ff.; *Rhein. Mus.* lxxiii (1903), 578 f.); Hitzig, *Allgr. Staatsverträge*, p. 14, No. 16; *New Palaeographical Society, Facsimiles*, Part v, Pls. 101, 102; Egger in *Journ. des Savants*, 1872, 29 ff.; E. Curtius in *Hermes*, x. 237 ff.; Wilamowitz-Möllendorff in *Zeitschrift f. Gymnasialwesen*, xxxi. 637; Kirchhoff, *Studien*⁴, 146 ff.; Meyer, *Forschungen*, i, p. 291 ff. Further reff. in Solmsen, *Inscr. Graec.*³, No. 37; cf. Bannier in *Rhein. Mus.* lxx, p. 403 f. Acquired 1896.

A.

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B.

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The letters are deeply engraved, and the lines are separated from one another by faint guide-lines.

- A. Ἐν Ναυπακτον : κατῶνδε : ἀπιφοικία. : Λορρὸν τῶν Ὑποκναμιδίων, : ἐπ-
 εἰ κα Ναυπάκτιος : γένηται, : Ναυπάκτιον ἔοντα, : ὅπω ξένον : δσία, λανχάν-
 ειν : καὶ θύειν : ἐξείμεν : ἐπιτυχόντα, : αἱ κα δειληται : αἱ κα δειληται, : θύειν καὶ λ-
 ανχάνειν : κῆ δάμω κῆ ροινάνων : αὐτὸν καὶ τὸ γένος : καταφεύ : τέλος το-
 5 ὺς : ἐπιφοίρους Λορρῶν : τῶν Ὑποκναμιδίων : μὴ φάρειν : ἐν Λορροῖς τοῖ-
 ς Ὑποκναμιδίοις, : φρίν κ' αὖ τις Λορρὸς γένηται τῶν Ὑποκναμιδίων : αἱ
 δειλητ' ἀνχωρεῖν καταλείπων : τὰ ἐν τῇ ἰστίαι παιδα ἡβατὰν ἢ δελφεόν, : ἐξ-

- εἶμεν ἄνευ ἐνετηρίων· αἱ καὶ ὑπ' ἀνάγκας ἀπελάωνται· ἐ Ναυπάκτω· Λοο-
 ροὶ τοὶ Ὑποκναμιδίοι, ἐξεῖμεν ἀνχωρεῖν, ὅπως ἑκάστος ἦν, ἄνευ ἐ-
 10 νετηρίων· τέλος μὴ φάρειν μηδὲν· ὅτι μὴ (μ)ετὰ Λορῶν τῶν Φεσπαρί-
 ων· Α· Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον· μὴ ποστᾶμεν· ἀπ' Ὀ(πο)ντίων
 τέ(χ)ναι καὶ μαχαναὶ· μηδεμιᾷ· φέροντας· τὸν ὄρρον ἐξεῖμεν, αἱ καὶ δέ-
 λωνται, ἐπάγειν μετὰ τριάροντα φέτεα· ἀπὸ τῷ ὄρκῳ ἑκατὸν ἄνδρας Ὀ-
 15 ποντίοις· Ναυπακτίων καὶ Ναυπακτίοις Ὀποντίους· Β· ὅσους καὶ λιποτελέ-
 ι ἐγὼ Ναυπάκτω· τῶν ἐπιφοίων, ἀπὸ Λορῶν εἶμεν· ἔντε κ' ἀποτείσει· τὰ νό-
 μια Ναυπακτίοις· Γ· αἱ καὶ μὴ γένος ἐν τῇ ἰστίᾳ· ἥ ἢ ἡχεάμων· τῶν ἐπι-
 φοίων· ἥ ἐν Ναυπάκτῳ Λορῶν· τῶν Ὑποκναμιδίων, τὸν ἐπάνχισ-
 τον· κρατεῖν Λορῶν ὅπως κ' ἦ, αὐτὸν ἰόντα, αἱ κ' ἀνὴρ ἦ ἢ παῖς, τριῶν μ-
 20 ηνῶν· αἱ δὲ μὴ, τοῖς Ναυπακτίοις· νομίσι· χρήσται· Δ· ἐ Ναυπάκτῳ ἀνχωρέ-
 οντα· ἐν Λορροῦς τοὺς Ὑποκναμιδίους· ἐν Ναυπάκτῳ· καρυῖσαι ἐν τὰ-
 γοραῖ, κῆν Λορροῖς· τοῖς) Ὑποκναμιδίοις· ἐν τῇ πόλει, ὧ κ' ἦ, καρυῖσαι ἐν
 τάγοραῖ· Ε· Περροθαριᾶν καὶ Μυσαχέων, ἐπεὶ καὶ Ναυπάκτι(ο)ς· γένητα-
 ι, αὐτοὺς καὶ τὰ χρήματα· τὴν Ναυπάκτῳ· τοῖς ἐν Ναυπάκτῳ χρήσται,
 25 τὰ δ' ἐν Λορροῖς τοῖς Ὑποκναμιδίοις· χρήματα τοῖς Ὑποκναμιδί-
 οῖς·
 Β. νομίσις χρήσται, ὅπως ἂ πόλις ἑκάστων νομίζει· Λορῶν τῶν Ὑποκ-
 ναμιδίων· αἱ τις ὑπὸ τῶν νομίων τῶν ἐπιφοίων· ἀνχωρέη Περροθαριᾶ-
 ν καὶ Μυσαχέων, τοῖς αὐτῶν νομίσις· χρήσται· κατὰ πόλιν ἑκάστους.
 30 ·F· αἱ κ' ἀδελφοὶ ἔωντι· τῷ ἢ Ναύπακτον φοικέοντος, ὅπως καὶ Λορρῶ-
 ν· τῶν Ὑποκναμιδίων· ἑκάστων· ὅμος ἐστί, αἱ κ' ἀποθάνη, τῶν χ-
 ρημάτων κρατεῖν· τὸν ἐπίφορον· τὸ κατιρόμενον κρατεῖν· Ι·
 τοὺς ἐπιφοίρους· ἐν Ναύπακτον· τὰν δίκαν πρῶδιον· ἀρέσται ποτοὺς δ-
 ικαστήρας· ἀρέσται· καὶ δόμεν· ἐν Ὀπέντι κατὰ φέος αὐταμαρὸν· Λορ-
 ρὸν τῶν Ὑποκναμιδίων· προστάταν καταστᾶσαι· τῶν Λορῶν τῶπιF-
 35 οίρωι· καὶ τῶν ἐπιφοίων τῷ Λορρῷ, οὔτινές κα πιάτες ἐντιμοὶ (ἔωντι)· Η· ὅσοι-
 τες κ' ἀπολίπη· πατάρα καὶ τὸ μέρος· τῶν χρημάτων τῷ πατρί, ἐπεὶ κ'
 ἀπογένηται, ἐξεῖμεν ἀπολαχεῖν· τὸν ἐπίφορον· ἐν Ναύπακτον.
 ·Θ· ὅσους· καὶ τὰ φεαδηρότα· διαφθεῖρη· τέχνη καὶ μαχαναὶ· κα-
 ι μιᾷ, ὅτι καὶ μὴ ἀνφοτάροις· δοκέη, Ὀποντίων· τε χιλίων· πλήθ-
 40 αι καὶ Ναυπακτίων· τῶν ἐπιφοίων· πλήθει, ἀτιμον εἶμεν· καὶ χρή-
 ματα παματοφαγεῖσται· τῶν κλειμένων· τὰν δίκαν· δόμεν τὸν ἀρ-
 χὸν· ἐν τριάροντ' ἀμάραις· δόμεν, αἱ καὶ τριάροντ' ἀμάραι· λείπωντ-
 αι τὰς ἀρχάς· αἱ καὶ μὴ διδῶι· τῷ ἐνκαλειμένῳ· τὰν δίκαν, ἀτιμ-
 45 ον εἶμεν· καὶ χρήματα παματοφαγεῖσται, τὸ μέρος μετὰ φο-
 ικιατᾶν· διομόσαι ὄρρον· τὸν νόμιον· ἐν ὕδριαν· τὰν ψάφιξ-
 ξιν εἶμεν· καὶ τὸ θέμιον· τοῖς Ὑποκναμιδίοις Λορροῖς· ταύ-
 τὰ τέλεον εἶμεν· Χαλειόσις· τοῖς σὺν Ἀντιφάται· φοικηταῖς.

The colony sent to Naupaktos is on the following conditions. The Hypoknemidian Locrian, on becoming a citizen of Naupaktos, may, if he be present, partake in the rites and sacrifice, as a Naupaktian, as far as a stranger is permitted by religion to do so, if he wishes; if he wishes to sacrifice and partake in the rites, he may do so, whether these rites are those of the people or of the private societies, he and his family, for ever. The Hypoknemidian Locrian colonists shall pay no tax among the Hypoknemidian Locrians, until any of them again become a settler among the Hypoknemidian Locrians. If he wishes to return and, as far as the affairs of his house are concerned, leaves a grown up son or brother, he may do so without payment for the right of settling. If the Hypoknemidian Locrians are forcibly driven from Naupaktos, they may return, each to his dwelling, without payment. They are to pay no tax, except in common with the Western Locrians.

I. The colonists to Naupaktos are bound by an

oath not to revolt from the Opuntian Locrians under any pretext or device, of their own free-will. It is permissible, if they wish it, for a hundred men of the Naupaktians to impose the oath upon the Opuntians thirty years from the time of the original oath-taking, and the Opuntians upon the Naupaktians.

II. Any of the colonists who leaves Naupaktos without paying his taxes shall be excluded from the Locrians until he have paid what is lawfully due to Naupaktians.

III. If there is no member of the family in the home or heir among the colonists in Naupaktos from Hypoknemidian Locris, the next-of-kin among the Locrians, wherever he be, shall take possession, going in person, whether he be man or boy, within three months. Otherwise, the laws of Naupaktos shall be followed.

IV. Any one leaving Naupaktos to go to the Hypoknemidian Locrians shall make public proclamation in the market-place in Naupaktos, and

also among the Hypoknemidian Locrians, in the city where he dwells, shall he make proclamation in the market-place.

V. Any of the Percothariae and Mysacheis on becoming a Naupaktian shall be subject to the law of Naupaktos as regards himself and his property in Naupaktos. His property among the Hypoknemidian Locrians shall be subject to the Hypoknemidian laws, according as the city of the Hypoknemidian Locrians determines in each instance. If any of the Percothariae and Mysacheis return home under the regulations governing the colonists, he shall be subject to the laws in force in each individual city of his own people.

VI. If the colonist sent to Naupaktos have brothers, in the event of a brother's death the colonist is to take possession of the property according to the law actually in force in the several cities of the Hypoknemidian Locrians. He is to take possession of that which falls to his lot.

VII. The colonists to Naupaktos shall in the matter of the order of trials receive preference before the judges. Any one of the Hypoknemidian Locrians shall as prosecutor or defendant have a trial on the same day in Opus as far as he is concerned. A *prostates* shall be appointed, one from the Locrians for the colonist, one from the colonists for a Locrian, from among the wealthy (?) and honoured (or perhaps 'fully enfranchised') citizens.

VIII. Any colonist to Naupaktos who leaves behind a father and leaves to that father the portion of property due to himself, may, when the father dies, obtain that portion.

IX. Any one upsetting these provisions in any respect whatsoever, even the smallest, except as the result of a resolution on the part of both parties, viz. a majority of the Opuntian 'Thousand' and a majority of the Naupaktian colonists, is to be deprived of his civic rights and to have his property confiscated. The magistrate is to grant the complainant a trial within thirty days, if thirty days of his office are left. If he fail to grant the complainant a trial, he shall be deprived of his civic rights and have his property confiscated, the landlot, together with the slaves. They are to swear the oath as by law prescribed. The votes are to be placed in an urn. And the regulation for the Hypoknemidian Locrians is to be valid in the same way for the colonists from Chaleion who came with Antiphates.

The inscription records the terms upon which a body of colonists from the Hypoknemidian or Eastern Lokris (Opus) settled in Naupaktos in the territory of the Western Locrians. The same rules are to apply to colonists from Chaleion.

l. 1. *κατῶνδε* = *κατὰ τάδε*. Cf. No. 953, l. 15: *κατὰς συμβολᾶς*.

Λορρὸν τῶν Ὑποκναμίδων. It is possible to read *Λορρὸν τὸν Ὑποκναμίδιον*, but, as Meister points out, the *Λορρὸς τῶν Ὑποκναμίδων* of l. 6 is in favour of the reading in the text.

l. 2. Most edd. adopt Cauer's *ῥπα(s)* and take *ῥσια* as acc. after *λαγχάνειν καὶ θύειν*. Hicks, for example, ed. 2, p. 34, translates: 'After a Lokrian has be-

come a citizen of Naupaktos, then, being a Naupaktian, he shall retain rights as a *ξένος* in E. Lokris to enjoy all privileges due to him as such, both social (*ῥσια*) and religious (*θύειν*). The reading and interpretation here adopted are Meister's, who explains *ῥσια* as = *ῥσίη*.

l. 6. It seems probable that the engraver has omitted *κα* between *ΑΙ* and *ῥΕΙΛΕΤ*.

l. 7. Most edd. read *καταλείποντα*, holding that the punctuation marks are wrongly placed. It seems, however, possible with Meister to take *τὰ ἐν ταῖς ἰστίαις* as an accusative of reference—'as far as the things in his house are concerned'.

l. 16. The reading *ἦ ἢ ἡ χεπάμων* is due to Meister. Previous editors had read *ἐχεπάμων*.

l. 22. The Percothariae and Mysacheis appear to have been two priestly clans in Lokris, since their names (as was first pointed out by F. Nietzsche) are probably to be connected with *περικαθαίρειν* and *μύσος ἀκείσθαι* respectively. The edd. of the *Recueil des inscr. juridiques grecques* think that the P. and M. were settlers of inferior standing, something like the *Perioeci* at Sparta. Cf. however Bannier, *loc. cit.*

Dittenberger and other edd. read *Π. καὶ Μ., ἐπεὶ καὶ Ναυπάκτιός τις γένηται αὐτός, καὶ τὰ χρήματα κ.τ.λ.*

l. 27. The interpretation is Meister's. Dittenberger and others explain 'return from under the laws of the Naupaktians'.

ll. 32 ff. The text and explanation given of this difficult paragraph are Meister's. There is, however, no certainty about them, and several points must remain doubtful.

The engraver was evidently in difficulties at the end of line 35. The engraving on the bronze is *ΕΙΕΙΕΙ*. The engraver apparently realized that he had left the word imperfect, attempted to complete it, but finally gave up on finding that there was not sufficient room, and engraved a rough *Η* over his correction. What he originally wrote seems to have been *ΕΙΕΙ*, or perhaps, as Mr. Smith suggests, *ΕΙΕΙΕΙ*, which was altered to the vertical position on account of the possible confusion with *Ι*. Roberts, p. 348, explains *ΙΕΙ* as 'a peculiar sign for *Η*'.

Another difficulty centres in the *ΚΑΤΑΦΕΟΣ* of line 33. Meister explains as *κατὰ φέος* = *καθ' ἑαυτόν*, the gen. instead of acc. being the normal Locrian construction as in l. 1, where *κατῶνδε* = *κατὰ τάδε*. Oikonomides' emendation *κατὰ φέ(τ)ος* has been largely accepted—the meaning proposed being 'on the same day each year'. Yet it is unlikely that the colonists to Naupaktos should have been restricted to a single day in each year for their plaints. Riedenauer's *ΚΑΤΑΥΡΕΟΣ*, 'as need arises', gives a good sense, if the alteration is accepted. Meister, with his reading, explains: 'the Locrian Hypoknemidian who is summoned to court by a colonist from Naupaktos shall, as far as he himself is concerned, be present to answer him in court the same day.'

The *ΟΙΤΙΝΕΣ ΚΑΠΙΑΤΕΞΕΝΤΙΜΟΙΕΣ* of the bronze is very difficult of explanation. Meister, reading *οἰτίνες κα πιάτες ἐντιμοὶ ἐξόντι*, explains *πιάτες* as the plural of *πίαρ* 'wealthy'. But the word in itself and the absence of a conjunction with *ἐντιμοὶ* are both difficult to accept. **Εξόντι* seems the only possible

emendation of the ξξ of the bronze. Meister in *Ber. d. sächs. Gesell.* 1899, p. 156 ff. proposes to retain the reading of the bronze and to interpret ξξ as the plural of ἐύς = 'goodly'. I do not feel satisfied with this.

Vischer proposed κα' πρεφ' ές as an emendation. The meaning in this case would be, as Dittenberger points out, 'who are magistrates for the year'. The magistrates for the year are to appoint the *prostatai*, an Opuntian Locrian for the colonist who pleads at Opus, or a Naupaktian colonist for an Opuntian Locrian who pleads at Naupaktos. The edd. of the *Inscr. juridiques grecques*, while doubtful of the meaning, think that the passage implies that all suits are to be settled in the Opuntian Locris, and that

the colonists are entitled to demand a surety from their opponent and are bound to furnish one for themselves.

With regard to the dating of the inscription, the period 455-404, during which the town of Naupaktos was in the hands of the Messenians, seems excluded. The time following 404 would be suitable historically for a settlement of the Hypoknemidian Locrians; Kirchhoff, however, *Studien*⁴, p. 146, emphatically denies that the writing can be as late as that. In this case we must put the inscription into the first half of the fifth century B.C. Meister, however, *loc. cit.*, p. 332, is inclined to think that an older form of writing may have lingered unusually long in Western Locris.

DCCCCLV.

DODONA.

955. Marble altar, with three raised horns at each end and three sunk partitions between the ends. L. 10 $\frac{3}{4}$ in.; width 4 $\frac{3}{4}$ in.; ht. 4 in. Dimensions of partitions 2 $\frac{1}{2}$ x 2 x 1 in. Broken away at the l. hand corner below. Presented by Monsieur W. H. Waddington, 1893. From Janina, but said to have been found at Dodona.

The letters seem to point to a date in the fourth century B.C.

The formula θεῶν πάντων occurs in Dittenberger, *Syll.*², i, No. 325, l. 5 and θεοῖς πᾶσι is fairly common (*ibid.* Nos. 217, l. 3, 224, l. 6, 274, l. 3). Cf. the corre-

sponding formula θεοῖς πᾶσι καὶ πάσαις (*ibid.* ii, No. 783, ll. 2, 3). The monument should be compared with another small inscribed altar found at Athens (Dittenberger, *Syll.*², ii, No. 786): Εἰσιὰς Διοδώρου ἐκ Λαμπτρέων Μητρὶ θεῶν κατ' ἐπιταγὴν πάντα θεὸν σεμνύνομεν.



Ἰαροὺς πάντων
θεῶν ὀδ(ε) βωμός.

No. 955.



ΓΑΝΥΑΡΙΔΑΣ ΤΟΛΩΝΙ

(Παν(χ)αρίδας (?) τῶπόλ(λ)ωνι.

No. 956

DCCCCLVI.

BOEOTIA (?).

956. Bronze statuette representing Apollo standing to the front. He wears a short garment over his back and shoulders. With his r. hand he grasps a pair of goat's horns. Feet restored. The inscription runs up the l. thigh and over the l. buttock. Ht. 4 $\frac{7}{8}$ in. *Journ. Hell. Stud.* xxix, p. 156. Acquired 1908.

In *Journ. Hell. Stud.*, *loc. cit.*, I read Γανναρίδας τῶπόλλωνι on account of the difference between the Ϯ of the first letter and the Ϯ of τῶπόλλωνι. The Υ too seemed to point to a upsilon rather than a χ. M. Haussoullier first suggested Πανχαρίδας to me. and though I do not think the name certain, I now prefer it to the unusual Ganyaridas. The inscription points to a Boeotian origin, where names in -idas are common. The form Α is also character-

istic of Boeotian inscriptions. Cf. Roberts, *Greek Epigraphy*, p. 211 ff. *passim*. The forms Νς would seem to indicate a date in the second half of the sixth century B.C., and this would accord with the style of the statuette.

Apollo appears holding out a goat's head upon coins of Tylissos in Crete of the fourth century B.C. (*B. M. Coins of Crete*, Pl. XIX. 15).

DCCCCLVII.

THEBES.

957. Marble sepulchral stele with relief representing a seated woman adjusting bracelet and a standing maidservant holding jewel-box. Ht. 3 ft. $\frac{1}{2}$ in. *Journ. Hell. Stud.* xiv, p. 267, Pl. xi, Fig. 1; Smith, *B. M. Cat. of Sculpt.* iii, No. 2231. Acquired 1893.

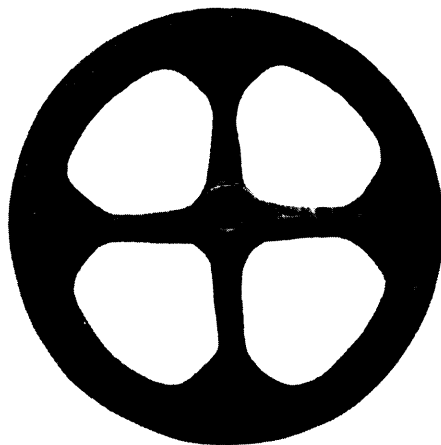
Inscribed above the relief:

ΓΛΥΚΥΛΛΑ Γλύκυλλα.

Though the relief is said to have been found at Thebes, the work is Attic in style. Fifth-fourth century B.C.



No. 957.



Ξένων κῆ Πυρρίππα Καβίρου κῆ Παιδί.

No. 958.

DCCCCLVIII.

THEBES (Temple of the Kabeiri).

958. Bronze votive wheel, with four spokes and projecting naves. Inscription in punctured letters on the flat edge of the rim. Diam. 4 in. *B. M. Guide to Greek and Roman Life*, p. 39, Fig. 24; *Arch. Anz.* 1903, p. 209. Acquired 1902.

The sanctuary of the Kabeiri at Thebes is mentioned by Pausanias ix. 25 f. Its excavation is described in *Ath. Mitt.* xii. 269 ff., xiii. 81, 111, 412 ff. The religious aspect of the finds is discussed by Kern in *Hermes*, xxv. 1890, p. 1 ff. They show conclusively that at Thebes two deities were worshipped—the Kabeiros and his son. Kern associates the latter with Dionysos-Zagreus, to whom, we read in Abel, *Orph. Frag.* 196, the Titans brought all manner of toys—

κῶνος καὶ ῥόμβος καὶ παίγνια καμπεσίγυια.

In the Kabeirion itself was found a dedicatory inscription: Ὠκυθόα ἀστραγάλως πέτταρας, στρόβιλον, μάστιγα, δαῖδα, ἀργούρια, ὀλκὰ δραχμὴ πέντε (*Ath. Mitt.* xiii, p. 427). It seems possible that στρόβιλος is a wheel like the present, though it probably refers to a terracotta top like those which have been found in the Kabeirion (*B. M. Guide to Greek and Roman Life*, p. 193). For the dialectical peculiarities, cf. e. g. Laroche, *Syll. Inscr. Boeot.* 247, &c. δεδόχθη τῷ δάμνι πρόξενον εἶμεν κῆ εὐεργέταν κ.τ.λ. The present inscription seems to date from the fifth to fourth century B.C.

DCCCCLIX.

THEBES (Temple of the Kabeiri).

959. Bronze bell. Ht. 2 $\frac{1}{2}$ in. *Proc. Soc. Antiq.* xv, p. 74; Walters, *B. M. Cat. of Bronzes*, No. 318. Acquired 1893.



Πυρίας
Καβείρωι
καὶ Παιδί.

For the name Pyrias, cf. *I. G.* vii, No. 1371. Cf. the preceding inscription.

IV.—AEGEAN ISLANDS AND CYPRUS.

Nos. 960—999.

DCCCCLX.

RHENEIA.

960. Stele of white marble, with relief of a seated woman clasping the hand of a man. Between them, in the background, is a woman, holding up some object with her r. hand, perhaps a distaff. Ht. 2 ft. 7 in.; width (greatest) 1 ft. 5 in.; depth 4 in. *C. I. G.* 2313; Smith, *B. M. Cat. of Sculpt.* 2250. From the Earl of Belmore's Collection.



ΗΡΑΚΛΕΙΔΗΣ ΝΙΚΟΣΤΡΑ-
ΤΟΥ ΧΙΕΧΡΗΣΤΕ ΧΑΙΡΕ

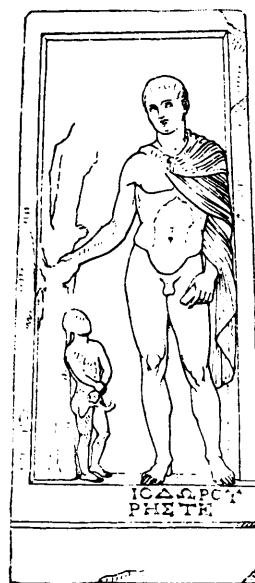
‘Ηρακλείδης Νικοστρά-
του, Χίε, χρηστὲ χαίρε.

Second-first century B.C.

DCCCCLXI.

RHENEIA.

961. White marble relief, with figure of youth, holding cup (?) and strigil. Beside him a minute figure of a boy with a strigil. In the background, a tree. Ht. 4 ft.; width 1 ft. 8 in.; depth 11 in. Smith, *B. M. Cat. of Sculpt.* i. 631; *C. I. G.* 2313. From the Earl of Belmore's Collection.



ΙΟΔΩΡΟΥ
ΡΗΣΤΕ

---- [Δ]ιοδώρου
---- χρηστὲ.

DCCCCLXII.

DELOS.

962. Fragment of white marble, broken on all sides. Towards the bottom a large slice has been cut away from the surface. Ht. 12¼ in.; width ca. 4½ in. Published by A. S. Murray in *B. C. H.* xxvii, p. 401 ff., with a note by M. Homolle. Obtained in Delos by Miss Rutherford. Acquired 1903.

This fragment belongs to an inventory of the treasures in the temple of Apollo and other sanctuaries in Delos. Most of the restorations (other than those from the Demares inventory) have been kindly supplied by M. Félix Dürbach, who is editing the inscriptions of an administrative and financial character for the Delian section of *Inscr. Gr.* The items in the present fragment accord closely, with certain exceptions, with the items in the inventory of Demares drawn up about 180 B.C. See Dittenberger, *Sylloge*, ii, No. 588; *B. C. H.* vi, p. 1 ff.; *ibid.* xxvii,

p. 404. The exceptions are ll. 6–11 of the present inscription, which differ from ll. 146–53 of the Demares inventory. l. 1 of the present corresponds to l. 141 of the Demares inventory, and the correspondence continues with the exceptions named and certain minor alterations up to l. 175 at least of that inscription. The conclusion is that the present fragment comes from an inventory a few years subsequent to that of Demares, when new items had been introduced. 175 B.C. may indicate the approximate date.

Λ Η Σ
 Κ Ι Ο Υ Ο Π
 Π Ν Ο Σ Ο Σ Κ
 Τ Ρ Ι - Υ Α Ρ Ι Σ Τ Ω
 5 Ρ Ι Σ Ο Σ Α Ρ Ι Ε
 Σ Ι Μ Ο Υ Λ Α
 Α Λ Η Λ Ι Ο Ρ Ο Υ Ο
 Ν Λ Ο Σ Μ Α Η Λ Ι Ο Δ Ω Ρ Ι
 Μ Π Α Ι Ν Ο Σ Ι Ο Ι Σ Η Ι Δ Η
 10 Τ Ο Σ Α Λ Μ Ε Δ Ο Ν Τ Ο Σ
 Ο Λ Η Χ Ν Τ Ρ Ι Σ Η Ν Ε Φ Α Σ
 Φ Ε Ι Σ Μ Ο Λ Η Η Α Λ Λ Α
 Ε Ο Σ Ν Τ Α Τ Ι Α Λ Λ Α Η Ι Ε
 15 Τ Ω Ν Α Π Α Τ Ο Υ Ρ Ι Ο Ν
 Η Η Κ Α Ι Τ Ο Π Ε Σ Ο Ν Χ Ρ
 Μ Α Τ Α Σ Π Ι Γ Ρ Α Τ Η Ο Σ
 Ο Ν Κ Ο Ν Μ Ο Ν Ο Ν Κ Ε Χ
 Ν Λ Ο Σ Μ Α Δ Η Μ Η Τ Ρ
 20 Τ Ο Ν Κ Ρ Α Τ Η Ρ Ο Σ Κ Α
 Ν Λ Ο Σ Μ Α Τ Ι Α Λ Η Σ Τ Α
 Ι Ι Σ Ν Α Ρ Χ Ι Ο Σ Ρ Ο
 Β Ο Υ Μ Η Δ Ε Ι Ο Υ Α Ν
 Ξ Ε Ν Ο Τ Ι Μ Ο Σ Φ Α Ν Ο Υ
 25 Μ Ε Ν Α Ν Ε Σ Ε Μ Β Ο
 Μ Δ Δ Δ Α Π Λ Α Β Ι Δ Ε
 Σ Σ Ι Δ Η Ρ Ο Υ Σ Δ Ι Α Λ
 Α Τ Α Κ Α Λ Α Λ Α Π Ι
 Η Ι Σ Ι Δ Η Ρ Ο Υ Ν Ι Σ Ρ Ε Ι
 30 Κ Ε Ρ Α Τ Ω Ν Α Κ Υ Α
 Λ Ο Σ Π Α Ν Ε Κ Τ
 Α Λ Ο Ν Τ
 Α Τ Ρ Ο Υ
 Λ

σκάφιον βουλῆς [τῆς ἐπ' ἄρχοντος Ἀρίστωνος?
 στεφάνιον ἀνάθεμα λευκίου Ὀπ(π)ίου Ῥωμαίου
 λιβανωτίδα τῆς ἐπιγραφῆς ὁ ἱερεὺς Πύθεος κ(α)ὶ ὁ ἄρχων Φάλλης Ἑστίαι
 ποτήρια ἐπὶ Διογένους - - - Δημητρίου (Ἀρ)ίστωνος, Ἀπατουρίου
 5 σκάφια φίλωνίδεια ΔΠ ἐπὶ - - - Δημητρίου, Ἀρίστωνος, Ἀρίστωνος, Τελεσαρχίδου
 ἄλλο ἐπιστατούντος Τελεσεκλέους τοῦ Ἀκ(ε)σ(μ)ῆ(β)ρ(ε)τ(ε)ν ἄλλο ἐπὶ Τελεσαρχίδου
 ἀνάθεμα Ἡλ(η)νίδου ὁ(λ)(κ)ῆ
 ἀνάθεμα Ἡλιδώρειν
 10 φίλαι ἐμ πλειθείους ΙΙΙ, Δ(λ)αίδες, χορεῖα ἐπιδόντος
 φίλη - - χορεῖα ἐπιδόντος Λυμείδοντος Φ(ε)ιλῆ
 (ὁ)λ(κ)ῆ) Η' χορεῖς ἦν ἔφασ(α)ν
 Εὐτυχείων Φιλαδελφείων ὁλ(κ)ῆ) ΗΗ. ἄλλα(ς) φίλαι
 ἀνασ(ε)θύντα φίλαι ΙΙΙ εἰπ
 των Ἀπατουρίου
 15 ΗΗ. καὶ τὸ πεσὺν Χρ
 λιβανωτίδος κλάσματα ἐπιγραφῆς Θεῶν
 κρατήρια ἀργυροῦν - - τοῦ ἐνὸς ὡτὸς τῶν κόσ(σ)μον οὐκ ἔχοντι
 ἀρυσσας, (ἀ)νάθεμα Δημητρίου Σερεφίου
 20 σκάφειον ἐπ' ἄρχοντος Δωριέως Πανταίου ἀ(ν)άθεμα Φ(ε)ιλῆ ἐπ' ἄρχοντος Ἀριστοβούλου
 φίλη - - ἐπιγραφὴν ἔχουσα ἡ πόλις ἡ Κ(ε)ίων ἀρχιερέων Πόμπιος καὶ συνθεώρων
 σκάφιον τῶν ἐγ Νήσου ἐπ' ἄρχοντος Πολ(ύ)βου Μηδείου αἰ(α)θέμα
 σκάφιον ἐπ' ἄρχοντος Λευκίνου ἐπιγραφὴν ἔχον Ξενοτίμος Φάνου ἀπὸ τῶν γεγῶν
 25 συντετριμμένα πρὸς ἐμβόλον
 περὶ τὰ σιδηρὰ ὧν ὁλ(κ)ῆ) τὰ(λαντα) ΔΙ μ(αί) ΔΔΔΔΠ' λαβίδες σιδηρεῖ
 τρίπους σιδηροῦς διαλελυμένος
 30 δίσκων κλάσματα καὶ ἄλλα παλαιοδοπαῖ
 ἀνδριαντίδια χαλκᾶ ΙΙ ΙΙΙ' σιδηροῦν Ι' ἐρεῖσματα σιδηρᾶ ΙΙ
 τίπον ξύλινον κεραμίδων τῶν ἐπὶ τῶν Κερατῶνα κ(ε)λ(ε)κα μεκύθειον
 ἄλλο ἐπ' Ἀνέκτου
 ἄλλ(α)λ(α)ν (στ)έφανον χρυσῶν?
 ἄλλην φίλην ἐμ πλειθείω, Ἀντιπ(α)τρον Ἀθηναίου ἀνάθεμα?
 Α

1. 12. *Εὐτυχείων Φιλαδελφείων*. These must have been festivals, named after one *Εὐτύχης* and Ptolemy Philadelphos respectively. Cf. Homolle in *B. C. H.* vi, p. 143; *ibid.* xxxii, p. 115; Dittenberger, *Sylloge*², ii, No. 588, n. 20.
 1. 17. The stone-cutter has put *κομμον* for *κόσμον*.

1. 22. τῶν ἐγ Νήσου. Nesos is the small rocky islet lying between Delos and Rheneia.
 1. 27. The item erased can still be traced upon the stone. These miscellaneous fragments are just the ones which would most likely be thrown out of the temple at the periodical clearing of worthless objects.

DCCCCLXIII.

DELOS.

963. Block of white marble, rectangular. L. 2 ft. 6 in.; ht. 1 ft. 1 in.; depth 7 to 7½ in. At the back, in the middle, is a rectangular sinking (no doubt for fastening the block in position). L. 1 ft. 3 in.; ht. 6 in.; depth ca. 3 in. The inscription is apparently complete, although the lower edge of the stone is somewhat rough. *B. C. H.* viii. (1884), p. 145 ff. (Homolle); Dittenberger, *Syllog.*², i, No. 335; cf. Hatzfeld in *B. C. H.* xxxvi (1912), p. 1 ff. Presented by A. R. Hardie, Esq., 1908.



Μάαρ(κ)ος Κάλουϊος, Αὔλου υἱός, Διογένης, Πρωτογέν(ους),
 Αὔλος Κλαύδιος, Βακχίου υἱός, Ἡράκλειος,
 Αὔλος Ῥοτίλιος, Λευκίου υἱός, Σέξτος Ὀππιος, Νεμερίου,
 Λεύκιος Σολπίκιος, Λυσιμάχου υἱός, Ζεῦξις,
 5 Μάαρκος Πλαιτώριος, Μάαρκου, Φλάκκος, Πόπλιος Σερουίλιος, Αὔλου,
 Αὔλος Καστρίκιος, Δέκμου, Ἀχαιοῦ, Ἐπάγαθος,
 Αὔλος Σολπίκιος, Σερουίου, Ὀνησᾶς, Τίτος Κλώδιος, Γαίου,
 Δέκμος Κλώδιος, Δέκμου, Δημήτριος, Τρύφων.
 Ἑρμαῖσται καὶ Ἀπολλωνιασταὶ καὶ Ποσειδωνιασταὶ γε-
 10 νόμενοι Ἀπόλλωνι καὶ Ἰταλικοῖς. Ἐπὶ ὑπάτων
 Λευκίου Λικινίου Λευκόλλου καὶ Μαάρκου Αὔρηλίου Κόττα.

The inscription was found in the market-place of the Italians at Delos (Homolle, *loc. cit.*); it was evidently placed originally beneath some dedicatory offering. L. Licinius Lucullus and M. Aurelius Cotta were consuls in 74 B.C., the year in which the offering and inscription were set up (l. 10 f.). No doubt the inscription was originally set on a moulded base as in *École Française d'Athènes, Délos*, Fasc. ii, p. 46, Fig. 67.

l. 1. *Μάρκος*. This earlier form of spelling is supplanted by *Μάρκος* towards the middle of the first century B.C. Cf. No. 1099.

l. 5. Marcus Plaetorius Flaccus was the freedman of Marcus Plaetorius. *Ἀπελεύθερος* has to be supplied in this and in the corresponding formulae which follow.

l. 9. The twelve dedicators, who are partly free-men and partly freedmen, are (as M. Homolle remarks) officials of three great merchant associations of Delos—the Hermaistae, the Apolloniastae, and the Poseidoniastae. With one exception they have Roman names. Cf. an inscription copied at Delos by Cyriacus of Ancona (*B. C. H.* i, p. 87 f.).

The predominance of Italian merchants in Delos was the outcome of the policy of the Romans after the overthrow of Perseus of Macedon. Delos was handed over to Athens, its inhabitants were expelled, and the place became a centre for Italian capitalists. The creation of a free port at Delos dealt a fatal

blow to the prosperity of Rhodes. The commerce of the place was mainly in the hands of Italians and merchants from Alexandria and the towns on the coasts of Phoenicia and Syria. These merchants grouped themselves (according to their nationality) into clubs under the protection of special deities. The Hermaistae were *Italians*, under the protection of Hermes (or Mercury), and this society was ultimately amalgamated with those of the Apolloniastae and Poseidoniastae. In the present inscription we find the three colleges acting together under twelve officers. Their dedication is made to Apollo, as patron deity of Delos and the Apolloniastae, and to the Italian deities.

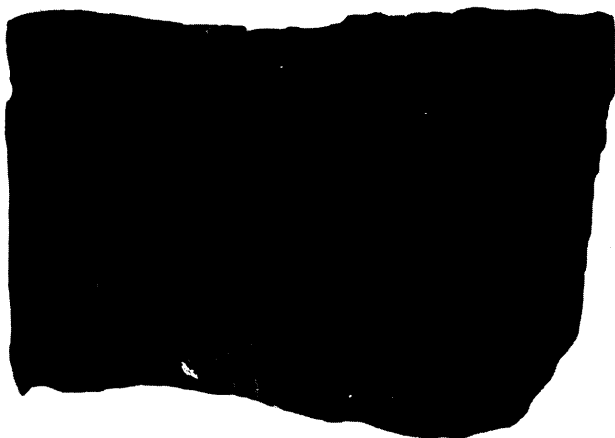
Another dedication to Apollo and the Italians by one Philostratos, a banker, is known (*B. C. H.* viii, p. 129). Another dedication by one Orbius (in Latin) is made to the Italians alone (*ibid.* p. 145). Another dedication is to Herakles and the Italians (*B. C. H.* iv, p. 190). Another is a dedication by these same three societies, dated 113 B.C., to Herakles (*B. C. H.* xxxiii, p. 493 ff.; *École Française d'Athènes, Délos*, Fasc. ii, p. 46, Fig. 67); another, also by these three societies, is to Zeus Ourios. On this deity, see No. 1012, and cf. the work last cited, p. 58.

The Italian society of the Poseidoniastae must be distinguished from the Poseidoniastae of Berytus (*B. C. H.* xxxiii, p. 502).

DCCCCLXIV.

RHODES.

964. Marble fragment, intact on l. side and nearly so at top; broken away below and obliquely on r. side. Ht. 5½ in.; width 7½ in.; depth 5 in. *Journ. Hell. Stud.* iv, p. 136, 1; Löwy in *Arch.-epigr. Mitt.* 1883, p. 134; *I. G.* xii. 1. 696; Swoboda, *Gr. Volksbeschlüsse*, 1890, 298; Collitz-Bechtel, *Griech. Dialektinschr.* iii. (1), No. 4119. Found at Kameiros. *Biliotti Sale Cat.* 1885, Lot 660.



Ἐπὶ δαμιουργοῦ Σα - - -
 γραμματεῦντος μ[άστρων] - - -
 τῶν σὺν Πεισιστράτ[η] (φ - - - ἐδοξε)
 τοῖς μάστροις καὶ Κ[αμιρεῦσιν] - -
 5 ἐπειδὴ Ἀριστοκράτ[η] (ς - - κα-)
 τασταθεῖς ὑπὸ Καμ[ιρέων] - -
 [ἀμώμ] (η) π[ό]ς τε ὧν [διατελεῖ] - -

A decree passed by the Senate (*μάστροι*) and people of Kameiros in honour of one Aristokrates. The date, to judge from the lettering, is in the third century B.C.

l. 1. For the eponymous magistrate, the *δαμιουργός*, cf. the frag. *I. G.* xii. 1. 703 = No. 965, the following inscription. Foucart, in *Rcv. Arch.* xiv (1866), 337, first pointed out that the *damourgōs* as eponymous

magistrate at Kameiros corresponded to the *prytanis* at Rhodes and the *epistatas* at Lindos.

l. 2. Cf. *I. G.* xii. 1. 828: *Ζηνόδοτος* - - γραμματεὺς *μάστρων* - -

l. 3. The name Peisistratos seems fairly common in Rhodes. Cf. Blinkenberg-Kinch, *Explor.* 1903, p. 81, 3; p. 90, 10.

l. 4. *Μάστροι*. Cf. Hesych. s. v. *Μάστροι*. Παρὰ

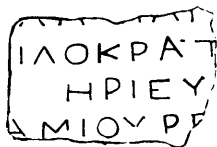
'Ροδίοις βουλευτῆρες. They are frequently mentioned in Rhodian inscriptions, e.g. *I. G.* xii. 1. 677: ἐδοξε τοῖς μάστροις καὶ Ἰαλυσίοις: *ibid.* 761: ἐδοξε μάστροις καὶ Λινδίοις. We find also μάστροι mentioned in inscrip-

tions from Delphi. Cf. Herwerden, *Lex. Suppl.* 2, s. v. μάστροι, and Dittenberger, *Sylloge* 2, i, No. 306, l. 22 (with note).

DCCCCLXV.

RHODES.

965. Fragment of white marble with convex surface, probably from a shield. Broken on all sides. L. 5½ in.; ht. 3½ in. Found on the Acropolis of Kameiros. *Journ. Hell. Stud.* iv, p. 140, No. 8; *I. G.* xii. 1, No. 703; *Biliotti Sale Cat.* 1885, Lot 600. Acquired 1885.



[Φ]ιλοκράτ[εως]
'Ηριεύ[ς]
[δ]αμιουργ[ήσας]

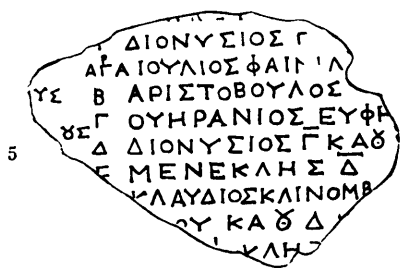
Hiller von Gaertringen suggests that 'Ηριεύς signifies the deme to which the son of Philokrates belonged. See Suidas, s. v. 'Ηριον· ὄνομα τόπου.

For [δ]αμιουργ[ήσας, cf. the foregoing inscription (No. 964).

DCCCCLXVI.

RHODES.

966. Fragment of blue marble, broken on all sides and at the back. L. 7½ in.; ht. 5½ in.; depth 2½ in. This fragment belongs to the inscription *B. M. Inscr.* cccxlv, presented to the British Museum by H.R.H. the Prince of Wales, who obtained it in Rhodes in 1861. *I. G.* xii. 1, No. 4; Collitz-Bechtel, *Griech. Dialektinschr.* iii (1), No. 3759. Cf. *I. G.* xii. 1, No. 2; Paton and Hicks, *Inscr. of Cos*, p. 328 ff. Presented by Freiherr Hiller von Gaertringen, 1894.



(Γ) Διονύσιος γ [καθ' ὑοθεσίαν δὲ] Θέωνος
[τριάκας]
ΑΡΑ Ἰούλιος Φαινίλ[ας Μοιωνίδης]
(Ἀργιάνιος)
-- υς Β Ἀριστόβουλος ---
Γ Ουήρανιος Εὐφρή[μον]
5 ---- ους Δ Διονύσιος γ καθ' ὑοθεσίαν δὲ [Θέωνος]
(Ε) Μενεκλῆς δ
[Κ] Κλαύδιος Κλινόμβροτος Μελαν-
[θίου] καθ' ὑοθεσίαν δὲ Δ --
-- Ὑψικλή[ς] --

The fragment does not fit on to any part of the stone previously preserved. In l. 1 Γ = τριάκας, the last day of the month, may be restored from the remainder of the inscription.

l. 2. The month, indicated by the letters ΑΡ, is clearly the Rhodian month Ἀργιάνιος. The sign interpreted doubtfully by Newton (*B. M. Inscr.*, loc. cit., p. 118) as standing for Ἀργιάνιος is really Μ = Σμ(ίνθιος). This makes the eleventh entry of Julius Phaenilas, son of Moeonides.

l. 5 f. Διονύσιος γ = Dionysios, grandson of Dionysios (third of the name).

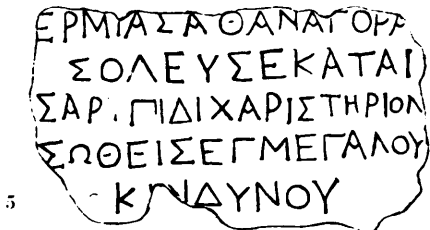
Μενεκλῆς δ = Menekles, great-grandson of Menekles (fourth of the name). Cf. Nos. 1043, 1046.

The inscription, which has been assigned to about A.D. 70, on account of the frequency with which the name Flavius appears, is a list of persons arranged according to the months of the Rhodian year. The purpose of the calendar, though probably religious, is not clear.

DCCCCLXVII.

RHODES.

967. Marble fragment (complete on r. and l. sides and on part of back), the upper surface of which has been chiselled away in a hollow. Evidently the base of a statuette. On the underside are a cramp and dowel-hole. Ht. $6\frac{1}{2}$ in.; width $10\frac{1}{2}$ in.; depth $8\frac{1}{2}$ in. *Arch.-epigr. Mitt.* vii. (1883), p. 134; *Journ. Hell. Stud.* iv, p. 138. 2; *I. G.* xii. 1, No. 742; Collitz-Bechtel, *Griech. Dialektinschr.* iii (1), No. 4143. *Biliotti Sale Cat.*, 1885, Lot 660.



Ἑρμίας Ἀθανάγορα
Σολεὺς Ἑκάται
Σαρ(ά)πιδι χαριστήριον
σωθεὶς ἐγ μεγάλου
κ(ιν)δύνου.

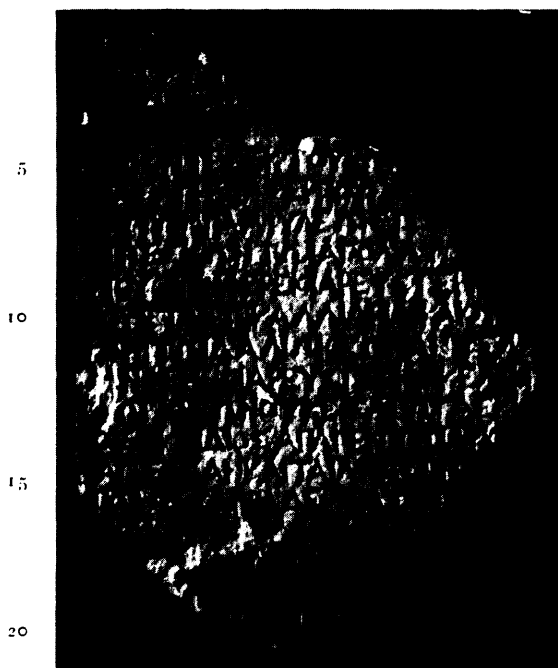
In l. 3 the stone-cutter apparently wrote *Σαρπιδι*. There seems to be a doubt as to the locality in which the stone was found. C. Smith (*Journ. Hell. Stud.*, *loc. cit.*) gives Monolitho; Löwy (*Arch.-epigr. Mitt.*, *loc. cit.*) Kastellos (or are these the same place?). For

Σολεὺς, cf. *I. G.* xii. 1. 66 (also from Rhodes): *Ἐπίχαρμος Σολεὺς ὧι ἂ ἐπιθαμία δέδοται*. . . . For the mingling of Hekate and Sarapis, cf. the tendency to mingle Hekate with other deities as illustrated in Roscher, *Lcx.* s. v. *Hekate*, col. 1896.

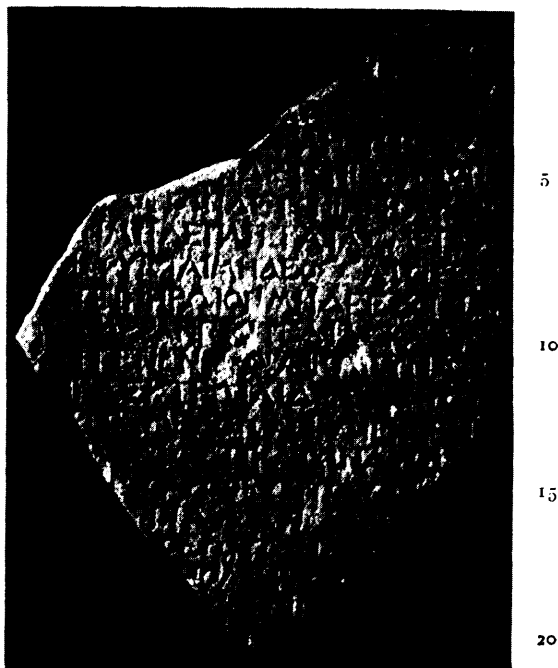
DCCCCLXVIII.

KOS.

968. Fragment of white marble, inscribed on both sides. Broken away above and below, complete on the l. side. Ht. 1 ft. 1 in.; depth $3\frac{1}{2}$ in.; width $9\frac{1}{2}$ in. Copied by W. R. Paton in 1886. See Paton and Hicks, *Inscr. of Cos*, p. 94. Recovered from a garden and presented by the Rev. H. Francis of Tring, 1915.



A.



B.

101
 NONTAM,
 ΤΑΣΙΛΕΑΣ
 5 ΦΕΡΟΝΤΕΣ ΕΚ ΤΟΥ ΒΛΙ
 ΤΑΣΑΓΡΕ ΤΑΣΕΡΓΟΥΣΑΣ
 ΟΝΤΩ ΜΡΑΜΦΥΛΕΩΝ ΤΕΙ
 ΤΛΕΣΚΩΝ ΤΩ ΙΑΡΟΛΛΩ
 ΤΟΥ ΤΩ ΜΦΕΡΕΙΟΙΑΡΕΥΣ ΓΕΡΙ
 10 ΙΟΥΕΤΑΙ ΕΡΓΙΚΑ ΜΜΙΑΡΙΑΙΚΑΙΟΥ
 ΩΝΙΤΩ ΙΔΑΛΙΩ ΙΘΕΛΡΙΑΝ ΤΕΛΕ
 ΙΝΦΕΡΕΙΟΙΑΡΕΥΣ ΓΕΡΗΣ ΚΕΛΗ
 ΩΓΚΡΕΛΝΟΥ ΚΕ ΞΑΓΩΓΑΕΚΚ
 ΟΣ ΚΝΙΔΙΟΣ ΑΓΑΓΕΝ ΤΩ ΙΑΓΩ
 15 ΑΙΤΕΛΕΑΝ ΚΑΙ ΤΑΙ ΛΑΤΟΙ ΤΕΛΕ
 ΠΟΔΑΣ ΚΑΙ ΤΑ ΔΕΡΜΑΤΑ ΤΩ
 'ΚΑΚΑΙΕ ΟΛΦΟΣ ΠΕΜΠ
 'ΙΔΑΛΙΩ ΙΗΤΑΙΛ
 ΗΝΟΣ ΤΟΥ ΔΑ
 20 ΦΙΑΡΗΙΔΑ
 Μ

A. ρο

νοντα μυ
 τας ιλέας
 line erased

5 φέροντες ἐκ τοῦ βαμ[οῦ]
 τὰς ἀγρετὰς ἐρπούσας
 ον τῶμ Παμφυλέων τει
 τω ἐς Κῶν τῶι Ἀπόλλων[ι]
 τούτωμ φέρει ὁ ἱαρεὺς γέρ(η) [σκέλη
 10 ι θύεται ἐπὶ καλλιαραὶ καὶ θύ(ε)ται ----- τῶι Ἀπόλλ-]
 ωνι τῶι Δαλίω θεωρίαν τελέ[αν] ----- τούτ-]
 (ω)ν φέρει ὁ ἱαρεὺς γέρη σκέλη
 (τ)ῶν κρεῶν οὐκ ἐξαγωγὰ ἐκ Κ[ῶ]
 ος Κνίδιος ἀπάγεν τῶι Ἀπόλλωνι
 15 αὶ τελέαν καὶ τῶι Λατοῖ τε[λ]έαν
 πόδας καὶ τὰ δέρματα το
 κκα καὶ ε . . ολφος πεμπ
 Ἀπόλλ[ων]ι Δαλίω ἢ τῶι Λ[α]τοῖ
 μ[η]νὸς τοῦ Δα[λ]ίου
 20 φ' ἱαρήϊ δα[μ]οτελεῖ?
 (ομ) -----

The fragment is part of a sacrificial calendar, belonging, as Paton and Hicks point out on p. 94, to Nos. 40 and 41 of their inscriptions. The marble 'was sold to some people who came to Cos in a yacht in 1887'. Paton and Hicks conclude that each line of the document contained about 52 letters.

A.

l. 3. τὰς ιλέας. Presumably 'the entrails'. 'Ιλέος is found meaning 'a disease of the intestines'. See Hesychius, s. v.

l. 6. τὰς ἀγρετὰς ἐρπούσας. Cf. Hesychius, s. v. ἀγρεταί (cited by P. and H.): παρὰ Κώοις ἐννέα κόραι

κατ' ἐνιαυτὸν αἰρούμεναι πρὸς θεραπείαν τῆς Ἀθηνᾶς.

l. 7. τῶμ Παμφυλέων. The Pamphyleis or Pamphyli, one of the three Dorian tribes, are frequently mentioned in Coan inscriptions. See P. and H. Index III, s. v.

l. 13. The prohibition to take certain parts of the sacrificial flesh out of Kos occurs also in P. and H. No. 40 a, l. 2. For ἀπάγεν, cf. *ibid.*

l. 15. Leto is evidently mentioned in connexion with the Delian Theoria.

l. 17. I cannot explain this line.

l. 20. ἱαρεὺς δαμοτελής (?). Cf. P. and H. No. 34, l. 46.

B.

101
 ΝΤΟΥΙ
 ΙΚΑΑΓΩΛ
 ΝΤΑΣΙΑΡΑΔΕΕ
 ΟΝΑΡΓΥΡΙΟΝΕΣΤ
 5 ΝΔΕΤΟΝΙΑΡΗΜΟΝΑ
 ΤΩΝΔΕΤΟΝΙΑΡΗΜΥΣΑΡ
 ΝΜΗΔΕΓΑΡΕΚΑΤΑΣΜΕΓΑΛ
 ΟΙΣΟΥΕΤΑΙ ΜΗΔΕΟΣΣΑΤΟΙΣΕΝΕ
 ΑΤΕΙΝΗΡΩΙΟΝ ΜΗΔΕΕΣΟΙΚΙΑΝ
 10 ΙΙΑΜΕΡΑΝΓΙ ΝΤΕΑΦΑ ΣΚΑΑ ΜΕ
 ΣΕΡΓΕΝΕΝ ΟΙΑΙΚΑ ΓΥΝΑΤΕ
 ΙΚΑΕΚΤΡΩΙΑΙΔΕΤΙΚΑΤΟΥΤ
 ΙΤΑ ΜΕΣΟΛΧΟΙΡΩΙΕΡΣΕΝΙ
 ΑΣΑΙΔΕΤΙΚΑΤΩΝΑΛΩΝΕ
 15 ΑΘΑΡΟΣΕΣΤΩΑΥΤΑ
 ΠΓΙΑΔΑΝ ΤΟΙΣ
 ΙΘΕΛΝΤΩΝΔΥ
 ΠΟΛΙΗΙΒΟΥ
 20 ΟΡΕΙΙΓ
 Ρ

(ω)ν τοῦ π-
 ν κα Ἀπολ-
 [λων] ----- ντας, ἱαρά δὲ ἐ-
 [- ----- τὸ ἀναλωμέν]ον ἀργύριον ἐς τ-
 5 [αὐτα] ----- τῶνδε τὸν ἱαρή μόν-
 [ρχον] ----- τῶνδε τὸν ἱαρή μυσ(ρ)-
 ν μηδὲ παρ' Ἑκάτας μεγάλ-
 [ας] ----- (ο)ς θύεται μηδὲ ὅσσα τοῖς ἐνε-
 [- ----- π' ατεῖν ἡρώϊον μηδὲ ἐς οἰκίαν
 10 ἡ ἀμερᾶν πέν]τε ἀφ' (ᾧ)ς κα ἀμε-
 [ρ] ----- ἐ]σέρπεν ἐν . . οἱ αἱ κα γυνά τε
 ι κα ἐκτρῶν αἱ δὲ τί κα τ(ν)τ-
 ι ταμέσθω χοίρωι ἔρσενι
 ας αἱ δὲ τί κα τῶν ἄλων(ε)-
 15 [ων(?)] ----- καθαρός ἔστω αὐτά
 Ἰππιάδαν τοῖς
 θεῶν τῶν δυ(ώ)δεκα
 Ζηνὶ (Π)ολιῇ βοῦν
 υ ὄρει(?) ἱ(ερ)

B.

l. 3 f. Cf. P. and H. No. 40 b, ll. 4 ff.: *ἱερὰ τοῖς ἱαρεῦς παρέχει· διδόνθω δὲ τῷ ἱερῇ ὑπὸ τᾶς πόλιος τὸ ἀναλωμένον ἀργύριον ἐς [ταῦτα].*

l. 5. *μόνα[ρχον]*. The eponymous priest of Kos. Cf. Herwerden, *Lex. Suppl.*², s. v.

l. 6. *μυσα(ρ)χ-* - It seems practically certain that this must be a special priest corresponding to the *μόναρχος*, but I cannot restore the name.

l. 7 f. For the worship of Hekate in Kos, cf. P. and H. No. 401, l. 5.

l. 11 f. These lines evidently deal with purification, e.g. in the case of a woman after a miscarriage (*ἐκτρώει*). Cf. *ἐκτρωσις* = 'a miscarriage'. [*ἐσέρπεν*

implies that there were certain causes of exclusion from religious rites till purification had taken place. Cf. l. 9.

l. 13. For purification by the blood of a male pig, cf. P. and H. No. 40 b, l. 3, and *ibid.* No. 41 a, l. 2.

l. 14 f. *άλων(έ)ων*? I take this word to be a variant on the usual *ἀλωεύς*, and suppose that the passage deals with the purification of threshers.

l. 16. The name might also be *Φιλίππιάδαν*. Cf. P. and H. No. 368, I, l. 9.

l. 17. For the twelve gods and their priest, cf. P. and H. No. 38, l. 16.

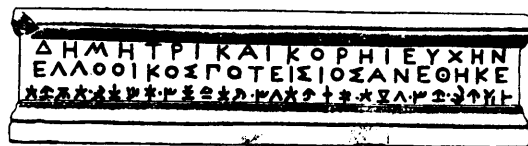
l. 18. For the sacrifice of an ox to Zeus Polieus, cf. P. and H. No. 37, l. 42, &c.

Mr. Smith points out that the erasure in a l. 4 seems to correspond to the 'vacant space slightly grooved' of P. and H. no. 41 b. The letters, however, which remain at the beginning and the end of the lines of that inscription cannot be combined with those of the present fragment so as to yield any satisfactory sense.

DCCCCLXVIII A.

CYPRUS (CURIUM).

968 a. Marble base of a statuette, broken away at the back. On the top is a sinking with a dowel-hole, into which the statuette has been fastened. Found on temple-site C at Curium. Ht. $2\frac{1}{2}$ in.; l. 11 in.; depth 7 in. *Excavations in Cyprus*, p. 64, Fig. 77; *Guide to Greek and Roman Life*, p. 34, Fig. 18.



Δήμητρι καὶ Κόρη εὐχὴν
'Ελλδοικος Ποτείσιος ἀνέθηκε.

Ta-ma-ti-ri · ka-se · Ko-ra-i · E-lo-vo-i-ko-se ·
Po-te-si-o-se · a-ne-te-ke · i-tu-ka-i.

The lettering is of the fourth century B. C. For the forms of the Cypriote syllabary, see Collitz-Bechtel, *Griech. Dialektinschr.* i, Table opp. p. 80, and Hill, *B. M. Coins of Cyprus*, p. cxxxiv f. Each

word is separated from its neighbour by a point. The only character which calls for special remark is that for *tu* $\overline{\text{tu}}$, which is usually represented by $\overline{\text{tu}}$ or $\overline{\text{tu}}$.

DCCCCLXIX.

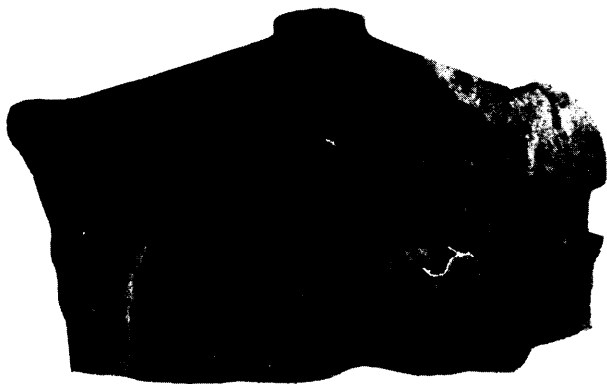
CYPRUS (PAPHOS).

969. Slab of white marble, wrought into the form of a temple-front, with gable and pilasters. Ht. $10\frac{1}{2}$ in.; l. 17 in.; thickness 5 in. Back partly smoothed. Broken away at lower edge. Found with No. 970 beneath a mosaic pavement in the temple of Aphrodite. *Journ. Hell. Stud.* ix. 1888, p. 231, No. 15. Presented by the Cyprus Exploration Fund, 1888.

In this inscription we have a list of contributions, promised in the year 24 of a certain era, by certain persons towards the 'anointing room'. Two persons contribute 100 drachmae each. The remainder, as far as the present inscription goes, contribute *ὀψώνια* — contributions taking, perhaps, as Mr. Tod suggests, the form of promises to pay the wages-bill for one or more days. Cf. *ὀψώνια δύο*, l. 7.

The cities from which the contributors come are Xanthos, Mitylene, Limyra, Kadyanda, Tlos, Patara, and Myra. Six at least of the contributors thus come from Lycian towns.

The word *ἐλαιοχρίστιον* ('the anointing place') occurs in other inscriptions. See Dittenberger, *Or. Gr. Inscr.* ii, No. 749, where we find (the inscription comes from near Thespieae): *Φιλέτηρος Ἀττάλω Περ-*



ΛΚΔΟΙΕΤΗΓΓΕΛΜΕΝΟΙΕΙΣΤΟΕΛΑΙΟΧΡΙΣΤΙΟΝ
 ΛΥΣΑΝΔΡΟΣΛΥΣΑΝΔΡΟΥΞΑΝΘΙΟΣ Λ Ρ
 ΑΝΤΙΟΧΟΣΦΙΛΩΝΟΣΜΙΤΥΛΗΝΑΙΟΣ Λ Ρ Ρ
 ΔΙΟΝΥΣΙΟΣΝΙΚΑΝΟΡΟΣΛΙΜΥΡΕΥΣΟΨΩΝΙΟΝ
 5 ΔΙΟΔΟΤΟΣΙΗΝΟΔΟΤΟΚΛΔΥΑΝΔΕΥΣΟΨΩΝΙΟΝ
 ΤΕΙΣΕΑΣ ΨΣΤΛΩΕΥΣΟΨΩΝ Ν
 ΕΥΠΟΛΕΜΟΣΕΥΠΟΛΕΜΟΥΠΑΤΑΡΕΥΣΟΨΩΝΙΑΔΥΟ
 ΚΑΛΛΙΠΙΔΗΣΚΑΛΛΙΠΙΔΟΣ Ψ ΨΣΟΨΩΝΙΟΝ
 ΨΣΕΥΕΤΟΥΜΥΡΕ Ν

Λκδ' οἱ ἐπηγγελμένοι εἰς τὸ ἐλαιοχρίστιον
 Λύσανδρος Λυσάνδρου Ξάνθιος Λ ρ'
 Ἀντίοχος Φίλωνος Μιτυληναῖος Λ ρ'
 Διονύσιος Νικάνορος Λιμυρεὺς ὀψώνιον
 5 Διόδωτος Ζηνοδότου Κ(α)δυανδεὺς ὀψώνιον
 Τεισεάς ὡς Τλωεὺς ὀψώνιον
 Εὐπόλεμος Εὐπολέμου Παταρεὺς ὀψώνια δύο
 Κ(α)λλιπίδης Καλλιπίδ(ο)υ (τ)εὺς ὀψώνιον
 οἱς Εὐέ(πο)υ Μυρεῖς ὀψώνιον.

γαμεὺς ἀνέθεικε τ[ὰ]ν γὰρ τοῖ Ἑρμῇ ἐν τὸ [ἐ]λαιοχρίστιον
 ἱερὰν εἶμεν ἐν τὸν ἅπαντα χρόνον.

The date suggested by the first editors of the inscription is 299—i. e. the year 24 of the Ptolemaic era reckoned from 323 B. C. It might also be the year 24 of the Seleucid era, i. e. the year 289–288 B. C. On the sign L (= year) see Pauly-Wissowa, s. v. *Aera*, col. 613, and Foat, in *Journ. Hell. Stud.* xxii, p. 149 ff., who shows that it is probably derived from E, the first letter of ἔ(τους). Cf. Nos. 970, 1059, &c.

1. 1. ἐπηγγελμένοι. 'Those who have promised contributions.' Cf. Dittenberger, *Sylloge*², ii. 744: [τοῖδ]ε τῶν ἐρανιστῶν ἐπαγγέλα[ντο] εἰς τὰν ἀνοικοδομὴν τοῦ τοίχου καὶ τῶν μνημείων

1. 4, &c. ὀψώνιον. Cf. Dittenberger, *Sylloge*², ii. No. 790, l. 26 f.: διδόνθω δὲ τῷ ῥαβδούχῳ ἐκ τῶν λογευ-
 θεσομένων χρημάτων ὀψώνιον ἡμερῶν δύο, τῆς ἡμέρας ἐκάστης
 δραχμῇ μί[α].

Oil played a most important part in ancient life, athletic and otherwise. Cf. Wilhelm, *Gr. Inschriftenkunde*, p. 193 f., and the Sestos inscription, No. 1000, l. 65: τοὺς μετέχοντας τοῦ ἀλείμματος. Among the presents of Philetaeros to the Cyzicenes we find: εἰς ἔλαιον καὶ [σ]υνναγωγ[ὴν] τῶν νέων ἀργυρίου τάλαντα Ἀλεξάνδρεια εἴκοσιν ἔξ (Dittenberger, *Or. Gr. Inscr.* ii, No. 748, l. 15 f.).

For a similar subscription-list from Dionysopolis in Phrygia, cf. Ramsay in *Journ. Hell. Stud.* iv, p. 385, No. 8. For the sign L = drachma, see Wescher in *Rev. Arch.* 1864, ii, p. 465 (= *B. M. Inscr.* cccclviii; *I. G.* xii. 937), an inscription from Rhodes, which in other respects may be conveniently compared with the present. Cf. especially ll. 9 ff.: ἐπαγγελαμένου εἰς ἐπισκευὰν τοῦ τόπου Λ ΦΕ καὶ ἄλλας ἐπαγγελαμένου εἰς τὰ οἰκητήρια Λ Ρ καὶ ἄλλας ἐπαγγελαμένου εἰς ἐνθήματα [(ἐ)γδο]σιος τοῦ τόπου Λ Ρ. Wescher, *loc. cit.*, explains the sign L by reference to Pseudo-Galen *περὶ μέτρων καὶ σταθμῶν*, c. 2: αἱ δύο γραμμαὶ συνάπτουσαι κατὰ θάτερον πέρασ ὥστε γωνίαν ποιεῖν δραχμὴν σημαίνουσι <. But it is not unlikely (as Mr. Tod points out) that it is really the half stater represented by ζ (cf. *I. G.* v. 2. 8).

The inscriptions from Pergamum relating to the ephēbi (Hepding in *Ath. Mitt.* xxxv (1910), p. 416 ff.) should be compared with the present. There we have frequent mention of the μισθώσεως τοῦ τῶν νέων καὶ ἐφήβων ἐλαιοχριστίου and also mention of τῶν ἀφορισμένων -- εἰς τὰ ὀψώνια τῶν παιδευτῶν. At Pergamum the expenses of the supply of oil for the athletes and the maintenance of the trainers were met out of public foundations. Cf. also Laum, *Stiftungen*, p. 88 ff.

DCCCCLXX.

CYPRUS (PAPHOS).

970. Tablet of white marble, with raised frame on r. Broken away diagonally on l. side, but complete at the bottom of the frame. Ht. 1 ft. 6½ in.; width 1 ft. 5 in.; thickness 3½ in. *Journ. Hell. Stud.* ix. p. 230 f.; Wilcken in *Hermes*, xxix, p. 436 ff.; *id.* in Pauly-Wissowa, *Real-En cycl.*, s.v. *Antiochos*, col. 2482; Dittenberger, *Or. Gr. Inscr.* i. 257; Paton in *Class. Rev.* iv (1890), p. 283; Wilhelm in *Gött. Gel. Anz.* 1898, p. 212 ff.; Michel, *Recueil*, p. 62, No. 49; cf. V. Chapot in *Mém. de la Soc. des Ant.* lxxvi (1907), p. 172 ff. Found with the foregoing beneath a mosaic pavement in the temple of Aphrodite at Paphos. Presented by the Cyprus Exploration Fund. 1888.

ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ ΤΩ ΚΑΙ
 ΞΕΑΝΔΡΩ ΤΩ ΑΔΕΛΦΩ ΚΑΙ ΠΡΕΙΠΕΡΩΣ ΑΙΕΙ Η ΑΝΩΣ ΒΟΥ
 ΘΑ ΚΑΙ ΑΥΤΟΙΣ ΔΕΥΓΙΑΝΟΜΕΝ ΚΑΙ ΣΟΥ ΕΜΝΗΜΟΝΕΥΟΜΕΝ
 ΟΡΓΩΣ ΣΕΛΕΥΚΕΙΣ ΤΟΥ ΣΕΝ ΠΙΕΡΙΑΙ ΤΗΣ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ
 ΕΝ ΤΩ ΠΑΤΡΙΗ ΜΟΝ ΠΡΟΣΚΛΗΘΕΝΤΑΣ ΚΑΙ ΤΗΝ
 ΟΝΕΥΝΟΙΑΝ ΜΕ ΧΡΙΤΕΛΟΥΣ ΒΕΒΑΙΑΝΣ ΥΝΤΗΡΗΣΑΝ
 ΤΑΣ ΔΕ ΚΑΙ ΤΗ ΠΡΟΣΗΜΑΣ ΦΙΛΟΣΤΟΡΓΙΑΙ ΚΑΙ ΤΩ
 ΚΑΙ ΚΑΛΩΝ ΕΡΓΩΝ ΚΑΙ ΜΑΛΙΣΤΕΝ ΤΟΙΣ ΕΠΕΙ
 ΤΑΤΟΙΣ ΚΑΙ ΡΟΙΣ ΑΠΟΔΕΙΞΑΜΕΝΟΥΣ ΚΑΙ ΚΑ
 ΟΥΧΩΣ ΚΑΙ ΑΥΤΩΝ ΑΞΙΩΣ ΕΠΑΥΣΗΣΑΝΤΕΣ
 ΟΗΓΑΓΟΜΕΝΑΙ ΩΜΑΚΑΙ ΝΥΝΙΔΕΤΗ ΠΡΟ
 ΞΙΑΣ ΚΑΤΑΞΙΩΣ ΑΙΣ ΤΟΥ ΔΑΛΟΝΤΕΣ
 ΣΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΕΛΕΥΘΕΡΟΥΣ
 ΑΙΣ ΕΠΟΙΗΣΑΜΕΘΑ ΠΡΟΣ ΑΛΛΗ
 ΩΣ ΚΑΙ ΤΟ ΠΡΟΣ ΤΗΝ ΠΑΤΡΙΔΑ
 ΚΑΙ ΦΑΝΕΣΤΕΡΟΝ ΕΣΣΕΘΑΙ
 ΟΛΟΥΘΗΣ ΚΑΛΩΣ ΕΧΕΙΝ
 ΣΘΕΙΣ ΓΟΡΠΙΑΙΟΥ ΚΟ
 ΟΝ ΕΝ ΠΙΕΡΙΑΙ ΤΗΣ
 ΚΑΙ ΤΩ ΔΙΔΗΜΩ
 ΚΑΙ ΒΟΥΛΟΜΕ
 ΗΣ ΗΣ ΓΕ
 ΚΑΙ
 ΟΛΟΥ

[Β]ασιλεὺς Ἀντίοχος βασι(λ)εὶ Πτολεμαίῳ τῷ καὶ
 Ἀλ'εξάνδρῳ τῷ ἀδελφῷ χαίρειν· εἰ ἔρρωσαι, εἴη ἂν ὡς βου-
 λόμ(ε)θα, καὶ αὐτοὶ δὲ ὑγιαίνομεν καὶ σοῦ ἐμνημονεύομεν
 [φιλοσ(τ)όργως· Σελευκεῖς τοὺς ἐν Πιερίαι τῆς ἱερᾶς καὶ ἀσύλου
 [ἐξ ἀρχῆς] μὲν τῷ πατρὶ ἡμῶν προσκληρωθέντας καὶ τὴν
 πρὸς αὐτ(ὸ)ν εὐνοίαν μέχρι τέλους βεβαίαν συντηρήσαν-
 [τας ἐμμείνα(ν)τας δὲ καὶ τῇ πρὸς ἡμᾶς φιλοστοργίαι καὶ ταύ-
 [την διὰ πολλῶ(ν) καὶ καλῶν ἔργων καὶ μάλιστ' ἐν τοῖς ἐπει-
 [ληφόσιν ἀναγκαι(ο)τάτοις καιροῖς ἀποδειξαμένους καὶ κλ-
 [εινότατα (?) καὶ μεγαλ(ο)ψύχως καὶ αὐτῶν ἀξίως, ἐπαυξήσαντες
 [εἰς ἐπιφανέστερον πρ(ο)ήγαγον ἀξίωμα, καὶ νυνὶ δὲ τῆς πρῶ-
 [της ἐς τὸν πατέρα εὐεργ]εσίας καταξιώσαι σπουδ(α)ζόντες
 [αὐτοὺς, ἐκρίναμεν εἰς τὸν ἅπαντα χρόνον ἐλευθέρους
 [εἶναι, καὶ περιελάβομεν αὐτοῦ(ς) αἰς ἐποιήσάμεθα πρὸς ἀλλή-
 [λους συνθήκας, νομίζοντες οὕτως καὶ τὸ πρὸς τὴν πατρίδα
 [εὐσεβὲς καὶ μεγαλομερὲς ἡμῶν] ἐκφανέστερον ἔσσεσθαι.
 [ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα παρα]κολουθῆς, καλῶς ἔχειν
 [ἐκρίναμεν ἐπιστεῖλαι σοι. ἔρρω]σθε. Λγς', Γορπιαίου καθ'.
 [Βασιλεὺς Ἀντίοχος Σελευκέων τ]ῶν ἐν Πιερίαι τῆς ἱε-
 [ρᾶς καὶ ἀσύλου τοῖς ἀρχοῖσι καὶ τῇ βουλῇ καὶ τῷ δήμῳ
 [χαίρειν· εἰ ἔρρωσθε ὑμεῖς καὶ ἡ πόλις, εἴη ἂν] ὡς βουλόμε-
 [θα. ἐπέμψαμεν ὑμῖν ἀντίγραφον τῆς τε ἐπιστολ]ῆς ἧς γε-
 [γράφαμεν πρὸς βασιλεία Πτολεμαῖον καὶ τῆς πρὸς τὴν Ῥωμαι-
 [ων σύγκλητον, ἵνα ----- παρα]κολου-
 [θῇτε -----]

The restorations in ll. 1-4 and in l. 12 are those given by the first editors of the inscription in the *Journ. Hell. Stud.*

1. 5. ἐξ ἀρχῆς Paton.
1. 6. πρὸς αὐτ(ὸ)ν Paton.
1. 7. τὰς ἐμμείνα(ν)τας Wilcken.
1. 8. τὴν διὰ πολλῶ(ν) Paton and Wilcken.
1. 9. ἐπει(ληφόσιν) Wilhelm. At the end of l. 9 the letters on the stone are certainly ΚΛ, and the distinction between Λ and Α is carefully preserved as a rule, with one or two exceptions. Hence κλ[εινότατα] may be suggested. Wilhelm proposed κατὰ τὰ ἄλλα.
1. 11. εἰς ἐπιφανέστερον Wilhelm.
1. 12. Dittenberger reads πρῶτης καὶ μεγίστης.
1. 13. αὐτοὺς, ἐκρίναμεν εἰς Wilhelm.
1. 14. εἶναι, καὶ περιελάβομεν αὐτοῦς Wilhelm.
1. 15. πρὸς ἀλλή[λους] συνθήκας, νομίζοντες οὕτως Wilhelm.
1. 16. εὐσεβὲς καὶ μεγαλομερὲς ἡμῶν Wilhelm.
1. 17. ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα Wilhelm. παρακολουθῆς Paton.
1. 18. ἐκρίναμεν ἐπιστεῖλαι σοι Wilhelm.
- ll. 19 ff. Βασιλεὺς Ἀντίοχος ----- ὡς βουλόμεθα. The restorations are those of Paton.

1. 22. ἐπέμψαμεν ὑμῖν ἀντίγραφον τῆς τε ἐπιστολῆς Paton and Wilcken.

1. 23 f. γε[γράφαμεν πρὸς βασιλεία Πτολεμαῖον καὶ τῆς πρὸς τὴν Ῥωμαί[ων] σύγκλητον] Dittenberger.

This inscription embodies two separate documents. ll. 1-18 are a letter from King Antiochos to King Ptolemy Alexander. ll. 19 ff. are more doubtful. If we accept Paton's restoration, they are a letter covering a copy of the above letter sent to the Magistrates, Council and people, probably of Seleukeia, and of a letter to the Romans. Wilcken, however, wished to restore

[ὁ δῆμος τῶν Σελευκείων τ]ῶν ἐν Πιερίαι τῆς ἱε[ρᾶς καὶ ἐλευθέρως Παφίων τῇ βουλῇ καὶ τῷ δήμῳ] [χαίρειν].

This restoration has much to commend it.

The main effect of the first letter (doubtful restorations apart) is that King Antiochos grants perpetual freedom to the people of Seleukeia as a reward for meritorious service to himself and his father. The Seleukeia is 'Seleukeia on the sea' (Seleukeia Pieria), 40 stades north of the mouth of the Orontes and 120 stades from Antioch.

The first fact of importance which emerges from the inscription is that the freedom granted to Seleukeia by Antiochos dates from A. S. 203, i. e.

110-109 B. C. Previously 109-108 B. C. had been the date suggested (Wroth, *B. M. Coins, Galatia, &c.*, p. lxxi), based on the statement in the *Chron. pasch.* under Ol. 167. 4 = 109-108 B. C.: Σελευκείς οἱ πρὸς Ἀντιόχειαν τῆς Συρίας ἀπ' ἐντεῦθεν τοὺς ἑαυτῶν χρόνους ἀριθμοῦσι.

Ptolemy Alexander, to whom the letter is addressed, is Ptolemy XI Alexander, son of Euergetes II and Cleopatra III, a younger brother of Ptolemy X Soter II (cf. No. 1066). In 114-113 B. C. he was appointed by his mother governor of Cyprus, which position he filled till 108-107 B. C. (Porphyrios, *ap. Euseb. Chron.* i, ed. Schoene, p. 164, quoted by Wilcken, p. 439; Head, *Hist. Num.*, p. 858). It must to some extent remain uncertain whether the Antiochos who wrote this letter in 110-109 B. C. was Antiochos VIII Grypos or Antiochos IX Kyzikenos, stepbrothers who were disputing the throne of Syria. Nevertheless, as Antiochos IX Kyzikenos divided the kingdom with his brother in 111 B. C. and took as his share Coele-Syria and Phoenicia, it is more probable that Seleukeia Pieria, which lay in the share of Antiochos Grypos, should receive its freedom from that monarch (so Wilcken, *loc. cit.*, p. 440 f.).

l. 4. The title Σελευκῶν τῶν ἐμ Πιερίας τῆς ἱερᾶς [καὶ] ἀσύλου occurs on coins of Antiochos VII struck in

138-137 B. C. (Wilcken, *loc. cit.*, p. 442 f.). Wilcken conjectures that Antiochos bestowed the title on them in that year on account of their services against the rebel Diodotos Tryphon.

l. 6. πρὸς αὐτῶν εὐνοίαν. Wilcken (p. 441) describes the services rendered by the people of Seleukeia to Demetrios II Nikator, father of Antiochos Grypos. They sheltered him when he was a fugitive from the usurper Diodotos (Livy, *Per.* lii). See Dittenberger, *Or. Gr. Inscr.* i, p. 418, n. 8.

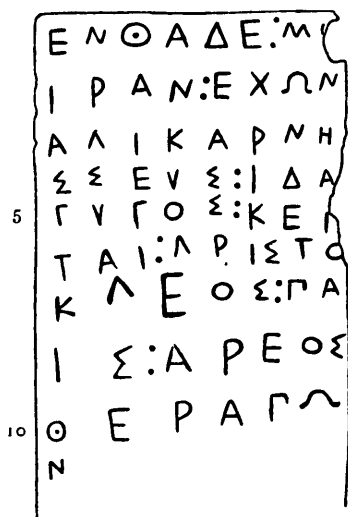
The struggles between Antiochos Grypos and Antiochos Kyzikenos from 117-111 B. C. and the two years' banishment of the former to Aspendos in 113-111 B. C. will, as Wilcken (p. 444) notes, account for the reference to troublous times.

ll. 14 ff. The alliance between Antiochos Grypos and Ptolemy Alexander implied in ll. 14 ff. is explained by Wilcken, p. 446 f., by the fact that Antiochos Grypos assisted Ptolemy Alexander in his struggle with his brother and rival Ptolemy X Lathyros, the latter being supported by Antiochos Kyzikenos.

l. 18. The date is Aug.-Sept. 109, Gorpiaeos being the 11th Macedonian month, falling in the autumn equinox. The Seleucid era dates from 312 B. C.

DCCCCLXXI.

CYPRUS (AMATHUS).



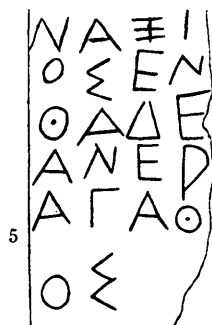
971. Inscribed stone slab. Ht. 5 ft. 8 in.; width 1 ft. 3 3/4 in. *Excavations in Cyprus*, p. 95. Excavated under the Turner Bequest, 1894.

5 Ἐνθάδε : μοῖραν : ἔχων Ἀλικαρνησσεὺς Ἰδὰ γυγος :
10 κεῖται : Ἀριστοκλέος παῖς Ἀρεὸς θεράπων.

For the name Idagygos, cf. Dittenberger, *Sylloge*, i, No. 11, l. 47. Fifth century B. C.

DCCCCLXXII.

CYPRUS (AMATHUS).



972. Inscribed stone slab. Ht. 2 ft. 8 in.; width 10 in. *Excavations in Cyprus*, p. 95. Excavated under the Turner Bequest, 1894.

5 Νάξιος ἐνθάδε ἀνὴρ ἀγαθός.

Naxios is probably a proper name, as in *I. G.* ii. 1002. For the form of inscription, cf. *Ath. Mitt.* x, p. 371, No. 311.

Μελετῇ ἐνθάδε κεῖται γυνὴ ἀγαθή.

DCCCCLXXIII.

CYPRUS (AMATHUS).

973. Limestone stele, with pediment, painted with the figure of an armed warrior. Ht. 5 ft. 8 in.; width 2 ft. 3 in. *Excavations in Cyprus*, p. 93. From excavations at Amathus (Turner Bequest), 1894.



Inscribed:

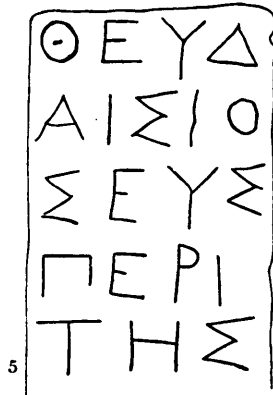
("Η)δε σε, [Ν]ικόγενες, κεύθει χθών τῆλε Καλύμν[ας]
πατρίδος, ἀκ[μαίαν δ' ὦ]λεσα[ς ἢ]λικία[ν].

Fourth-third century B.C.

DCCCCLXXIV.

CYPRUS (AMATHUS).

974. Shaft of limestone, broken in two in the middle and repaired. Ht. 2 ft. 4 in.; width 11 3/4 in. *Excavations in Cyprus*, p. 97 (5). From excavations at Amathus (Turner Bequest), 1894.



Θευδ-
αίσιο-
ς Εύ(ε)σ-
περί-
5 της.

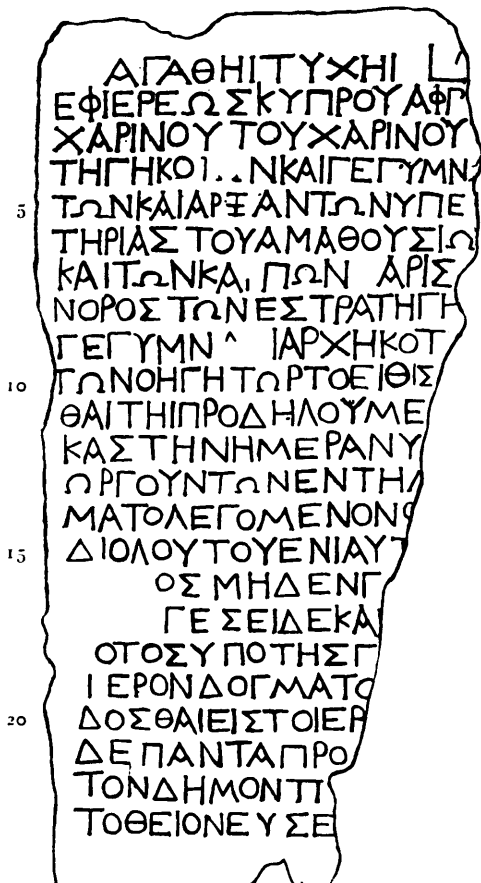
1. 1. *Theudaisios* is otherwise known as one of the Rhodian months, often occurring on the Rhodian stamped amphora-handles. See Pape-Benseler, s. v. Cf. *C. I. G.* 5523; 8518 (5).

1. 3. *Euesperites* shows that the deceased was a citizen of Euesperides, the modern Benghazi, westernmost city of the Cyrenaic Pentapolis. See Hdt. iv. 198; Thuc. vii. 50; Pauly-Wissowa, s. v. *Berenike*, col. 282 (8). Date probably fourth century B.C.

DCCCCLXXV.

CYPRUS (AMATHUS).

975. Marble slab, nearly complete on l., broken away irregularly on the r.-hand side. Rough at back, except for a strip which has been cut away down the l.-hand border for fitting the slab. Ht. 1 ft. 7 1/2 in.; width 8 3/4 in.; depth 5 in. to 3 in. *Excavations in Cyprus*, p. 97 (7). Purchased at Hagios Tychonas, Amathus, Cyprus, under the Turner Bequest, 1893-4.



'Αγαθῇ Τύχη. L - -

'Εφ' ἱερέως Κύπρου Ἀφρ[οδίτης]

Χαρίνου τοῦ Χαρίνου [τῶν ἐστρα-]

τηγηκότ[ω]ν καὶ γεγυμ[ασιαρχηκό-]

5 των καὶ ἀρξάντων ὑπ[ε]ρ τῆς σω-

τηρίας τοῦ Ἀμαθουσίω[ν] δήμου]

καὶ τῶν κα(ρ)πῶν. Ἀρισ[τίων] Ἀντή-]

νορος, τῶν ἐστρατηγη[κότων καὶ]

γεγυμ(α)[σ]ιαρχηκότ[ων καὶ ἀρξάν-]

10 των, ὁ ἡγήτωρ, τὸ εἰθισ[μένον] εἶπε θύεσ-]

θαι τῇ προδηλουμένη ἑορτῇ καθ' ἐ-]

κάστην ἡμέραν ὑπ[ε]ρ τῶν τὴν γῆν γε-]

ωγούντων ἐν τη[μ]ελείᾳ κατὰ τὸ δόγ-]

μα τὸ λεγόμενον, (δ)[πως] ἀσύμφορον]

15 δι' ὅλου τοῦ ἐνιαυτοῦ εἰς τὸ]

[πλήθ]ος μηδὲν χ[ε]νῆται μήτε]

[ἀστερ]γές· εἰ δὲ κα[ὶ] δέοι τι τοῦ εἰω-]

[θ]ότος ὑπὸ τῆς π[ό]λεως κατὰ τὸ]

ἱερὸν δόγμα τὸ [λεγόμενον δι-]

20 δοσθαι εἰς τὸ ἱερὸν τῆς Ἀφροδίτης, τά-]

δε πάντα προ[σ]διδόναι διὰ τὴν εἰς]

τὸν δῆμον π[ρο]θυμίαν καὶ τὴν εἰς]

τὸ θεῖον εὐσέ[βειαν].

The restorations are mainly those of *Excavations in Cyprus*, but in ll. 14-20 I have made some alterations, as the space does not appear to admit the inclusion of all the words given by Hicks and Murray.

The inscription is a decree, probably dating from the early years of the Roman Empire, ordering that the usual provision be made for sacrifice on behalf of the tillers of the soil, and for any other necessary offering to Aphrodite.

l. 1. The missing date was probably the year of an Emperor's reign, as in the inscription published

in Cesnola, *Cyprus*, p. 420 (from Lapethus). The number of letters in the lines probably varied from 22 to 30 or thereabouts.

l. 4. γεγυμν' ασιαρχηκότων. We find an αὐθαίρετος γυμνασίαρχος mentioned in the above inscription from Lapethus of the time of Tiberius.

l. 6 f. Cf. Hesych. Κάρπωσις· θυσία Ἀφροδίτης ἐν Ἀμαθοῦντι. It seems likely that it is the κάρπωσις which is referred to in this inscription.

l. 10. ἡγήτωρ. Cf. Hesych. Ἀγήτωρ· ὁ τῶν Ἀφροδίτης θυηλῶν ἡγούμενος ἱερεὺς ἐν Κύπρῳ.

DCCCCLXXVI.

CYPRUS (AMATHUS).

976. Lower part of a limestone slab, complete at the sides and probably nearly complete below. There are traces of red in the letters of the last line. L. 1 ft. 2½ in.; ht. 9½ in.; depth 2 in. Tomb 43. See *Excavations in Cyprus*, p. 96 (4) and p. 117. From excavations at Amathus (Turner Bequest), 1894.



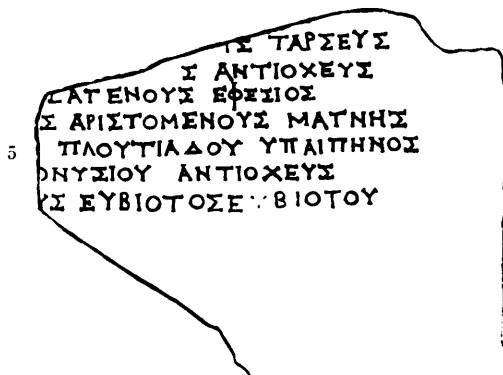
----- (ἡ)δης
Φαναγόρου
Μυτιλην(α)ῖος.

Probably fourth century B.C.

DCCCCLXXVII.

CYPRUS (SALAMIS).

977. Fragment of a slab of white marble, complete on r. and below, broken on l. and above. Surface worn. Ht. 10½ in.; width 9½ in.; thickness 1¼ in. *Journ. Hell. Stud.* xii, p. 187, No. 34. Presented by the Cyprus Exploration Fund, 1891.



----- s Ταρσεύς
----- s Ἀντιοχεύς
--- Θῆεαγένους Ἐφέσιος
-- s Ἀριστομένους Μάγνης
5 -- Πλουτιάδου Ὑπαιπηνός
-- Διονυσίου Ἀντιοχεύς
-- ε]υς Εὐβίотος Εὐβιότου.

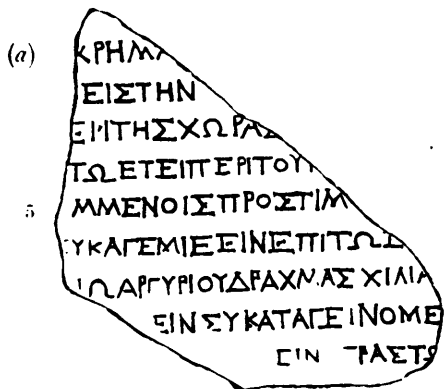
In l. 7 Ε(ὐ)βιότου is probable, but not quite certain. We should have expected rather a place-name to correspond with the other entries.

The inscription seems to date from the early Imperial period.

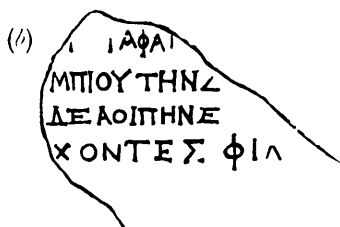
DCCCCLXXVIII.

CYPRUS (SALAMIS).

978. Three fragments of a white marble slab, each broken on all sides. Dimensions: (a) $7\frac{1}{2} \times 7\frac{1}{8} \times 1\frac{2}{3}$ in.; (b) $6\frac{1}{4} \times 6\frac{1}{4} \times 1\frac{2}{3}$ in.; (c) $2\frac{3}{4} \times 2\frac{3}{4} \times 1\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 185, No. 25. Presented by the Cyprus Exploration Fund, 1891.



(a) ----- (χ)ρήματα (?) -----
 ----- εἰς τὴν -----
 ----- ἐκ τῆς χώρας -----
 ----- τῷ ἔτει περὶ τοῦ -----
 5 [γεγραμμένοις προστίμοις (?) -----
 ----- σῦκα γεμίειν ἐπὶ τῷ (ἐ) -----
 ----- ἡ ἀργυρίου δραχμὰς χιλία]ς -----
 ----- γεμίειν σῦκα τὰ γεινόμενα -----
 ----- (ἐ)ν . . ρας τ(ω) -----



(b) ----- αφαι -----
 ----- 'Ολυμπίου τὴν (δ) -----
 ----- δὲ (λ)οιπὴν ἐ -----
 ----- χοντες φιλ -----



(c) ----- κ]ατὰ χ(ρ) -----
 ----- (γ)ράψατο -----
 ----- σ τρεῖς -----

l. 6 of fragment (a) shows that the inscription deals with the lading and export of figs. For the construction, cf. Pausan. iii. 13. 2: γεμίζειν ὕδωρ, 'to fill with water'. In l. 5 the restoration προστίμοις, 'penalties', has been suggested to me by Mr. Tod.

DCCCCLXXIX.

CYPRUS (SALAMIS).

979. Fragment of marble, broken on all sides except back and front. The surface of the inscribed front is flaked away in places. L. 7 in.; ht. $4\frac{1}{2}$ in.; depth $2\frac{3}{4}$ in. *Journ. Hell. Stud.* xii, p. 174, No. 10. Presented by the Cyprus Exploration Fund, 1891.



----- (ν)κ(α) -----
 ----- (λ)ος 'Αρρύβου -----
 ----- ος αὐτὸς (α) -----
 ----- ξον . . δα(τ) -----

DCCCCLXXX.

CYPRUS (SALAMIS).

980. Slab of white marble, broken away on all sides. L. 7 in.; ht. $4\frac{7}{8}$ in.; thickness 1 in. *Journ. Hell. Stud.* xii, p. 171, No. 4. Presented by the Cyprus Exploration Fund, 1891.

The ed. of the *Journ. Hell. Stud.*, loc. cit., supposed that the inscription was part of a list of contributors to a Cypriote festival. It seems, however, more probable that it is an inventory of temple treasures.

I owe the explanation $\phi\acute{\iota}\alpha\lambda\alpha\iota$ $\beta\acute{\epsilon}$, $\delta\lambda(\kappa\eta)$ &c. to Mr. Tod, and I have no doubt that his solution is the right one.

Δ ΠΡΩΤΑΡΧΟ
ΟΣΤΟΥΦΙΛΙΠΠΟΥΚ
ΥΦΙΑ Β ΔΛΡΚ ΓΑΙΟΥ
ΝΥΤΟΚΡΑΤΟΥΣΙΑΤΡΟ
5 ΟΥΦΙΑ Α ΔΛ ΜΗ ΑΡ
ΕΩΣ ΤΡΟΥΛΛΑΙΒ
ΚΛΕΟΥΣΟΥΗ
ΝΟΥΕΤ

----- (ιξ) δ Πρωτάρχου) --
----- ος τοῦ Φιλίππου κτ) --
----- ου φιάλ(αι) β, όλ(κή) Δ ρκ· Γαίου 'Ιουλίου (?) --
----- (Π)υτοκράτους ἱατροῦ) --
5 ----- (ο)ου φιάλ(η) α, όλ(κή) Δ μῆ· 'Αρ ---
----- εως τρουλλαι β ---
[Σερούτου Σουλπικίου Παλ(γ)κλέους Οὐη(ρ)ιανού --
----- ἰγ(ων)οθέτου -----

l. 3. So-and-so's two phialae, weighing 120 drachmae.

l. 5. So-and-so's one phiale, weighing 48 drachmae.

l. 6. So-and-so's two ladles (weighing --).

l. 7. Mr. Tubbs, who published the inscription in

the *Journ. Hell. Stud.*, loc. cit., noted that Servius Sulpicius Pances is mentioned in two other inscriptions, viz. Lebas-Waddington, iii. 2759; Hogarth, *Devia Cypria*, p. 63, No. 15.

Probably of early Imperial date.

DCCCCLXXXI.

CYPRUS (SALAMIS).

981. Marble fragment complete on the front and the back, broken away all round. Ht. 2 $\frac{7}{8}$ in.; width 2 $\frac{1}{4}$ in.; depth 1 $\frac{3}{4}$ in. From excavations at Salamis. Acquired 1884.



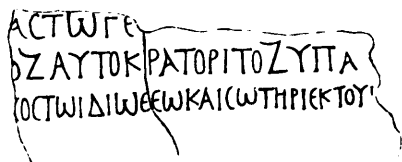
----- Κα[ισαρο]ς -- ?
----- Αὐτοκράτ[ο]ρος ?
----- Καί[σα]ρος -- ?

Found in the town ruin of Salamis. Probably of early Imperial date.

DCCCCLXXXII.

CYPRUS (SALAMIS).

982. Slab of white marble broken on three sides. L. 10 in.; ht. 4 $\frac{7}{8}$ in.; depth 1 $\frac{1}{4}$ in. *Journ. Hell. Stud.* xii, p. 184, No. 22, Cagnat, *I. G. ad r. Rom. pert.* iii, No. 986. Presented by the Cyprus Exploration Fund, 1891.



The inscription is in a sunk panel.

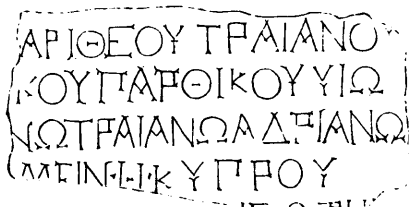
[Αὐτοκράτορι Νέρωνι Κλαυδίῳ]
[Καίσαρι Σεβ]αστῷ Γε[ρμανικῷ] δημαρχικῆς]
[ἐξουσίας τ]ὸ ζ' αὐτοκράτορι τὸ ζ' ὑπά[τ]ρω τὸ δ]
[Κυπρίων ἢ νῆ]σος τῷ ἰδίῳ θεῷ καὶ σωτῆρι ἐκ τοῦ [ἰ]δίου].

So Mr. Tubbs restored. The date is 60 A.D.

DCCCCLXXXIII.

CYPRUS (SALAMIS).

983. Fragment of a slab of white marble, broken on the left and below, intact above and on the right. On the top is a cramp hole. L. 1 ft. 9 $\frac{1}{2}$ in.; ht. 10 $\frac{3}{4}$ in.; depth 2 $\frac{1}{2}$ in. *Journ. Hell. Stud.* xii, p. 181 (cf. p. 81); Cagnat, *I. G. ad r. Rom. pert.* iii, No. 989. Presented by the Cyprus Exploration Fund, 1891.



[Αὐτοκράτορι Καί]σαρι Θεοῦ Τραϊανοῦ
Γερμανικοῦ Δακ[ι]κοῦ Παρθικοῦ υἱῷ
[θεοῦ Νέ]ρονα υἱῷ νῷ Τραϊανῷ Ἀδριανῷ
[ἢ πό]λις τῶν Σαλαμεινίων] ἢ Κύπρου
5 [μητρόπο]λις τὸν ἰδιον[] σωτῆρ[α].

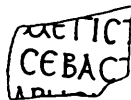
For the titles of Hadrian, cf. *I. G.* iii, No. 479. The restorations are those of Mr. Tubbs, with the exception of *ἱδίων* in l. 5, which I think must be

inserted in order to fill the space required. Date between A. D. 117 and 138.

DCCCCLXXXIV.

CYPRUS (SALAMIS).

984. Fragment of a white marble plaque broken on all sides. L. $6\frac{1}{2}$ in.; ht. $4\frac{3}{4}$ in.; depth $\frac{3}{4}$ in. *Journ. Hell. Stud.* xii, p. 194, No. 50. Presented by the Cyprus Exploration Fund, 1891.



-- μεγίστ[ω] -- ?
-- σεβαστ[ῶ] -- ?
-- - - - - -

DCCCCLXXXV.

CYPRUS (SALAMIS).

985. White marble fragment, broken on all sides towards the front, but apparently complete below at the back. Ht. 3 in.; width $3\frac{1}{2}$ in.; depth $1\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 188, No. 35. Presented by the Cyprus Exploration Fund, 1891.



---- ν(ο) ----
-- (Δ)ιδς ἱερ --
--- σ Φιλοκ ---

From the shrine of Zeus at Salamis; cf. the following inscription.

DCCCCLXXXVI.

CYPRUS (SALAMIS).

986. Fragment of white marble plaque, broken above and at the sides. Ht. $5\frac{1}{2}$ in.; width $3\frac{7}{8}$ in.; thickness $\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 193, No. 48. Presented by the Cyprus Exploration Fund, 1891.

ΙΟΥΔΙΩΝΑΙ
ΩΛΕΤΑΤΗΝΤΩΝ
ΩΝΑΚΤΟΕΙΣΤΟ
5 ΑΠΙΟΥΙΕΡΟΔΟΥ
ΕΙΝΤΟΥΤΟΔΙΑΤ
ΓΩΙΕΡΩΤΟΥΔΙ
ΔΕΔΩΚΑΚΑ
ΚΑΛΑΝΔΩΝ
ΕΣΤΟΝΝΟΣ
10 ΑΛΙ
ΦΙΛΟΣΕΝΟΥ
ΑΙΟΥ

----- ὁμοίως α -----
----- ω μετὰ τὴν τῶν -----
-- Ἀρισ(τ)ώνακτος εἰς τὸν -----
-- Ὀλυ(μ)πίου ἱεροδο(ύ)λου -----
5 ----- γράφειν τοῦτο διατ(α)ί -----
----- ἐν] (τ)ῶ ἱερῶ τοῦ Δι(δ)ς -----
----- δέδωκα κα(ὶ) -----
----- καλανδῶν (Ν)οεμβρίων (?) -----
----- (μ)εσα(ῶ)ντος ε Νοεμβρίου (?) -----
10 ----- Ἀλλι(ο)ς -----
----- Φιλοξένου -----
----- (Γ)αίου -----

This inscription, from the *temenos* of the shrine of Zeus at Salamis, relates probably to the dedication of a slave (*ἱερόδουλος*) to Zeus.

DCCCCLXXXVII.

CYPRUS (SALAMIS).

987. Fragment of white marble, broken away on all sides. Ht. $4\frac{1}{8}$ in.; width $4\frac{1}{8}$ in.; depth $1\frac{3}{8}$ in. *Journ. Hell. Stud.* xii, p. 179, No. 11. Presented by the Cyprus Exploration Fund, 1891.



----- (σ)αιαν κα -----
 --- (π)όλιν ἐλε(υ)θέρωσαντα (?) ---
 --- βιον ἀρετῆς ἕνεκα -----

An honorary decree of the early Imperial period.

DCCCCLXXXVIII.

CYPRUS (SALAMIS).

988. Fragment of white marble, apparently complete at the top. Letters very lightly engraved. Ht. $2\frac{7}{8}$ in.; width $2\frac{1}{4}$ in.; depth $\frac{5}{8}$ in. Presented by the Cyprus Exploration Fund, 1891.



--- Σαλαμειν ---
 --- (α)πιεσα ---
 --- η Σαλα(μ)ειν ---
 --- θονια ω ---
 5 --- Καλλικράτης (?) ---
 --- ταν ---

DCCCCLXXXIX.

CYPRUS (SALAMIS).

989. Fragment of white marble, broken away on all sides. The letters are engraved within faint guide-lines. Ht. $3\frac{5}{8}$ in.; width $1\frac{1}{4}$ in.; depth $\frac{3}{4}$ in. *Journ. Hell. Stud.* xii, p. 188, No. 36. Presented by the Cyprus Exploration Fund, 1891.



----- θι -----
 --- Σαλαμ(ε)ῖνος (?) ---
 --- (μ)εθ(υ) ---
 --- Σαλαμειν (?) ---
 5 --- ηρ -----

DCCCCXC.

CYPRUS (SALAMIS).

990. Fragment of white marble, broken away on all sides. L. 4 in.; ht. $2\frac{1}{2}$ in.; depth $\frac{5}{8}$ in. *Journ. Hell. Stud.* xii, p. 189, No. 39. Presented by the Cyprus Exploration Fund, 1891.



--- (α)ί οἰκί(α)ι ---
 --- τ]ὰ ἐν Κώμῃ ---
 --- οντά μοι κα(τ)ὰ ---

Letters between faint guide-lines. The last letter in the third line is almost certainly τ. At any rate it is not ι.

Mr. Tubbs (*Journ. Hell. Stud.*, loc. cit.) restored

αἱ οἰκίαι καὶ τὰ ἀμπέλια
 τ]ὰ ἐν Κώμῃ [τῆς Σαλαμῖνος ὑπάρχ-
 οντά μοι καὶ [τῶ δέινι].

DCCCCXCI.

CYPRUS (SALAMIS).

991. Fragment of white marble, intact at the top, broken away on the other three sides. L. 4 in.; ht. 2 3⁄8 in. *Journ. Hell. Stud.* xii, p. 190, No. 42. Presented by the Cyprus Exploration Fund, 1891.



-- (κ)ονω --
-- ντα και --

DCCCCXCII.

CYPRUS (SALAMIS).

992. Fragment of veined marble, perhaps intact on the r. side, broken away to an angle above and below. Ht. 2 1⁄2 in.; width 2 in. Presented by the Cyprus Exploration Fund, 1891.



-- νανη
-- ἀ(γ)αθο

DCCCCXCIII.

CYPRUS (SALAMIS).

993. Fragment of white marble, broken away on all sides. Ht. 3 5⁄8 in.; width 3 1⁄2 in. Presented by the Cyprus Exploration Fund, 1891.



-- (και) --
-- ντε(ν) --
-- ισεικ --

DCCCCXCIV.

CYPRUS (SALAMIS).

994. Marble fragment, probably nearly complete on r. side, elsewhere broken. L. 5 1⁄2 in.; ht. 3 1⁄2 in. *Journ. Hell. Stud.* xii, p. 88, n. 2. Presented by the Cyprus Exploration Fund, 1891.



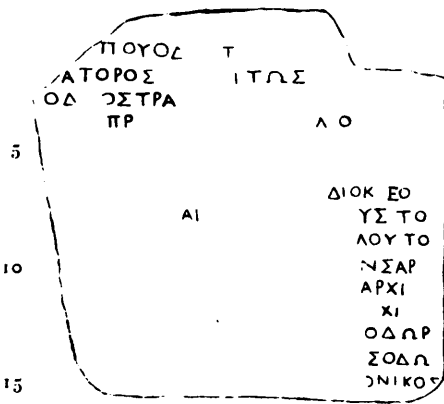
--- αν συν τ ---
--- τῶ Κρη ---

Mr. Tubbs, *loc. cit.*, suggests that the inscription read ᾠκοδόμησαν συν τῷ θεῷ, or the like.

DCCCCXCV.

CYPRUS (SALAMIS).

995. Fragment of white marble, complete at top, nearly complete on r. side, sliced away on l. Dowel hole (oblong) on r. top corner. The surface is so abraded that very little is legible. Ht. 10 3⁄4 in.; width 11 1⁄2 in.; thickness 2 1⁄2 in. Presented by the Cyprus Exploration Fund, 1891.



----- που 'Οδ . . . τ -----
-----]άτορος ιτωσ -----
--- ὀδ[ωρ]ος Τρα ---
----- πρ ----- λο -----

5 [Two lines illegible.]
----- Διοκ[λ]έ[ος] (?) -----
----- αι ----- υς τὸ [β'] (?) -----
----- λου τὸ [β'] (?) -----
10 ----- νσαρ -----
----- 'Αρχι -----
----- χι -----
----- ὀδωρ[ος] (?) -----
----- σόδω[ρος] (?) -----
15 ----- δνικε(s). -----

The inscription seems to have consisted entirely of a list of names.

DCCCCXCVI.

CYPRUS (SALAMIS).

996. Fragment of white marble, broken away all round. Inscribed back and front. Ht. $8\frac{1}{2}$ in.; width $6\frac{3}{8}$ in. Presented by the Cyprus Exploration Fund, 1891.



(α) -- (λ)α --
-- ετ(α) --
-- (ε)μ(α) --

(δ)



-- us SABI(n)[us].

DCCCCXCVII.

CYPRUS (SALAMIS).

997. Fragment of limestone, broken away on all sides. Ht. $9\frac{3}{8}$ in.; width 6 in.; depth $2\frac{1}{2}$ in. *Journ. Hell. Stud.* xii, p. 190, No. 43. Presented by the Cyprus Exploration Fund, 1891.



-- ια προ -----
-- ιεμαια -----
-- μαν(τ) -----
-- βίου ἐ(αυτοῦ) (?) --

DCCCCXCVIII.

CYPRUS (POLI-TIS-CHRYSOXKHOU).

998. Streaked marble fragment. L. $10\frac{1}{2}$ in.; ht. $5\frac{1}{2}$ in.; width $2\frac{3}{4}$ in. *Journ. Hell. Stud.* xi, p. 74, No. 18. Presented by the Cyprus Exploration Fund, 1890.



-- (θ)ηρι.

The inscription appears to belong to the same alphabet and to the same age as the Theran inscriptions. Cf. Roberts, *Greek Epigraphy*, p. 23 ff.

DCCCCXCIX.

CYPRUS.

999. Limestone (?) stele, with relief representing a man standing with r. arm wrapped in mantle and l. lowered: draped. Head lost. Inscribed below. Ht. 5 ft.; width 1 ft. 9 in.; depth $4\frac{1}{2}$ in. Presented by Col. Falkland Warren, R.A., C.M.G., 1891.



Σωσίβιε Καπίρωνος
χρηστὲ χαῖρε.

Early Imperial date.

V.—THRACE AND ASIA MINOR.

Nos. 1000-1047.

M.

SESTOS.

- 1000.** Slab of white marble, broken away above. Slight traces of a moulding can be seen above the word Γλαυκίου. Ht. 5 ft. 3½ in.; width 1 ft. 11½ in. (above), 2 ft. 4 in. (below); depth 5 in. (above), 7 in. (below). C. Curtius in *Hermes*, vii, p. 113 ff.; *Μουσ. και Βιβλιοθήκη*, 1876-8, p. 18, No. 221; A. Dumont, *Mélanges d'archéologie et d'épigraphie* (Homolle), p. 451 ff.; Michel, *Recueil*, p. 245, No. 327; Jerusalem in *Wiener Stud.* i, p. 32 ff.; Dittenberger, *Sylloge*¹, i, No. 246; *id.*, *Or. Gr. Inscr.* i, No. 339. The inscription was found at Ialova (the site of Sestos) in May, 1865. See *Athenaeum*, June 17, 1865, p. 817. Acquired at Mr. F. Calvert's sale (August 2, 1877). A facsimile of the first five lines is given to show the character of the lettering.

ΕΙ ΩΣΓΛΑΥΚΙΟΥ ΚΥΚΙΛΛΑΙΟΥΜΗΝΟΣΥΤ
 (ΛΗΙΚΑΙΓΩΙΔΗΜΩΙΜΕΝΑΝΔΡΟΣΑΠΟΛΛΑΕΙΠΕ ΕΙ
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ΕΙ ΩΣΓΛΑΥΚΙΟΥ ΚΥΚΙΛΛΑΙΟΥΜΗΝΟΣΥΤ
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 10 ΚΑΙΤΟΙΣΕΞΕΑΥΤΟΥΔΙΑΤΗΣΑΠΑΝΤΩΜΕΝΗΣΕΚΤΟΥΠΛΗΘΟΥΣΕΥΧΑΡΙΣΤΙΑΣΔΟΣΕΑΝΑΙΜΗΝ
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 15 ΥΠΟΔΟΧΗΣΑΞΙΟΥΜΕΝΟΣΠΑΡΑΥΤΩΙΔΙΑΤΗΝΕΝΤΟΙΣΠΙΣΤΕΥΟΜΕΝΟΙΣΚΑΘΑΡΕΙΟΤΗΤΑΕ
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[Ἐπὶ Ἰ[ερ]ῆ]ως Γλαυκίου [το]ῦ Κιλλαίου μηνὸς Ὑπ[ερ]βερεταίου - - - ἔδοξε τῇ
 [βο]υλῇ καὶ (τ)ῶι δήμῳ, Μένανδρος Ἀπολλᾶ εἶπε(ν) Ὑ[π]ειδῇ Μηνᾶς Μέντος] ὑπ[ε]ρ[α]ρχεῖ ἐκ τῆς
 [π]ρώτης ἡλικίας κάλλιστον ἡγήσάμενος εἶναι τὸ [τῇ πατρ]ίδι χρῆσι[μ]ον ἑα[υ]τὸν
 [π]αρέχεσθαι, οὔτε δαπάνης καὶ χορηγίας οὐδεμιᾶς φειδόμενος, οὔτε κακοπαθία[ν]
 5 [κ]αὶ κίνδυνον ἐκκλίνων οὔτε τὴν ἀπαντωμένην καταφθορὰν τῶν ἰδίων τοῖς ὑπὲρ
 τῆς πόλεως πρεσβεύουσιν ὑπολογιζόμενος, πάντα δὲ ταῦθ' ἡγούμενος δεῦτερα κα(ὶ)
 πρὸ πλείστου θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, βουλόμενός τε τῶι
 μὲν δήμῳ διὰ τῆς ἰδίας σπουδῆς αἰεὶ τι τῶν χρησίμων κατασκευάζειν, ἑαυτῷ δὲ
 καὶ τοῖς ἐξ ἑαυτοῦ διὰ τῆς ἀπαντωμένης ἐκ τοῦ πλήθους εὐχαριστίας δόξαν αἰμνη-
 10 τον περιποιεῖν, πολλὰς μὲν πρεσβείας ἐπιτε(λέσας) [π]ρὸς τοὺς βασιλεῖς, ἐν αἷς πάντα
 τὰ συμφέροντα κατηργάσατο μετὰ τῶν συνπρεσβευτῶν τῶι δήμῳ, τὰς τ' ἐνχειρ[ε]ι-
 θείσας ἑαυτῷ πίστει ὁσῶς διεφύλαξεν, πραγματευθεὶς δὲ καὶ παρὰ Στράτωνι τῶι
 (σ)τρατηγῶι τῆς Χερρονήσου καὶ τῶν κατὰ τὴν Θράικην τόπων καὶ τῆς καλλίστη(ς)
 ὑποδοχῆς ἀξιούμενος παρ' αὐτῶι διὰ τὴν ἐν τοῖς πιστευομένοις καθαριότητα ἐ-
 15 κείνῳ τε παρείστατο χρήσιμον γίνεσθαι τῇ πόλει, αὐτός τε πᾶσι τοῖς πολίταις
 ἐκτενῶς προσηρέχθη, τῶν τε βασιλέων εἰς θεοὺς μεταστάντων καὶ τῆς (π)όλεω[ς]
 ἐν ἐπικινδύνῳι καιρῶι γενομένης διὰ τε τὸν ἀπὸ τῶν γειτνιώντων Θράκων φόβον
 καὶ τῶν ἄλλων τῶν ἐκ τῆς αἰφνιδίου περιστάσεως ἐπιστάντων χαλεπῶν, Μηνᾶ[ς]

ΚΑΙ ΛΕΓΩΝ ΚΑΙ ΠΡΑΞΩ ΣΩΝΔΙΕΤΕΛΕΙΤΑ ΑΡΙΣΤΑΚΑΙΚΑΛΛΙΣΤΑΔΙΔΟΥΣΑΠΡΟΦΛΕΙΣΤΩΣ
ΑΥΤΟΝ ΕΙΣ ΠΑΝΤΑ ΤΑΣΥΝΦΕΡΟΝΤΑ ΤΗ ΠΟΛΕΙ ΤΑΣΤΕ ΠΡΕΣΒΕΙΑΣ ΑΝΕΔΕΧΕΤΟ ΠΡΟΘΥ
ΜΩΣ ΠΡΟΣ ΤΕΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΤΟΥΣ ΑΠΟΣΤΕΛΛΟΜΕΝΟΥΣ ΥΠΟ ΡΩΜΑΙΩΝ ΕΙΣ ΤΗΝ Λ
ΣΙΑΝ ΚΑΙ ΤΟΥΣ ΠΕΜΠΟΜΕΝΟΥΣ ΠΡΕΣΒΕΥΤΑΣ ΕΝΑΙΣ ΕΝΟΥΔΕΝΙΚΑ ΘΥΣΤΕΡΗΣ ΕΝΟΔΗ
ΛΟΣ ΑΛΛΑ ΠΑΝΤΑ ΚΑΤΩΚΟΝΟΜΗΣΑΤΟ ΔΙΑ ΤΗΣ ΤΩΝ ΠΡΕΣΒΕΥΟΝΤΩΝ ΚΑΚΟΠΑΘΙΑΣ
ΠΡΟΣ ΟΥΣ ΤΕ ΕΠΡΕΣΒΕΥΣΕΝ ΔΗΜΟΥΣ ΕΝ ΚΑΙΡΟΙΣ ΑΝΑΓΚΑΙΟΙΣ ΤΑΛΥΣΙΤΕΛΗ ΤΗ ΠΑΤΡΙΔΙ ΜΕ
ΓΑΤΩΝ ΣΥΝ ΠΡΕΣΒΕΥΤΩΝ ΚΑΤΕΣΚΕΥΑΣΕΝ ΕΝΤΕΤΑΙΣ ΠΟΛΕΜΙΚΑΙΣ ΠΕΡΙΣΤΑΣΕ
ΣΙΝ ΑΝΗΡ ΓΑΘΟΣ ΩΝΔΙΑΤΕΤΕΛΕΚΕΝ ΠΕΡΙ ΤΟΝ ΔΗΜΟΝ ΙΕΡΕΥΣΤΕ ΑΠΟΔΕΙΧΘΕΙΣ ΤΟ
ΒΑΣΙΛΕΩΣ ΑΤΤΑΛΟΥ ΑΞΙΩΣ ΑΝΕΣΤΡΑΦΗ ΤΟΥ ΔΗΜΟΥ ΠΑΣΑΝ ΥΠΟΜΕΙΝΑΣ ΦΙΛΑΓΑΘΩ
ΤΗΝ ΕΝ ΤΟΙΣ ΔΑΠΑΝΩΜΕΝΟΙΣ ΧΟΡΗΓΙΑΝ ΕΠΙΣΤΡΑΦΕΙΣ ΟΥ ΜΟΝΟΝ ΤΩΝ ΠΟΛΙΤΩΝ
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ΞΕΝΩΝ ΠΕΡΙ ΤΙΘΕΙΣ ΤΗΝ ΕΚ ΤΩΝ ΞΕΝΩΝ ΕΥΦΗΜΙΑΝ ΤΗ ΠΑΤΡΙΔΙ ΓΥΜΝΑΣΙ
ΑΡΧΟΣΤΕ ΑΙΡΕΘΕΙΣ ΤΗΣ ΤΕΕΥΤΑΞΙΑΣ ΤΩΝ ΕΦΗΒΩΝ ΚΑΙ ΤΩΝ ΝΕΩΝ ΠΡΟΕΝΟΗΘΗ
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ΡΙΛΟΤΙΜΩΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΔΕ ΤΟΝ ΤΕΛΟΥΤΡΩΝΑ ΚΑΙ ΤΟΝ ΕΦ
ΗΣΟΙΚΟΝ ΑΝΕΘΕΚΕΝ ΔΕ ΚΑΙ ΑΓΑΛΜΑ ΛΕΥΚΟΥ ΛΙΘΟΥ ΤΑΤΕ ΕΛΛΕΙΠΟΝΤΑΚΑΙ ΟΝΤΑ
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ΕΩΣ ΧΑΡΑΚΤΗΡΑΤΟ ΔΕΛΥΣΙΤΕΛΕΣΤΟ ΠΕΡΙΓΕΙΝΟΜΕΝΟΝ ΕΚ ΤΗΣ ΤΟΙΑΥΤΗΣ ΠΡΟΣΟΔΟΥ
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ΔΙΚΑΙΩΣ ΤΗΡΗΣΟΝΤΑΣ ΜΗΝΑΣ ΑΙΡΕΘΕΙΣ ΜΕΤΑ ΤΟΥΣ ΣΥΝΑΠΟΔΕΙΧΘΕΝΤΟΣ ΤΗΝ ΚΑ
ΘΗΚΟΥΣ ΑΝΕΙΣ ΗΝ ΕΓΚΑΤΟ ΕΠΙΜΕΛΕΙΑΝ ΕΞΩΝΟΔΗΜΟΣ ΔΙΑ ΤΗΝ ΤΩΝ ΑΝΔΡΩΝ ΔΙ

καὶ λέγων καὶ πρᾶσσω διετέλει τὰ ἄριστα καὶ κάλλιστα, διδοὺς ἀποφασίως ἐ-
20 αὐτὸν εἰς πάντα τὰ συμφέροντα τῇ πόλει, τὰς τε πρεσβείας ἀνδέχεται προθύ-
μως πρὸς τε τοὺς στρατηγοὺς τοὺς ἀποστελλομένους ὑπὸ Ῥωμαίων εἰς τὴν Ἀ-
σίαν καὶ τοὺς πεμπομένους πρεσβευτάς, ἐν αἷς ἐν οὐδενὶ καθυστέρησεν ὁ δῆ-
(μ)ος, ἀλλὰ πάντα κατ'οικονομήσατο διὰ τῆς τῶν πρεσβευόντων κακοπαθίας,
πρὸς οὓς τε ἐπρέσβευσεν δῆμους ἐν καιροῖς ἀναγκαίοις τὰ λυσιτελῇ τῇ πατρίδι μ-
25 (τ)ὰ τῶν συνπρεσβευτῶν κατεσκεύασεν· ἐν τε ταῖς πολεμικαῖς περιστάσε-
σιν ἀνὴρ ἀγαθὸς ὧν διατετέλεκεν περὶ τὸν δῆμον· ἱερεὺς τε ἀποδειχθεὶς τῷ
βασιλεῶς Ἀττάλου ἀξίως ἀνестράφη τοῦ δήμου, πᾶσαν ὑπομένειν φιλαγάθως
τὴν ἐν τοῖς δαπανωμένοις χορηγίαν, ἐπιστραφεὶς οὐ μόνον τῶν πολιτῶν [καὶ]
(τ)ῶν ἄλλων τῶν κατοικούντων τὴν πόλιν, ἀλλὰ καὶ τῶν παρεπιδημούντων·
30 ξένων, περιτιθεὶς τὴν ἐκ τῶν ξένων εὐφημίαν τῇ πατρίδι· γυμνασί-
αρχός τε αἰρεθεὶς τῆς τε εὐταξίας τῶν ἐφήβων καὶ τῶν νέων προενοήθη,
τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο καλῶς κα[ὶ]
[φιλοτιμῶς, κατεσκεύασεν δὲ τὸν τε λουτρῶνα καὶ τὸν ἐφε-]
ξῆς οἶκον, ἀνέθεκεν δὲ καὶ ἄγαλμα λευκοῦ λίθου, τὰ τε ἐλλείποντα καὶ ὄντα (ἀ-
35 να)γκαῖα προσκατεσκεύασεν· ἐν τε τοῖς γενεθλίοις τοῦ βασιλεῶς καθ' ἕκαστον
(μ)ῆνα θυσιάζων ὑπὲρ τοῦ δήμου, διαδρομὰς ἐτίθει τοῖς τε ἐφήβοις καὶ τοῖς
νέοις, συνετέλει δὲ καὶ ἀκοντισμοὺς καὶ τοξείας, ἐτίθει δὲ καὶ ἐπαλείμ-
ματα διὰ τῆς ἑαυτοῦ φιλοδοξίας, προτρεπόμενος εἰς ἄσκησιν καὶ φιλο-
πονίαν τοὺς νέους, ἀνθ' ὧν ὁ δῆμος, ἀποδεχόμενος αὐτοῦ τὸ φιλόσπουδον καὶ
40 ἑκτενές, συνεχώρησεν μὲν αὐτῷ τὰς ἐπιγραφάς, ἡξίωσεν δὲ ἐπαίνου διὰ
τῶν ψηφισμάτων, οἱ τε ἐφηβοὶ καὶ οἱ νέοι ἐστεφάνωσαν αὐτὸν τε καὶ τὸν
(ἐ)φήβαρχον, ὧν ἀποδεξάμενος τὴν τιμὴν τῆς δαπάνης αὐτοὺς παρέλυσεν, τὰς
δὲ τῶν ὄπλων ἀναθέσεις ἐκ τῶν ἰδίων ἐποίησατο· τοῦ τε δήμου προελομέ-
(ν)ου νομίσματι χαλκίνῳ χρῆσθαι ἰδίῳ χάριν τοῦ ἰομευεῖσθαι μὲν τὸν τῆς π[ό-]
45 [λ]εως χαρακτήρα, τὸ δὲ λυσιτελὲς τὸ περιγινόμενον ἐκ τῆς τοιαύτης προσδο(ν)
λαμβάνειν τὸν δῆμον, καὶ προχειρισσάμενον τοὺς τὴν πίστιν εὐσεβῶς τε καὶ
(δ)ικαίως τηρήσοντας, Μηναῖς αἰρεθεὶς μετὰ τοῦ συναποδειχθέντος τὴν κα-
(θ)ήκουσαν εἰσπνέγκατο ἐπιμέλειαν, ἐξ ὧν ὁ δῆμος διὰ τὴν τῶν ἀνδρῶν δι-

50 ΚΑΙΟΣΥΝΗΝΤΕΚΑΙΦΙΛΟΤΙΜΙΑΝΧΡΗΤΑΙΤΩΙΙΔΙΩΝΟΜΙΣΜΑΤΙΕΝΤΕΤΑΙΣΑΛΛΑΙΣΑ
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 55 ΞΕΤΩΝΠΛΕΙΟΝΩΝΔΙΑΤΕΤΑΣΘΡΑΙΚΙΟΥΣΕΠΙΔΡΟΜΑΣΚΑΙΤΟΥΣΠΕΡΙΣΤΑΝΤΑΣΤΗΝ
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 60 ΚΑΙΜΗΝΑΣΕΝΠΟΛΛΟΙΣΤΕΘΛΕΙΜΜΕΝΟΣΠΑΝΤΑΔΕΤΑΥΤΑΠΑΡΑΙΤΗΣΑΜΕΝΟΣΤΩΙΘΕΣ
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 65 ΤΟΙΣΚΑΘΙΔΡΥΜΕΝΟΙΣΕΝΤΩΙΓΥΜΝΑΣΙΩΙΘΕΟΙΣΥΠΕΡΤΗΣΤΟΥΔΗΜΟΥΚΑΙΤΗΣΤΩΝΝΕΩΝΣΗΤΗ
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 70 ΟΙΣ ΚΑΘΕΚΑΣΤΟΝΤΕΜΗΝΑΕΠΙΤΕΛΩΝΤΑΣΠΡΕΠΟΥΣΑΣΘΥΣΙΑΣΥΠΕΡΤΩΝΝΕΩΝΤΟΙΣ
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 75 ΚΑΛΙΕΡΟΥΜΕΝΩΝΥΦΕΑΥΤΟΥΙΕΡΩΝΠΡΟΤΡΕΠΟΜΕΝΟΣΔΕΔΙΑΤΗΣΤΟΙΑΥΤΗΣΦΙΛΟΔΟΞΙΑ
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 75 ΠΟΙΗΣΑΜΕΝΟΙΣΠΑΣΙΝΒΟΥΛΩΜΕΝΟΣΚΑΙΕΝΤΟΥΤΟΙΣΔΙΑΤΩΝΠΕΠΑΙΔΕΥΜΕΝΩΝΤΟΕΝΔΟΞΟΝΤ
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(και ο σύνν τε και φιλοτιμίαν χρήται τῷ ἰδίῳ νομίματι, ἔν τε ταῖς ἄλλαις ἀ[ρ-]
 50 χαῖς καὶ λειτουργίαις, εἰς ἃς ὁ δῆμος αὐτὸν προκεχειρίσται, ἴσον ἑαυτὸν καὶ δι-
 καιον παρείσχηται, βουλόμενος στοιχεῖν τοῖς ὑφ' ἑαυτοῦ πρασσομένοις, καὶ κα-
 (τ)ὰ μῆθ' ἐνλείπειν τῇ πρὸς τὸ πλῆθος εὐνοίαι, φυλάσσειν δὲ ὀρθῶς καὶ δι-
 καίως τὰς ἐνχειριζόμενας αὐτῷ πίστει· τό τε δεύτερον παρακλη-
 θείς γυμνασιάρχῃσαι ὑπέμεινεν ἐν καιροῖς δυσκόλοις, τεθλειμμένων ἡμ[ῶν]
 55 ἐξ ἑτῶν πλείονων διὰ τε τὰς Θραικίους ἐπιδρομὰς καὶ τοὺς περιστάνας τὴν
 πόλιν πολέμους, ἐν οἷς ἀπήχθη μὲν τὰ ἀπὸ τῶν ἀγρῶν πάντα, ἄσπορος δὲ ἡ πλε[ῖς-]
 τη χώρα ἐγένετο· αἱ τ' ἐπιγενόμεναι κατὰ τὸ συνεχὲς ἀφοραὶ τοῦ σίτου εἰς ἀπορί-
 αι κατὰ κοινόν τε τὸν δῆμον ἤγαγον, καθ' ἰδίαν τε ἕκαστον τῶν πολιτῶν· ἔν[θα]
 (κ)αὶ Μηνᾶς ἐν πολλοῖς τεθλειμμένος, πάντα δὲ ταῦτα παραιτησάμενος τῷ θεω-
 60 [ρ]εῖν τὸν δῆμον εὐχάριστον ὄντα καὶ τιμᾶν τοὺς ἀγαθοὺς ἄνδρας ἐπιστάμενοι·
 [ὕ]περέθετο ἑαυτὸν ταῖς τε δαπάναις καὶ τῇ λοιπῇ φιλοδοξίαι, εἰσελθὼν γὰρ εἰς
 (τ)ὴν ἀρχὴν τῇ νομηνίαι, συνετέλεσεν μὲν θυσίας τῷ τε Ἑρμῇ καὶ τῷ Ἑρακλ[ε]ῖ
 (τ)οῖς καθιδρυμένοις ἐν τῷ γυμνασίῳ θεοῖς, ὑπὲρ τῆς τοῦ δῆμου καὶ τῆς τῶν νέων σωτη-
 ρίας, ἐπετέλεσεν δὲ καὶ διαδρομὰς καὶ θέσεις ἀκοντισμοῦ καὶ τοξείας, τῇ (δ)ὲ ἔχομ[ε]-
 65 νη καλλιερήσας ἐκάλεσεν ἐπὶ τὰ ἱερὰ οὐ μόνον τοὺς μετέχοντας τοῦ ἀλείμματος,
 ἀλλὰ καὶ τοὺς λοιποὺς πάντας, ποιούμενος τὴν μετάδοσιν τῶν ἱερῶν καὶ τοῖς ξέν-
 οῖς· καθ' ἕκαστόν τε μῆνα ἐπιτελῶν τὰς πρεπούσας θυσίας ὑπὲρ τῶν νέων τοῖς
 (π)ροεστηκόσιν τοῦ γυμνασίου θεοῖς φιλαγάθως καὶ μεγαλομερῶς ἐχρήτο, τιθεὶς ἀ-
 (κ)οντισμοὺς τε καὶ τοξείας καὶ διαδρομὰς ἐπιτελῶν, μεταδίδους μὲν τοῖς νέοις τῶν
 70 (κ)αλλιερουμένων ὑφ' ἑαυτοῦ ἱερῶν, προτρεπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξί[ας]
 [π]ρὸς ἀσκήσιν καὶ φιλοπονίαν τοὺς νέους, ἐξ ὧν αἱ τῶν νεωτέρων ψυχαὶ πρὸς ἀνδρείαν ἀμιλλώμε-
 (ν)αι καλῶς ἄγονται τοῖς ἡθεσιν πρὸς ἀρετὴν, μετεδίδου δὲ τοῖς ἀλειφομένοις τῶν ἱερῶν
 [τ]ῶν ἀπὸ τοῦ ἀλείμματος εἰς οἶκον, κοινὴν ποιούμενος τὴν φιλανθρωπίαν καὶ τοῖς ξέν[ο]ις
 [τ]οῖς μετέχουσι τοῦ ἀλείμματος, προσηνέχθη δὲ φιλανθρώπως καὶ τοῖς τὰς ἀκροάσει[s]
 75 ποιησαμένοις πᾶσιν, βουλόμενος καὶ ἐν τούτοις διὰ τῶν πεπαιδευμένων τὸ ἐνδοξον (π)χ[ε]-
 ριτιθέσθαι τῇ πατρίδι, ἐπεμελήθη δὲ καὶ τῆς τῶν ἐφήβων καὶ νέων παιδείας τῆς τε λοιπῇ[s]
 εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον προειροήθη, ἐχορήγησεν δὲ καὶ ξύστρας καὶ ἐπα-
 λείμματα ἔθηκεν, συνετέλεσεν δὲ καὶ ἀγῶνα τῷ Ἑρμῇ καὶ Ἑρακλεῖ ἐν τῷ Ὑπερβερεταίῳ μ[ηνί],

ΤΙΘΕΙΣΘΑΛΑΠΑΝΤΩΝΤΩΝΑΘΩΜΑΤΩΝΤΟΙΣΤΕΝΕΟΙΣΚΑΙΤΟΙΣΕΦΗΒΟΙΣΟΠΛΑΕΡΙΣΗΜΑΕΝΔΕΔΕΜΕΝ/
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80 τιθείς ἄθλα πάντων τῶν ἀθλωμάτων τοῖς τε νέοις καὶ τοῖς ἐφήβοις ὅπλα ἐπίσημα ἐνδεδεμένα,
 ἐν ὀπλοθήκαις, ἐφ' ἃ ἐπιγράφας τοὺς νικήσαντας τὴν ἀνάθεσιν αὐτῶν παραχρῆμα ἐν τῷ γυ-
 μνασίῳ ἐποιήσατο, ἔθηκεν δὲ καὶ δευτερεῖα θέματα, ἔθηκεν δὲ καὶ παισὶν ἄθλα καὶ ὀπλομαχίαις.
 θέματα ἐφήβοις τε καὶ ἀνδράσιν, ὁμοίως δὲ καὶ διατοξείας καὶ διακοντισμοῦ· ἔθηκεν δὲ κα[ί]
 (ὅ)πλα μακροῦ δρόμου καὶ εὐταξίας καὶ φιλοπονίας καὶ εὐξίας, συντελέσας δὲ καὶ θυσίαν τοῖς
 85 προγεγραμμένοις θεοῖς καὶ κατατροχάσας τὴν εὐανδρίαν κατὰ τὸν νόμον, ἐκάλεσεν ἐπὶ τὰ)
 ἱερὰ τοὺς ἀλειφομένους πάντας καὶ τοὺς ξένους τοὺς μετέχοντας τῶν κοινῶν, λαμπρὰν
 ποιησάμενος τὴν ὑποδοχὴν καὶ ἀξίαν τῶν θεῶν καὶ τοῦ δήμου. Ἵνα οὖν καὶ ὁ δῆμος φαί-
 νηται τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν τιμῶν καὶ τοὺς ἀπὸ τῆς πρώτης ἡλικίας φιλοτι-
 μους γινομένους περὶ τὰ κοινὰ καὶ φιλοδοξεῖν προαιρουμένους ἀποδεχόμενος καὶ ἐν χάριτος
 90 [ἀ]π'οδοῦ μὴ λείπηται, θεωροῦντές τε καὶ οἱ λοιποὶ τὰς περιγινόμενας τιμὰς ἐκ τοῦ δήμου
 τοῖς καλοῖς καὶ ἀγαθοῖς, ζηλωταὶ μὲν τῶν καλλίστων γίνονται, προτρέπονται δὲ πρὸς ἀρετήν),
 (ἐ)παύξηται δὲ τὰ κοινὰ παρορμωμένων πάντων πρὸς τὸ φιλοδοξεῖν καὶ περιποιούντων αἰεὶ τι τῇ
 πατρίδι τῶν καλῶν· τύχηι τῇ ἀγαθῇ δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπηνῆσθαι Μηνᾶν
 Μένητος ἐπὶ τε τοῖς προγεγραμμένοις πᾶσιν καὶ ἐφ' ἧ ἔχων εὐνοίαι διατελεῖ πρὸς τὸν δῆμον,
 συνκεχωρησθαι δὲ αὐτῷ καὶ τὴν τῶν ὅλων ἀνάθεσιν ἐπιτελέσαι ποιουμένῳ τὰς ἐπιγραφὰς κ[α]-
 95 ἵ ὅτι ἐστεφάνωνται ὑπὸ τε τῶν ἐφήβων καὶ τῶν νέων, στεφανοῦσθαι δὲ αὐτὸν καὶ ὑπὸ τοῦ δήμου ἀνὰ π[α]-
 (ἐ)τος τῆς πανηγύρεως ἐν τῷ γυμνικῷ ἀγῶνι χρυσῷ στεφάνῳ, τὴν ἀναγόρευσιν τοῦ κήρυκος)
 ποιουμένου κατὰ τάδε· “ὁ δῆμος στεφανοῖ Μηνᾶν Μένητος γυμνασιάρχῃσαντα δις καλῶς κ[α]-
 φιλοδόξως ἀρετῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς αὐτόν.” Στήσαι δὲ αὐτοῦ καὶ εἰκόνα χαλκῇ)
 [ἐ]ν τῷ γυμνασίῳ, ἐφ' ἧς ἐπιγραφῆσεται· “ὁ δῆμος καὶ οἱ νέοι Μηνᾶν Μένητος γυμνασιάρχῃσαν-
 100 [τ]α δις καλῶς καὶ φιλοδόξως καὶ ἀγαθὸν ἄνδρα γεγονότα περὶ τὸν δῆμον.” Καλεῖσθαι δὲ αὐ-
 [τ]ὸν καὶ ἐκγόνους εἰς προεδρίαν ἐν (π)ᾶσι τοῖς ἀγῶσιν, οἷς ἂν ἐπιτελῇ ὁ δῆμος, ποιεῖσθαι δὲ
 τοῦ στεφάνου τὴν ἀνάρρησιν τὸν κατ' ἐνιαυτὸν γινόμενον(ον) ἀγωνοθέτην. Ἐπεὶ δὲ
 (β)ουλόμενος διὰ τὴν ὑπάρχουσαν περὶ τὰ κοινὰ στενοχωρίαν χαρίζεσθαι καὶ ἐν τούτοις)
 τῇ πόλει ἀναδέχεσθαι ἐκ τῶν ἰδίων τὸ ἀνήλωμα τὸ εἰς τὸν ἀνδριάντα, προνοηθήτω(ι)
 105 ἵνα ὡς κάλλιστος σταθῇ, ἀναγραφάτω(ι) δὲ καὶ εἰς στήλην λευκοῦ λίθου τότε τὸ ψήφ(σ)-
 μα καὶ στησάτω(ι) εἰς τὸ γυμνάσιον.

It will be noticed that the text of the inscription given above differs in several small points from the readings of Curtius, Jerusalem, and Dittenberger. The inscription is nearly complete, exceptions being the top r.-hand corner and one or two letters at the beginnings and ends of lines. The letters are shallow, but carefully engraved.

The following are the most noteworthy points of orthography (cf. Curtius, *op. cit.*, p. 121).

Irregular use of iota subscr., e.g. Θράικην (l. 13), Θράκων (l. 17), χαλκίνω - - - ιδίωι (l. 44), προνοηθήτωι &c. (ll. 104-6).

Irregular use of aspiration. μηθέν (l. 52), καθ' ιδίαν (l. 58).

Various inconsistencies of spelling noticed by Curtius, e.g. γείνεσθαι (l. 15), γινομένους (l. 88).

Errors. l. 9. αἰμνη'τον (almost certainly not αἰμνη-[σ]τον) for αἰμνηστον. l. 44. νομειτεύεσθαι for νομιστεύεσθαι (but see Dittenberger, *Or. Gr. Inscr.*, loc. cit., p. 540, n. 22, and below, n. on l. 44). l. 64. λεεχομενη for διέχομενη. l. 102. γινόμενοι(ον).

In ll. 15 and 51 are two instances of irregular augment, παρείστατο and παρείσχηται. Jerusalem, *loc. cit.*, p. 6, gives instances of this form occurring in *C. I. G.* ii. 3568 f. add. (l. 42) and *C. I. G.* ii. 2271 (l. 7).

The inscription records an honorary decree of the Council and People of Sestos in favour of Menas son of Menes for his services as ambassador, priest, and gymnasiarch. His liberality in all these capacities is specially commended.

l. 1. Dittenberger is certainly right in reading [Ἐπὶ ἱερέ]ως Γλαυκίου [τοῦ] Κιλλαίου as against the [Ἐπὶ ἱερέ]ων Γλαυκίου [καὶ] Κιλλαίου read by Curtius.

Ἐπερβερεταίου. The last month of the Macedonian year.

l. 5 f. 'Nor recking of the loss of private possessions which falls to the lot of those acting as ambassadors in the public service.'

l. 9 f. αἰμνητον. This peculiar form seems due to an error on the part of the stone-cutter. There is no room for Σ before ΤΟΝ either at the beginning of the 10th or end of the 9th line.

l. 10. τοὺς βασιλεῖς. These (as Curtius has shown) can hardly be other than the kings of Pergamum, probably Attalus II and Attalus III. Before τοὺς βασιλεῖς, ἐπιτελέσας πρός] has been intentionally erased.

l. 12 f. Straton was no doubt general of the Pergamene kings in the Chersonese. See No. 1001, a dedication by soldiers who had crossed from Nakoleia εἰς τοὺς κατὰ Χερρόνησον καὶ Θράικην τόπους 'in the 15th year' (of Attalus II?). It was in the reign of Attalus II (159-138 B.C.) that the Chersonese was harassed by the attacks of the Thracians under Diegylis (Appian, *Mithr.* 6).

l. 14. The traces on the stone make the reading ὑποδοχῆς certain.

l. 16. τῶν βασιλέων εἰς θεοὺς μεταστάντων. This can only mean that the Attalids had died out and received divine honours. The time is therefore subsequent to the death of Attalus III (133 B.C.), when he bequeathed his kingdom to the Romans. This event was followed by the rising of the pretender

Aristonikos, an event alluded to in ll. 16 ff. τῆς πόλεως ἐν ἐπικινδύνῳ καιρῷ γενομένης - - - τῶν ἄλλων τῶν ἐκ τῆς αἰφνιδίου περιστάσεως ἐπιστάντων χαλεπῶν.

l. 21. τοὺς στρατηγοὺς τοὺς ἀποστελλομένους ὑπὸ Ῥωμαίων εἰς τὴν Ἀσίαν. These were commanding between 132 and 129 B.C. during the rising of Aristonikos. The successive Roman generals were L. Licinius Crassus Mucianus, M. Perpenna, and M. Aquilius. The ambassadors are probably the five mentioned by Strabo (xiv, p. 646) as having been sent to Asia before the war.

l. 23. κακοπαθίας. Jerusalem, by a comparison of the usage of Polybius, shows that the meaning of this word is probably 'endurance', 'perseverance'. The meaning of the sentence will thus be 'arranged everything, thanks to the patient efforts of the ambassadors'.

l. 26 f. ἱερεὺς - - - Ἀττάλου. Menas may have been priest of either Attalus II or Attalus III. Instances of the deification of the Attalids are given by Dittenberger, *Or. Gr. Inscr.* i, p. 539, n. 14, and by Jerusalem, *loc. cit.*, p. 12. No mention of a priest of Attalus seems to have been found among the inscriptions from Pergamum.

l. 30 f. γυμνασιάρχος. This inscription throws important light upon the functions of a gymnasiarch in a Greek city towards the close of the second century B.C. We find that his duties consist largely in the supervision of the behaviour of the ἐφηβοὶ and νέοι and of the condition of the gymnasium. He institutes contests for them in running, javelin-throwing, and archery. He supplies them with quantities of oil (ἐπαλείμματα) for their anointing. Mention is made of an ἐφήβαρχος, who was evidently an official subordinate to the gymnasiarch. Menas held the office of gymnasiarch a second time, when he seized the opportunity of making a series of public benefactions. At the contests instituted by him he gives prizes in the form of decorated arms in cases. See G. Glotz, art. *Gymnasiarchia*, in Daremberg et Saglio, Oehler, art. *Γυμνασιάρχος* in Pauly-Wissowa, and cf. throughout Dittenberger, *Or. Gr. Inscr.* ii, No. 764 (honours to a Pergamene gymnasiarch).

l. 33. The letters ΤΟΝΤΕ have been engraved over an erasure. The reading ἐφ[ε]ξῆς is certain. Though faint, φ can distinctly be seen upon the stone. Curtius suggested Ἐρμαθῆν[η]ς, which is much too long for the space available. The meaning evidently is that Menas built a washing basin and a chamber adjoining for the use of the athletes.

l. 44. Dittenberger, *op. cit.*, p. 540, n. 22, cites several passages from papyri to show that the spelling νομειτεύεσθαι is not due to an error. The papyri have the spelling νομιτεύεσθαι. This form of spelling is no doubt due to peculiar pronunciation prevailing in certain districts. Herwerden, *Lxx. Syrhl.*, s.v. νομειτεύεσθαι notes that the papyri in which the spelling νομιτεύεσθαι or νομειτεύεσθαι occurs are of the Byzantine period. There is, however, an instance in an inscription from Western Cilicia 'hardly earlier than 100 A.D.', published in *Fourn. Hell. Stud.* xii (1891), p. 232, No. 12 (page wrongly given as 323 by Dittenberger): μετρεῖν δὲ μέτροις εἰς ἡ πόλιν νομιτεύετε.

This part of the inscription is of considerable interest for the history of the coinage at Sestos. This introduction of an autonomous bronze coinage is borne out by the coins of Sestos actually found. See Head, *Hist. Num.*², p. 260 f.; Hill, *Greek and Roman Coins*, p. 125 f. The earlier autonomous coinage of Sestos dates from about 300 B. C. (so also Von Fritze in *Nomisma*, i, p. 11). The numismatic importance of this inscription has been brought out by H. von Fritze in *Nomisma, loc. cit.*, p. 1 ff. Menas was elected to superintend the introduction of this copper coinage. Von Fritze thinks that ἐπιμέλειαν of l. 48 is used specially of an official connected with coinage. Ἐπιμεληθέντος in various forms often occurs upon coins. In this case Menas shares his authority in commission with a second. Sestos, as von Fritze points out, was evidently one of the 'free' cities in dependence on the kings of Pergamum. Von Fritze separates off the known coin-types of Sestos which probably belong to this coinage carried out under Menas (Pl. i, 24 ff.). He concludes that the χαρακτήρ of the city (l. 45) was the seated figure of Demeter which appears on some of these later coins. There is a well-marked difference of style between the earlier and later groups of coins at Sestos, though some of the earlier types are retained.

l. 55. τὰς Θρακίους ἐπιδρομάς. These are no doubt the attacks of the Thracians under Diegylis (see above, n. to l. 12 f.).

l. 58. ἐ[θα] Curtius. ἐν [οἷς] Dittenberger. The former reading is to be preferred on account of the space.

l. 59. παραιτησάμενος. The meaning of this seems to be that *though* Menas was oppressed with his share of these calamities, yet he *dismissed* all this as

nothing because he saw . . . Παραιτίομαι in the sense of 'decline' or 'repudiate' is frequent. Jerusalem's interpretation—παραιτίσθαι = *mederi*—does not seem suitable here.

l. 78. At the end of this line (after Υπερβερεταίῳ) there is an Μ, which has been omitted by previous editors. This can only be an abbreviation of μῆνις.

l. 81. There is no trace of an ς on the stone after ὁπλομαχία at the end of the line, but it seems necessary to supply it.

l. 84. κατατροχάσας κ.τ.λ. Probably 'having made their manhood run in the path of the law'.

l. 95. The letters ΚΑΙΥΡΟΤΟΥ are small and crowded together, as the result of a correction.

An inscription from Cyzicus (Cagnat, *I. G. ad v. Rom. part.* iv, No. 134), in honour of one Machaon, should be compared with the above. It clearly dates from the same time and is couched in very similar language. He is praised for his conduct περιστάντος πολέμου (l. 5), for his embassy to M. Cosconius, the Roman praetor in Macedon (l. 9 f.): πρεσβεύσας τε πρὸς Μάρκον Κοσκώνιον τὸν ἐμ Μακεδονία τότε στρατηγόν, πάντα τὰ συμφέροντα τῇ πόλει διεπράξατο.

For similarities of language cf. l. 13 f.: διὰ τοὺς περιστῶτας κινδύνους οὗτος ὁμοίως οὔτε κακο[αθία]ν οὔτε κίνδυνον ἐκκλίνων with ll. 4, 5 of the present inscription.

Cf. also l. 19 διαβά[ν]των δὲ τῶν Ῥωμαίων εἰς τὴν Ἀσίαν πρὸς πάντας πρεσβέων διετ[έ]λει with l. 20 f. of the present: τὰς τε πρεσβείας ἀνεδέχετο προθύμως πρὸς τε τοὺς στρατηγοὺς τοὺς ἀποστελλομένους ὑπὸ Ῥωμαίων εἰς τὴν Ἀσίαν καὶ τοὺς πεμπομένους πρεσβευτάς.

In connexion with this inscription a general reference may be made to Ziebarth, *Aus dem griech. Schulwesen*².

MI.

ASIA MINOR (NAKOLEIA?)

1001. Tablet of white marble, now turned dark. Part has been broken away above. L. 10½ in.; ht. 6½ in.; depth 2 in. Found in the village of Schelembé, commonly called Bash-Ghelemba, about three miles (German) N. of Thyatira. *C. I. G.* 3568; Lebas-Waddington, 1766; Sestinus, *Illn.* p. 136 (quoted by Boeckh); Dittenberger, *Or. Gr. Inscr.* i, 330; cf. Ralet in *Rev. Hist.* 1907, p. 154.



νω: οἱ ἐκ Νακαλείας
στρατιῶται οἱ διαβύν-
τες ἐν τῷ ἰε' ἔτει εἰς
τοὺς κατὰ Χερρώνη-
5 σον καὶ Θράκιην τό-
πους εὐχὴν.

l. 1. It is practically certain that at least a line of inscription is missing from the upper part. There seem to be slight traces of the extremities of letters on the flat edge now remaining. νωι must be the end of the title of the deity to whom the dedication was made.

There is no reasonable doubt as to the reading ΝΑΚΑΛΕΙΑΣ, though Lebas-Waddington, following Sestinus, would read ΠΑΡΑΛΕΙΑΣ. Ρ seems quite excluded for the third letter.

The place where the inscription is said to have been found, north of Thyatira, is a long way from

Nakoleia (spelt thus on coins: see *B. M. Coins of Phrygia*, p. 339 and p. lxxxv). Nakoleia is placed by explorers at the village of Seidi Ghazi on the river Parthenios (Ramsay, *Hist. Geogr.*, p. 144, No. 78), some thirty miles south of Dorylaeum. Ramsay (*Journ. Hell. Stud.* iii, p. 120) accordingly suggests that the XX of the Peutinger Table should be altered to XXX.

l. 3. The fifteenth year may be either that of Eumenes II, who came into possession of the Chersonese in 189 B.C., or that of Attalus II, i.e. 183 B.C. or 145 B.C. Dittenberger points out that the Chersonese was harried by the Thracians principally in the reign of Attalus II (159-138 B.C.), and that for

this reason 145 is the more probable date. Cf. Appian, *Mithr.* 6.

l. 4. In the inscription from Sestos (No. 1000, l. 13), which is perhaps some twenty years later than the present, the general commanding the Chersonese for the last kings of Pergamum is called στρατηγὸς τῆς Χερρονήσου καὶ τῶν κατὰ τὴν Θράκην τόπων. This was evidently the official title of the possessions of the kings of Pergamum in the Chersonese and Thrace.

The dedicants are thus soldiers who passed from Nakoleia into the Thracian Chersonese, probably in order to repel the Thracian inroads. Cf. Curtius in *Hermes*, vii, p. 129. n. 1.

MIL.

SIGEION.

1002. Pillar of white marble, slightly tapering upwards. Ht. 7 ft. 6½ in. At about the height of 5 ft. 2 in. from the bottom a considerable slice has been taken out of the back of the marble, reaching to the top. This accounts for the great difference in depth between the bottom and top of the stone. The other dimensions are: width (at bottom) 1 ft. 7 in.; at top 1 ft. 5 in.; depth (at bottom) 10½ in.; at top 5 to 7 in. On the top of the stone, exactly in the middle, but towards the front, is a rectangular dowel-hole, 3½ in. l. × 3 in. w. × 2½ in. deep. The marble is considerably damaged on its left face below the upper inscription. The following is approximately the division of the face of the stone from the top downwards: (a) clear space of 19 in.; (b) Ionic inscription, 20 in.; (c) clear space of 9 in.; (d) Attic inscription, 17 in.; (e) clear space of 25½ in.

The stone was found by Sherard on the site of the ancient Sigeion, some three miles from the Sigeian promontory. It was used as a seat by sick persons before the church at the village of Jeni-hissar (Giaurkioi). The inscription was published by Clishull in *Ant. Asiat.* p. 4 (1728). The earlier literature will be found in Boeckh, *C. I. G.* 8. The stone was removed by Lord Elgin, to whom it was presented by the Sultan. See Walpole, *Memoirs*, p. 97 f. The extent to which the stone was worn between the time when it was copied by Revett (1764) and the time when it was removed by Lord Elgin may be judged by comparing the earlier copy (taken from Röhl) with the facsimile of the inscription in its present state. The following is a list of the more important publications of or allusions to the inscription subsequent to 1828, the date of the publication of *C. I. G.* vol. i: Röhl in *I. G. A.* 492; *id.* in *Imagines* (1898), p. 50; Löwy, *Inscr. Gr. Bildh.* 4; Th. Bergk in *Philologus*, xxxii, p. 122 ff.; G. Löschke in *Ath. Mitt.* iv (1879), p. 297 ff.; U. Köhler in *Ath. Mitt.* ix (1884), p. 122; Kirchhoff, *Studien*, p. 22 ff.; Wilamowitz, *Lect. Epigr.* (1885), p. 1 ff.; Larfeld, *Handbuch*, ii, p. 398 ff.; Roberts, *Greek Epigraphy*, p. 78, No. 42 and p. 334 ff.; Collitz-Bechtel, *Gr. Dialektinschr.* iii (2), p. 650 f., No. 5531; Hicks and Hill, *Greek Hist. Inscr.* No. 8; Michel, *Recueil*, No. 1313; Solmsen, *Inscr. Graec.*, No. 50; Eher in *Rhein. Mus.* lxxvi (1911), p. 203 ff.

The purpose of the stele and the nature of the object which surmounted it have been much disputed. Three principal theories have been advanced to account for the dowel-hole at the top, viz. (1) that it supported the mixing-bowl and stand presented by Phanodikos to the Prytaneion of Sigeion; (2) that it supported a portrait head of Phanodikos; (3) that it supported an ἀκρωτήριο in the form of a palmette. That the stone is a funeral stele and that it was crowned with a palmette is rendered probable by its likeness to the archaic Attic funeral stelai, such as Conze, *Attische Grabreliefs*, Pls. xiii f. (Antiphanes'

stele). That the clear spaces were filled with painted designs is also not unlikely when we consider the form of the Antiphanes stele. The object at the top might possibly be a figure such as a siren, but a portrait head in such a position would be unparalleled. The following transcript is based upon the early publications (see facsimile from Röhl on r.); the present condition of the inscription (see facsimile on l.) would not of itself allow of a complete reading. Hence the mere fact that the form Συκεεύειν at the end of the Ionic inscription cannot now be traced is no proof that it could not have been there earlier.

A. $\begin{array}{c} \text{O} \text{ A} \\ \text{X} \text{C} \end{array} \quad \begin{array}{c} \text{I} \text{K} \text{O} \\ \text{I} \text{M} \text{E} \end{array}$

$\begin{array}{c} \text{P} \text{ A} \\ \text{H} \text{ M} \text{ Y} \end{array} \quad \begin{array}{c} \text{T} \text{ O} \\ \text{O} \text{ D} \text{ L} \end{array}$

$\begin{array}{c} \text{S} \{ \text{I} \text{C} \\ \text{X} \text{ O} \end{array} \quad \begin{array}{c} \text{H} \text{ T} \text{ H} \text{ P} \\ \text{I} \text{ A} \text{ K} \text{ E} \text{ A} \end{array}$

$\begin{array}{c} \text{P} \text{ H} \text{ I} \\ \text{E} \end{array} \quad \begin{array}{c} \text{N} \text{ K} \\ \text{H} \text{ I} \text{ A} \\ \text{O} \text{ M} \end{array}$

$\begin{array}{c} \text{I} \text{O} \\ \text{E} \end{array}$

$\begin{array}{c} \text{O} \text{ A} \text{ N} \text{ O} \text{ D} \text{ I} \text{ K} \text{ O} \\ \text{X} \text{ O} \text{ M} \text{ I} \text{ O} \text{ T} \text{ I} \text{ M} \text{ E} \\ \text{P} \text{ A} \text{ T} \text{ E} \text{ O} \text{ S} \text{ T} \text{ O} \\ \text{H} \text{ M} \text{ M} \text{ O} \text{ X} \text{ O} \text{ Q} \text{ H} \\ \text{S} \text{ I} \text{ O} \text{ K} \text{ P} \text{ H} \text{ T} \text{ H} \text{ P} \\ \text{X} \text{ O} \text{ T} \text{ V} \text{ I} \text{ A} \text{ K} \text{ E} \text{ A} \text{ A} \text{ I} \\ \text{P} \text{ H} \text{ T} \text{ H} \text{ P} \text{ I} \text{ O} \text{ N} \text{ K} \\ \text{L} \text{ Z} \text{ E} \text{ M} \text{ O} \text{ M} \text{ O} \text{ H} \text{ A} \\ \text{P} \text{ V} \text{ T} \text{ A} \text{ M} \text{ H} \text{ I} \text{ O} \text{ A} \\ \text{E} \text{ U} \text{ K} \text{ E} \text{ I} \text{ A} \text{ K} \text{ E} \\ \text{E} \text{ V} \text{ I} \text{ N} \end{array}$

B. ANO I MITOH
XOQOTOT XOMQ3
YEZI PATEP
YΘ3H T21747
5 OMES IONIE
Y3ΛI3 AKOD
EY3IEA IIGAZ+
O3MIMI 333MC
3TAEI IMEPO
10 IAXZO H:Y3213
HAEVΦOI

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟΗ
ΟΧΟ4ΠΟΤ:3ΟΤΑ3ΧΟΜ43
ΜΕ310:ΚΑΛΟ:ΚΡΑΤΕΡΑ
YΘ3HIA:ΜΟΤΑΤ21747
5 ΟΜ:ΕΙΠΡΥΤΑΜΕΙΟΝ:Ε
Y3ΛI3:ΑΜΕΜ:ΑΧΟΔ
EY3IEA:ΕΑΝΔΕΤΙΠΑΙΤ
Ο3Μ:Y3MIAΔΕ3VMO
3TAEI:Ε3:ΚΑΙΜΕΡΟ
10 IAX:3ΟΛΟ3IAH:ΜΕ313
HAEVΦOI

A. Ionic Inscription :

- 5 Φανοδίκου | εἰμὶ τοῖ(ρ)μοκράτεος τοῦ | Προκοννησίου·
κρητῆρ' α δὲ : καὶ ὑποκρητήριον : καὶ ἡθμὸν : ἐς π'·
10 ρυτανεῖον | ἔδωκεν : Συκεῦσιν.

B. Attic Inscription, cut deeper, with smaller letters, and more closely pressed together.

- Φανοδίκου : εἰμὶ : τοῦ Ἑρμοκράτους : τοῦ Προκο-
5 νησίου : καὶ γὰρ : κρατήρα | κάπιστατον : καὶ ἡθμὸν : ἐς
πρυτανεῖον : ἔδωκα : μνήμα : Συγευῦσι : ἐὰν δέ τι
πάσχῃ, μελεδαίνειν : με, ὧ | Συγειῆς : καὶ μ' ἐπὶ·
10 εἰσεν : Αἴσωπος : καὶ | : ἀδελφοί.

A discussion of this inscription may be divided into two main headings, viz. (1) its date, (2) its interpretation.

(1) The inscriptions are written *βουστροφηδόν*. In both there is considerable interpunctuation, which in the upper Ionic inscription is represented by two dots, in the lower (Attic) by both three and two. Boeckh's view (*C. I. G.* 8) that the inscription is an archaising forgery is now quite disproved. It is sufficient to refer to Kirchhoff, *Studien*⁴, p. 22 ff. The *βουστροφηδόν* writing, the forms of certain letters, ε, θ, ρ (Ionic ε), &c., though pointing to a date in the sixth century B.C., are not sufficient in themselves to fix the period within that century with any accuracy. The historical circumstances at Sigeion afford a better clue.

Towards the end of the seventh century B.C. (probably) the Athenians sent out an expedition which occupied Sigeion. This led to a conflict with the Mytilenaeans which was ended by the arbitration of Periander (Hdt. v. 94. 95). Herodotus attributes the capture of Sigeion to Peisistratos, but the mention of Periander, who died about 585 B.C., seems conclusive in favour of an earlier date. See Busolt, *Griech. Gesch.* ii², p. 249 ff. We may assume that the history of Sigeion was somewhat as follows. It was occupied by the Athenians towards the close of the seventh century B.C., and was a matter of strife between the Athenians and Mytilenaeans till about 585 B.C., when it was awarded to Athens by Periander. It was then recovered by the Mytilenaeans and recaptured (as Herodotus indicates) by Peisistratos, by whom it was given to his son Hegesistratos. This event (in the opinion of Busolt, *loc. cit.*, p. 250) took place between 535 and 527 B.C. (cf. Hdt. v. 65).

There is thus an adequate explanation for the inscription of Phanodikos of Sigeion being written in two dialects—the native Ionic of the place and the Attic of the Athenian conquerors. The question

remains whether the inscriptions fall naturally into the first half of the sixth century—the time of the assumed first Athenian occupation—or into the latter part—the time of the recovery of Sigeion by Peisistratos. If we compare the lettering of the present inscription, more especially the forms of Α, Α, and Ε, with that of the inscription on the altar set up by Peisistratos between 527 and 510 B.C. (forms Α, Ε) [*I. G.* i, Suppl., p. 41, 373 e], the evidence is strongly in favour of the inscription being assigned to the early part of the sixth century, the first period of the Athenian occupation of Sigeion. This conclusion is corroborated by the *βουστροφηδόν* form of writing and the presence of interpunctuation. This last feature, normally foreign to Ionic inscriptions, seems to have been imported into this Ionic inscription owing to Attic influence. It may be noted that the Η form occurs in the Chares inscription on the statue from Didyma, while the other Ionic letters are near akin to the Anaximander inscriptions from the same place (*I. G. A.* 484, 488). If the dating of the present inscription to the first half of the sixth century is correct, it is clear that Η must have occasionally been used for Ε earlier than is commonly supposed.

(2) The Ionic inscription states that Phanodikos, son of Hermokrates of Prokonnesos, dedicated a mixing-bowl, a stand for the bowl, and a strainer in the Prytaneion at Sigeion. This statement is repeated in the Attic inscription (with the substitution of *ἐπίστατον* for *ὑποκρητήριον*), with the additional information that the monument was the work of Haesopos and his brothers. The people of Sigeion are also appealed to to protect the monument from damage. In the Ionic inscription Phanodikos is mentioned in the third person; in the Attic he speaks in the first person. Elter (*loc. cit.*, p. 207 f.) denies that *μελεδαίνειν* can apply to the monument itself, and thinks that it must have reference to the erection of

a memorial in honour of Phanodikos. He sees in the first person, *ἔδωκα*, in the Attic inscription, the words of a bequest. The last words do not, he thinks, indicate that Haesopos and his brothers made the monument, but that they saw to its erection. His arguments are interesting, but do not quite convince me.

A. l. 1. The phrase *Φανοδίκου εἰμί* is of a form so common on early tombstones that it requires no illustration. It means 'I am the monument of Phanodikos'.

l. 4. *Προκοννησίου, Προκονησίου*. The absence of double consonants is a characteristic of early Attic inscriptions. See Meisterhans-Schwyzler, *Grammatik*, p. 93 ff.

The change from the first to the third person is so natural a piece of irregular syntax as hardly to require comment. See, however, Roberts, *Greek Epigraphy*, p. 335.

The pride of Phanodikos in having presented the bowl, stand, and strainer to the Council-house at Sigeion can easily be understood from the fact that historians thought such gifts worthy of particular mention. Cf. e.g. Hdt. iv. 152 (dedication of a bowl in the Heraeum); *ibid.* i. 70 (bowl prepared by the Spartans for Croesus). Such objects might be

highly ornate and of great pecuniary value. On fragments of a vase from Miletus (*Naukratis*, i, Pl. xxxii. 1) we find that the vase was dedicated to Apollo with a jug (*πρόχους*) and a stand (*ὑποκρητήριον*). Similarly the inscription from the temple of Aphaea in Aegina has at the end of a list of objects an *ἀρύστιχος* and *ἡθμός* (*J. G.* iv. 39).

l. 10. *Συκεεύσιν* in the Ionic inscription is a strange form. It may be due to the engraver's error (as *Σιγεεύσι* for *Σιγείνσι* in the Attic part) or it may be that in each case the aberration is due to a local and dialectical peculiarity. Cf. Boeckh in *C. I. G.* 8 and Meisterhans-Schwyzler, *Grammatik*, p. 62, n. 522.

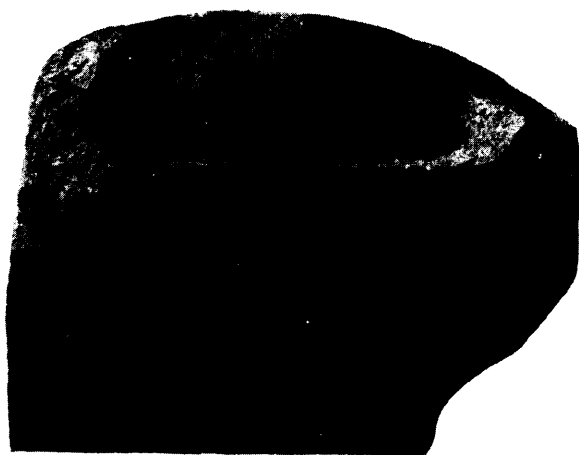
B. l. 9. *ἐπόεισεν*. This is probably an Aeolic form, as explained by Loeschke in *Arch. Zeit.* 1878, p. 12, n. 14; *ει* for *η* is found on an inscription on the base of a statue from Thebes—*Πολύκλειτος ἐπόεισε*. Wilamowitz (in *Zeitschr. f. Gymnasialwesen*, xxxi (1877), p. 645) thinks the stone-cutter wrote *ἐπόεισεν* for *ἐποίησεν*.

Αἴσωπος. The aspirate is very frequently used in early Attic inscriptions in words where it is omitted later on. Cf. the form *ἡλίθιον* in No. 935 and Meisterhans-Schwyzler, *Grammatik*, p. 86 ff.

MIII.

KUM-KALEH (TROAD).

1003. Fragment of a relief of white marble, found in the 'tumulus of Achilles' near Kum-Kaleh in the Troad. See Walpole, *Memoirs*, i, p. 100; *C. I. G.* 3637. Ht. $9\frac{1}{2}$ in.; width 11 in.; depth $4\frac{1}{2}$ in. The relief is broken away above and in portions on either side. The interpretation of the relief is very uncertain, but possibly it represents an altar. It is not clear to what the object on the r. belongs, but there are indications of a frame round it (lantern?).



[']εροκλέα

(Λ)ευκίου

χαίρε.

Probably of early Imperial date.

MIV.

TROAD.

1004. Framed tablet of white marble, broken away below, rough at back and l. side, smooth on r. side. On the top are three cramp-holes, two large with channels leading to the back and one small. L. 2 ft. $7\frac{1}{2}$ in.; greatest ht. 1 ft. 6 in.; depth $6\frac{1}{2}$ in. Obtained by P. B. Webb in the Troad and bequeathed by him in 1857. *C. I. G.* 3626; Walpole, *Memoirs*, i, p. 107; Welcker, *Syll.* 44; Kaibel, *Epigr. Gr.* 1080 (all give the first two lines only). This inscription was seen by Dr. Hunt (*apud* Walpole, *Memoirs*, *loc. cit.*) in a Turkish cemetery at Palaio Atche Keui. There can be no doubt that, as Kaibel suggests, the tablet was placed beneath a statue of Hector. Such a statue was seen by the Emperor Julian on his visit to Ilium. See *Hermes*, ix. 258; Schliemann, *Ilios*, p. 181. Note that Hunt and the others who followed him misread *παριδος* for *Τρωιδος*.



ΤΙΚΤΕΤΕΧΝΑΤΟΝΑΡΙΣΤΟΝ'Α'
ΜΥΝΤΟΡΑΤΡΩΑΔΟΣΑΙΗΣ
ΟΙΟΝΖΕΥΣΩΡΣΕΝΟΙΟΝΟΜΡΟΣΕΦΥ
ΟΜΜΑΤΑΓΑΡΦΛΕΓΕΘΟΝΤΑΠΥ
5 ΡΟΣΣΕΛΑΣΑΚΑΜΑΤΟΙΟ
ΤΟΥΣΑΙΘΙΤΑΡΒΟΣΥΝΑΤΒΟΠΑΨΑ
ΝΠΑΛΑΜΑΙΣΕΤΙΜΑΙΝΕ

Τίκτε, τέχνα, τὸν ἄριστον ἄμυντορα Τρωάδος αἰῆς,
οἶον Ζεὺς ὤρσεν, οἶον Ὀμηρος ἔφν. (sic)

5 ὀμματα γὰρ φλεγέθοντα πυρὸς σέλας ἀκαμάτοιο
----- ἰους αἶθει ταρβούνα πρὸ πάτρας.
[ἐγγὺς δ' ἐ]ν παλάμαις ἔτι μαίνε[ται] --

----- ν

There are traces of an eighth line, ending below the Σ of παλάμαις, and there are remains of a ninth line, with a Ν inscribed in the frame.

l. 3. ἔφν. Boeckh adopted Welcker's correction ἔφη (Syll. 44), but the collocation of τίκτε and ἔφν makes it more probable, as Mr. Tod suggests, that ἔφν is a mistake for ἔφυσε.

The language is reminiscent of Homer through-

out. Cf. e.g. the use of ταρβούνα and the phrase ἐν παλάμαις ἔτι μαίνε[ται]. For the last cf. *Il.* viii. 110 ὄφρα καὶ Ἔκτωρ | εἴσεται ἥ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.

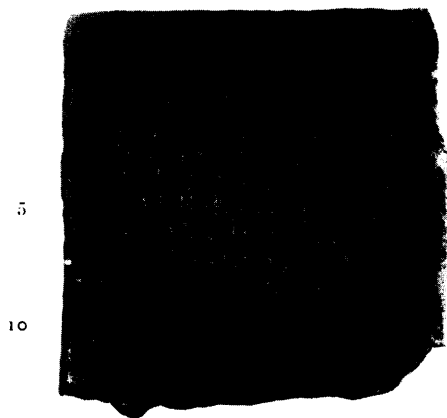
In l. 6 the letter before ἰους is probably Ε or Σ.

Probably of early Imperial date: the ligatures point to the second century A.D.

MV.

CYZICUS.

1005. Slab of white marble, cut away on the l. side and broken below. At the back on the r. near the top is a rectangular cramp-hole, with remains of an iron cramp and lead. Ht. 12½ in.; width 12 in.; depth 7 in. The alternate lines (2, 4, &c.) have been coloured red; the others may have been blue. G. Perrot in *Rev. Arch.*, N.S., xxx (1875), 93 ff.; Michel, *Recueil*, No. 596; Collitz-Bechtel, iii (2), p. 649, No. 5524; Hoffmann, *Die griech. Dialekte*, iii, p. 62, No. 136; Hasluck, *Cyzicus*, p. 265, 21. Acquired 1876.



['Επ]ὶ Εὐφύμου τοῦ Λεωδά-
[μα]ντος ἱππάρχου παρὰ στρα-
[τη]γῶν καὶ φυλάρχων τῶν με-
[τὰ] Ἑρμοδίκου τοῦ Διονυσίου
5 [καὶ] τῶν μετ' Ἀριστολόχου τοῦ
[Λα]μπαγόρου καὶ τειχοποιῶ
[.]έως τοῦ Ὀνήτορος, ἐμισ-

ΙΕΥΦΗΜΟΥΤΟΥΛΕΩΔΑ
ΝΤΟΣΙΠΠΑΡΧΕΩΠΑΡΑΣΤΡΑ
ΓΩΝΚΑΙΦΥΛΑΡΧΩΝΤΩΜΜΕ
ΕΡΜΟΔΙΚΟΥΤΟΥΔΙΟΝΥΣΙΟΥ
5 ΤΩΜΜΕΤΑΡΙΣΤΟΛΟΧΟΥΤΟΥ
ΜΠΑΓΟΡΟΥΚΑΙΤΕΙΧΟΠΟΙΟΥ
ΕΩΣΤΟΥΟΝΗΤΟΡΟΣΕΜΙΣ
ΣΑΤΟΤΕΥΚΡΟΣΔΙΟΔΟΤΟΥ
ΤΟΜΠΥΡΓΟΝ
10 ΒΑΣΜΟΝΟΙΚΟΔΟΜΗΣΑΙ
ΓΑΤΗΡΩΝΤΕΤΡΑΚΟΣΙΩΝ
ΤΣΣΕΡΑΚΟΝΤΑΕΓΓΥΟΣ
ΥΣΟΔΟΤΟΣΤΑ

[θώ]σατο Τεῦκρος Διοδότου
τὸν πύργον

10 [κα]ὶ βασιμὸν οἰκοδομήσαι
[σ]τῆρῶν τετρακοσίων
[τ]εσσεράκοντα ἔγγυος
[Διον]υσόδοτος (Π) - - -

The inscription was found to the east of Cyzicus, near the walls. The letters point to a date about the middle of the fourth century B.C. Hence Perrot (*Rev. Arch.*, *loc. cit.*, p. 105) thinks that the tower

and the walls were built after the expulsion of the Persian garrison in 364 B.C.

l. 2. *ἱππάρχῳ*. This is the earliest mention of this eponymous magistracy at Cyzicus, which continues well into the Imperial period. Mr. Hasluck, *op. cit.*, p. 254, remarks that the importance of this office must have grown up at the time of the Cyzicene conquest of the mainland, and that it perhaps implies a system of mounted *gendarmerie*. Up to the early part of the fourth century B.C. the eponymous magistrate of Cyzicus is the *archon*. A list of the eponymous hipparchs at Cyzicus is given by Mr. Hasluck, *op. cit.*, p. 304 f.

ll. 2-3. *στρατηγῶν*. The authority of the *strategi* was limited to the city (Hasluck, *op. cit.*, p. 255), whereas the power of the hipparchs extended over the whole territory of Cyzicus.

l. 3. *φυλάρχων*. These primarily presided over the tribes, but this inscription shows that they had general duties as well, such as letting out contracts. The respective presidents of the boards of the *strategi* and *phylarchi*, viz. Hermodikos and Aristolochos, are here named. See Hasluck, *op. cit.*, p. 250 f.

l. 6. *τειχοποιῶν*. This must have been an extraordinary official specially appointed during the time of the building of the walls. See Hasluck, *op. cit.*, p. 257, and cf. an inscription from Oropos, *Ἐφ. Ἀρχ.* 1891, p. 78, l. 6.

We find Demosthenes appointed to a similar office at Athens (Dem. *de Cor.* § 118; Aesch. *c. Ctes.* § 14 ἔστι Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων). On the office, cf. Gilbert, *Const. Ant.* (Eng. Trans.), p. 264.

l. 7f. *ἐμισθώσατο κ.τ.λ.* Teukros contracted for the building of the tower and foundation (?). The letting

out of such works to contract was the usual practice in antiquity. Perrot, *Rev. Arch.*, *loc. cit.*, p. 98, gives instances. Cf. also an inscription from Oropos in *Ἐφ. Ἀρχ.* 1891, p. 73, ll. 35 f. *ἐμισθώσατο τὴν τετραποδίαν . . . μισθωτῆς Φρύνος Ἀλωπεκῆσι οἰκῶν ἐγγυητῆς Τελεσίας Τελλίου Εὐωνυμεύς*. As for the *βασμός*, see Haussoullier, *Études sur l'histoire de Milet*, p. 175 f. There can be little doubt that he is right in regarding it as the base of the tower.

l. 11 f. The sum of 440 Cyzicene staters, though a large one, would not be excessive for a tower forming an important link in fortifications. The electrum staters of Cyzicus, together with the Persian darics, constituted up to the time of Alexander the Great the main gold currency of the ancient world. Demosthenes (*c. Phorm.* § 23) assigns a value of 28 silver drachmae to the stater of Cyzicus (ὁ δὲ Κυζικηνὸς ἡδύνατο ἐκεῖ εἶκοσι καὶ ὀκτὼ δραχμαὶς Ἀττικᾶς). In 434 B.C. a drachma of gold weighing 65 grs. was valued at 14 silver drachmae (Kirchhoff in *I. G.* i, p. 160). Hence the gold didrachmon of 130 grs. was equal in value to the Cyzicene stater of the time of Demosthenes. See Head, *Historia Numorum*², p. 522 f. As far as actual weight is any criterion of value, the Cyzicene stater was about equivalent to our sovereign.

l. 12. *ἐγγυος*. The contractor had to find a surety that the work would be carried out. See Perrot in *Rev. Arch.*, *loc. cit.*, p. 100, who quotes *I. G.* i, No. 324, p. 173: *μισθωτῆς Διονυσόδωρος ἐμ Μελίτη οἰκῶν ἐγγυητῆς Ἑρακλείδης Ὁῦθεν*.

Cf. in general Florus iii. 5 'Cyzicus, nobilis civitas, arce, moenibus, portu, turribusque marmoreis Asiaticae plagae litora illustrat.'

MVI.

CYZICUS.

1006. Marble stele with votive relief in sunk panel. Zeus pouring libation upon altar. Before the altar a bull falls; behind is a tree. Ht. 3 ft. 5½ in.; width 1 ft. 3½ in. Murray in *Rev. Arch.*, 3rd ser., xvii (1891), p. 11 f.; Perdrizet in *B. C. H.* xxiii, p. 594, Pl. 5, Fig. 2; Hasluck, *Cyzicus*, pp. 207, 272 (30); Smith, *B. M. Cat. of Sculpt.* iii, No. 2151. Presented by A. van Branteghem, Esq., 1890.



ΠΟΤΑΜΑΝΤΟΥ ΔΗΝΑΡΙΑ ΔΙΟΥ
ΠΟΤΑΜΑΝΤΟΥ ΗΜΕΡΟΠΟCΙΟΝ
ΕΡΜΟΚΡΑΤΗ ΜΙΔΙΟΥ ΔΡΑC
ΝΕΙΚΑΝΔΡΟΣ ΜΕΝΙC C K
5 ΥΗΜΕΡΟΠCCΙΟΝ
ΜΦΙΔΙΟΥC ΔΙΟΔΩΡC Υ
ΕΡΙΦΟΝ

Below the relief is the inscription (lettering much worn) :

Ποταμάντου δηνάρια διό·

[Α]μφίδι(κ)ος Διοδώρου

Ποταμάντου ήμεροπόσιον·

ἐριφον. -----

(Ε)ρμοκράτη(ς) Μιδίου δρα(χμὰς) (ό)·

Νείκανδρος Μενίσκ-

5 ου ήμεροπόσιον·

The inscription extended to the bottom of the stele, but only three or four isolated letters can be distinguished below the first portion given above. The inscription records contributions to a thiasos in the form of money and kind.

l. 2. *Ἡμεροπόσιον* is a day's portion of wine for the

members of the thiasos. Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 263.

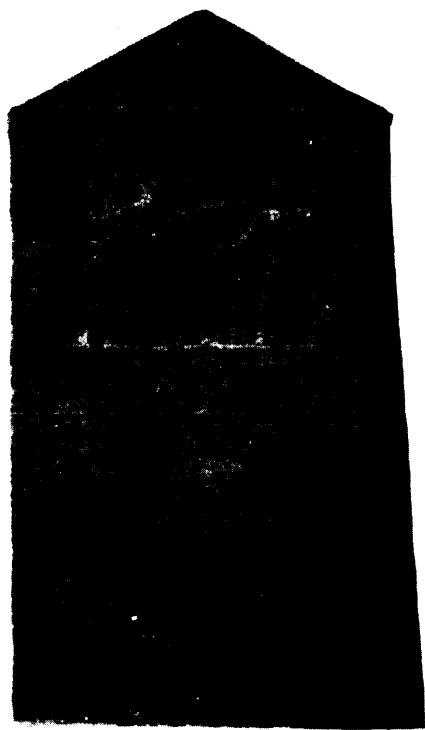
l. 7. For this contribution in kind cf. Poland, *op. cit.*, p. 262.

The use of both Ε and ε, Σ and σ will be noted, indicating a date about the first century A. D.

MVII.

CYZICUS (PANORMOS).

1007. Marble votive relief with pediment. In a sunk panel are three standing figures to front: on the r. Apollo, in the centre Artemis, on the l. Zeus. Below are six male figures reclining, and below them again a line of four figures, viz. a seated figure playing on double flutes, a nude female figure dancing, a nude dancing figure in Phrygian cap with double flutes in each hand, a male figure in short chiton drawing wine from a bowl. Ht. 3 ft. 1½ in.; width 1 ft. 10 in. Murray in *Rev. Arch.* xvii (1891), p. 10, No. 1; *B. C. H.* xvii (1893), p. 520; Perdrizet in *B. C. H.* xxiii (1899), p. 592, Pl. 4; Ziebarth in *Ath. Mitt.* xxx (1905), p. 145 f.; Smith, *B. M. Cat. of Sculpture*, i, No. 817; *Röm. Mitt.* xvi, p. 262; Hasluck, *Cyzicus*, pp. 207, 271 (13); Schürer in *Sitzungsber. d. k. pr. Ak. d. Wiss. zu Berlin*, 1897, p. 210; Cumont in *Rev. de l'Instr. publ. en Belgique*, 1897, Suppl. *Hypsistos*, p. 12, with Pl.; cf. Poland, *Gesch. d. griech. Vereinsw.* p. 85, n. Presented by A. van Branteghem, Esq., 1890.



ΔΙ·Ι·Υ·
ΨΙΣΤΩ·Κ·
ΤΩΧΩΡΘΑΛΛΟΣ
ΕΠΩΝΥΜΟΣ· ΤΟΝ·
ΤΕΛΑΜΩΝΑ· ΑΠΕΔΩΚΑ

Inscribed in the pediment:

Δι·ι·ύ·
ψίστω· κ(αι)·
τῷ χώρῳ θάλλος
ἐπώνυμος· τὸν·
5 τελαμῶνα· ἀπέδωκα.

A dedication to Zeus Hypsistos and 'the place' (presumably where the thiasos held its meetings) by Thallos, the *chronimus* of a θίασος.

l. 2. The sign for καί is the same as in No. 1050, l. 7, and points to the pronunciation of καί as κέ.

l. 3. The reading χώρῳ, though the stonecutter has corrected a mistake, is certain. Ziebarth, *loc. cit.*, suggested χῶ as the name of the religious society, comparing *Ath. Mitt.* xxix (1904), p. 316, where ἀρξάντα χοῦ occurs.

l. 5. The τελαμῶν is the relief. Cf. Herwerden, *Lex. Suppl.*² s. v. There can be little doubt that this

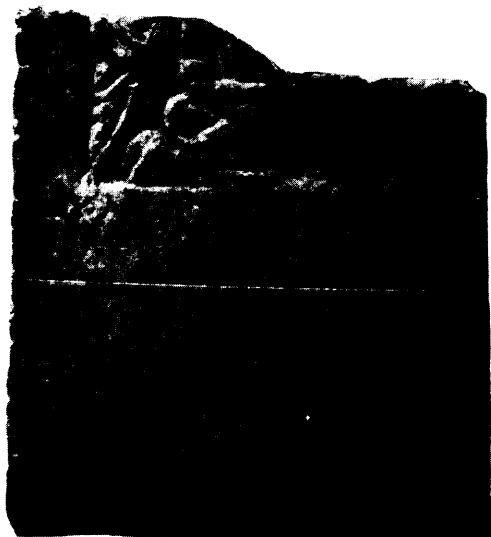
meaning of 'relief' is the original meaning of τελαμῶν, though sometimes it is used as a simple equivalent of stele. In an archaic inscription from the Argive Heraeum on the upper part of a stele we read: ἀ στάλα καὶ ὁ τελαμῶ(ν) ἰαρά τῆς Ἡρας τῆς Ἀργείας. A sinking in which the τελαμῶν was inserted is seen on the stele (Fränkel *ad I. G.* iv. 517). For the simple meaning 'stela', cf. Dittenberger, *Sylloge*², i, No. 324, l. 31 f. ἀναγράφαι δὲ τὸ ψήφισμα εἰς τελαμῶνα λευκόλιθον

The ligatures point to a date in the second century after Christ.

MVIII.

CYZICUS.

1008. Marble fragment of votive relief, the upper part broken away. On the r. is the lower part of a figure of Apollo Kitharoedos, on the l. a draped male figure kneeling by an altar, holding a ram, with a knife in the r. hand. On the l., beyond the last, a headless male figure, holding a conical object in his r. hand. Ht. 1 ft. 1 in.; width 11½ in. Murray in *Rev. Arch.* xvii (1891), p. 12, No. 3; Smith, *B. M. Cat. of Sculpt.* i, No. 777; Hasluck, *Cyzicus*, p. 232, p. 273, 52. Presented by A. van Branteghem, Esq., 1890.



ΑΣΚΛΗΠΙΟΔΟΤΟΣ ΔΙΦΙΛΟΥ
ΑΠΟΛΛΩΝΙ ΤΑΔΟΚΩΜΕΙΤΗ
ΕΥΧΗΝ

'Ασκληπιόδοτος Διφίλου

'Απόλλωνι Ταδοκωμείτη

εύχην.

Apollo Tadokomeites is unknown except for this inscription. Hasluck, *op. cit.*, suggests 'of the village of Tatas'.

Date about the first century A. D.

MIX.

CYZICUS.

1009. Relief of bluish marble. In a recess, with a cornice supported by pilasters, are three men reclining and holding bowls. Before them is a table with fruits, and in each corner a seated woman. On the l. is a diminutive figure of a girl holding a kalathos, on the r. a boy with a mixing-bowl. Below is the inscription, with a war-galley in relief on the r. The high *aphlaston* cuts into the inscription. L. 2 ft. 8 in.; ht. 2 ft. 5½ in.; depth 10½ in. Smith, *B. M. Cat. of Sculpt.* i, No. 736; Kaibel, *Epigr. Gr.* 245; Wolters in *Rhein. Mus.* xli (1886), p. 346 f.; *C. I. G.* 3684; Assmann in *Jahrb. d. Arch. Inst.* vii (1892), p. 47, Fig. 5; Hasluck, *Cyzicus*, p. 280, 111. Brought from Cyzicus in 1830 by H.M.S. Blonde. Found in a store at Portsmouth and acquired in 1880.



Διονυσόδωρον τοῦ
Πυθέου.

“Διονυσόδωρε χαῖρε.” “Καὶ σύ γε, ὦ φίλε,
τὸ νῦν ἔχον γείνωσκέ με ὧδε κείμενον,
καλὸν καὶ ἀγαθὸν καὶ καλῶς ἐζωκότα,
[λιμναγενῇ γεγονότα πᾶσι προσφιλεῖ.]”

(Ship.)

[One ζ erased.]

For this form of inscription in which the deceased is addressed by name and gives an answer, see especially *C. I. G.* 1956, with the other references there cited.

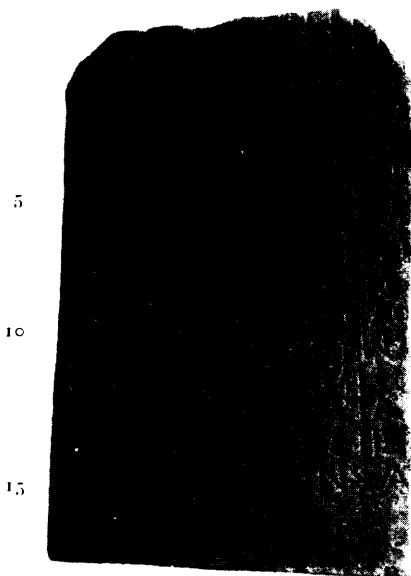
l. 4. *Λιμναγενῇ*. Cf. Hasluck, *Cyzicus*, p. 3 f. At Cyzicus there was a sheet of water 'represented by the present marsh . . . popularly called the Pool (*λίμνη*)'. It seems clear that Dionysodoros dwelt in this district and that the representation of the ship has some reference to his connexion with the harbour. Other explanations are given by Boeckh

in *C. I. G.* and Kaibel, *loc. cit.* Cf. a relief of similar type, also from Cyzicus, published in *Jahrb. d. Arch. Inst.* xx (1905), p. 49, Fig. 1. For other examples of the warship on tombstones see *Jahrb. d. Arch. Inst.*, *loc. cit.*, p. 149 f., and No. 1010 following, also from Cyzicus.

Second-first century B. C.

MX.
CYZICUS.

1010. Slab of white marble, curved at the top, where it is broken away. Ht. 1 ft. 6½ in.; width (at bottom) 1 ft. ½ in. From the Arundel Collection, but dug up at the Savoy, London. See *Trans. of Roy. Soc. of Lit.* ii (1834), p. 463 f., with a not very accurate facsimile; Muratori, *Novus Thesaurus Inscr.* MCDLXVIII. 3, where the stone is said to be from Gallipoli (after a copy of Bimardus); *C. I. G.* 2015 (after the same copy); *ibid.* 3693, after a copy of Buherius, where the stone is said to have been found at Cyzicus; Hasluck, *Cyzicus*, p. 282, 159; Hirschfeld in *Königsberger Stud.* 1887, p. 90, No. 72. Acquired 1860.



(Ὑπό)μνη(μ)α]
'Ερμαφίλου Στρ(ά)-
τωνος δ κατεσκέ-
(sic) βασεν ἑαυτῷ ζῶν
5 καὶ τῇ συντέκνῳ Ἀρκτω-
ρίᾳ Ὀνησίμῃ καὶ τῷ ἀν-
δρὶ αὐτῆς Ζωσίμῳ Με-
νεστράτου καὶ τῷ
ὑπ αὐτῆς Ζωσίμῳ
10 Ζωσίμου, τοῖς δὲ λο-
ιποῖς ἀπαγορεύω·
εἴ τις δὲ τολμή-
σει ἕτερον κατα-
(sic) θέσται, δώσει ἰς
15 τὸν φύσσκον * α.
(Below the inscription is a warship.)

l. 1. There can be no doubt that this is really the first line of the inscription and that the true reading is (Ὑπό)μνη(μ)α], as in *C. I. G.* 3693. The letters are arranged in a curve, probably following a curve in the top of the stone. The *τοῦτο τὸ μνήμα* of Muratori and *C. I. G.* 2015 cannot be reconciled with the remains of the letters.

The use of ὑπόμνημα is a marked characteristic of funerary inscriptions from the Cyzicene district (cf. Dittenberger, *Sylloge*², ii. 894), while the whole formula of the present is on the lines common in Cyzicene inscriptions from the Antonine period onwards. See Hasluck, *Cyzicus*, p. 242 ff. With regard to the provenance, it is quite likely that the stone is Cyzicene in origin and that it was transported to Gallipoli. Cf. Perdrizet's remark in *B. C. H.* xxiii, p. 595, n. 3.

l. 2. The Υ of Ἐρμαφίλου has been engraved over a C.

l. 5. συντέκνῳ. The usual meaning of the word in

Byzantine times, 'godfather' or 'godmother', seems inapplicable to the present inscription. 'Foster-sister', the meaning indicated by Boeckh, though not paralleled elsewhere, seems a more likely interpretation. Note the early form Σ, which is put in as a correction.

The Κ of Ἀρκτωρίᾳ is a subsequent insertion.

l. 15. At Cyzicus, the payment of a penalty to the *fiscus* occurs in another inscription, viz. *Ath. Mitt.* x, p. 210, No. 38 (mentioned by Hasluck, *op. cit.*, p. 243). More usually, however, the payment is to the city or a trade guild (Hasluck, *loc. cit.*). The amount, 1,000 denarii, is below the average (Hirschfeld, *op. cit.*, p. 90 f.).

The doubling of σ is noteworthy, e.g. l. 7 f. Μενεστράτου, l. 15 φύσσκον. For the warship compare the preceding inscription, also from Cyzicus. As in the case of the spear of Balagros (No. 1037), some personal badge is probably signified.

About the second century A. D.

MXI.
BYZANTIUM (?).

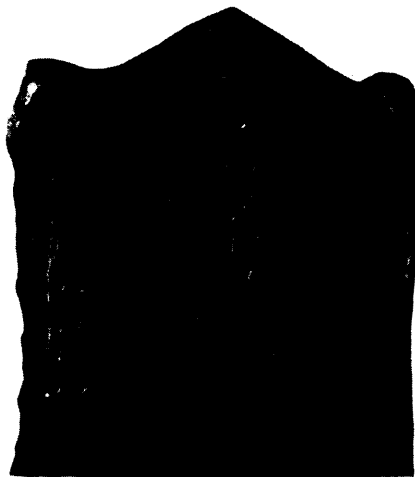
1011. Stele of white marble, with gable and acroteria. In the pediment is a wreath tied with a sash, the ends of which reach into the corners. *C. I. G.* 2041. Ht. 1 ft. 4½ in.; width 1 ft. 1½ in.; depth 1½ in.

For the form of monument cf. Anderson, Cumont, and Grégoire, *Studia Pontica*, iii, p. 57, No. 43.

l. 6. Boeckh reads Αἴλιος. The second α is no doubt erroneous, but it is clear on the stone.

l. 9. The stone-cutter has first of all cut the Χ of ΧΑΡΙΝ too far to the left, and has then erased it.

Probably second century A. D.

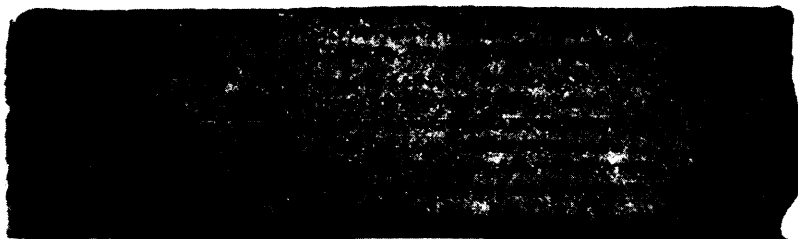


Θ(εοῖς) Κ(αταχθονίοις).
 Ἀττική Χρυσέ-
 ρωτος θυγάτηρ Βυ-
 ζαντία ζήσασα ἔ-
 τη · κη' · κατεσκεύ-
 ασεν Αἰ(λ)ίος Βάσ-
 σος ἐκ τῶν ιδίων
 μνίας χάριν.

MXII.

CHALKEDON.

1012. Block of white marble, broken away on the right side and at the back. The middle part of the top is sunk, leaving a rim $3\frac{1}{2}$ –4 in. wide \times $2\frac{1}{2}$ in. deep all round the block, though that on the r. and the back is now broken away. On the l. rim are two rectangular dowel-holes run with lead. The sinking served as a mortice for the bottom of a statue which was secured by the dowels. L. 2 ft. 2 in.; ht. 8 in.; depth 1 ft. *C. I. G.* 3797; Kaibel, *Epigr. Gr.* 779; Bücheler in *Rhein. Mus.* xxxvi, p. 338 ff. Boeckh states that the inscription was found in a private house near the church in Kadi-Kioi, the old Chalkedon. He gives the earlier literature relating to it. Presented by Miss Mead, 1809.



ΟΥΡΙΟΝΕΚΠΡΥΜΝΗΣΤΙΣΟΔΗΓΗΤΗΡΑΚΑΛΕΙΤΩ
 ΙΗΝΑΚΑΤΑΠΡΟΤΟΝΩΝΙΣΤΙΟΝΕΚΡΕΤΑΣΑΣ
 ΕΙΤΕΠΙΚΥΑΝΕΑΣΔΙΝΑΣΔΡΟΜΟΣΕΝΘΑΠΟΣΕΙΔΩΝ
 ΚΑΜΠΥΛΟΝΕΙΛΙΣΣΕΙΚΥΜΑΠΑΡΑΨΑΜΑΘΟΙΣ
 ΕΙΤΕΚΑΤΑΙΓΑΙΗΝΠΟΝΤΟΥΠΛΑΚΑΝΟΣΤΟΝΕΡΕΥΝΑΙ
 ΝΕΙΣΘΩΤΩΙΔΕΒΑΛΩΝΨΑΙΣΤΑΠΑΡΑΦΘΑΝΩΙ
 ΩΔΕΤΟΝΕΥΑΝΤΗΤΟΝΑΕΙΘΕΟΝΑΝΤΙΠΑΤΡΟΥΠΑΙΣ
 ΣΤΗΣΕΦΙΛΩΝΑΓΑΘΗΣΣΥΜΒΟΛΟΝΕΥΠΛΟΙΗΣ

Οὔριον ἐκ πρύμνης τις ὁδηγητὴρα καλεῖτω
 Ζῆνα κατὰ προτόνων ιστίον ἐκπετάσας·
 εἴτ' ἐπὶ κυανέας δίνας δρόμος, ἔνθα Ποσειδῶν
 καμπύλον εἰλίσσει κύμα παρὰ ψαμάθοις,
 εἴτε κατ' Αἰγαίην πόντου πλάκα νόστον ἐρευνᾷ,
 νεῖσθω τῶιδε βαλὼν ψαιστὰ παρὰ ξοάνωι.
 ὦδε τὸν εὐάντητον αἰὲ θεὸν Ἀντιπάτρου παῖς
 στήσῃ Φίλων, ἀγαθῆς σύμβολον εὐπλοίης.

l. 1. Zeus Ourios is the deity who had a temple at Hieron in Bithynia, at the junction of the Thracian Bosphorus and the Euxine. This shrine is frequently alluded to. See Pomp. Mel. i. 19; Arrian, *Peripl. Pont. Eux.* ch. 12, §§ 90–2. Cf. Gruppe, *Griech. Myth.* p. 834, n. 10. The statue was no doubt dedicated by Philon at Chalkedon.

A dedication to this Zeus Ourios, made on behalf of King Mithradates (V) and his brother, has been discovered at Delos. See *B. C. H.* vi, p. 343, No. 57; Michel, *Recueil*, p. 844, No. 1160; Dittenberger, *Or. Gr. Inscr.* i, p. 576, No. 368. Another, found at Delos, is dedicated to Zeus Ourios by the merchant clubs, the Hermaistae, Apolloniastae, and Poseidoniastae (*B. C. H.* xxxiii, p. 496 ff.). Cf. No. 963.

l. 3. The merchant is depicted either as travelling

from Greece to the Euxine, or as returning from the Euxine over the Aegean.

l. 7 f. In *Notizie degli Scavi*, 1880, p. 255, is published an inscription found at Brundisium: 'Philon Antas Antipatri | Tyri filius v(ixit) a(nnos) LX | h(ic) s(itus) | Marcia C. l. Syntyche'. This Philon is identified by Bücheler (*Rhein. Mus.* xxxvi, p. 338 f.) with the Philon of the present inscription. The Philon of the inscription found at Brundisium is the son of an Antipater of Tyre. This Antipater can hardly be other than the Stoic philosopher of that name who died in or about 55 B.C. (*Cic. de off.* ii. 86). Bücheler further conjectures that this Philon son of Antipater was descended from the poet Antipater, whose native place is called sometimes Sidon, sometimes Tyre. The latter is probably correct. See

Anth. Pal. vii. 428, and cf. Pauly-Wissowa, s. v. *Antipatros*, Nos. 22 and 27.

The date of the above inscription, assuming these conjectures to be correct, will be the end of the first

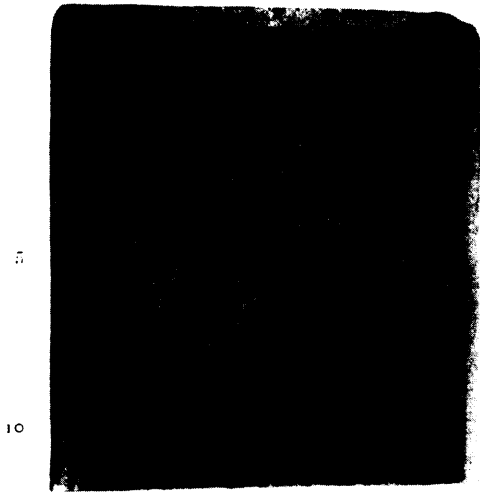
century B. C. or the beginning of the first century A. D.

For *Iupiter Secundanus* in an inscription from Delos = Ζεὺς Οὐριος, see *Acad. des Inscr., Comptes Rendus*, 1908, p. 186. Cf. *B. C. H.* xxxiii, p. 500.

MXIII.

NICAËA (?).

1013. Tablet of white marble. Ht. 1 ft. 1 in.; width 11½ in.; depth 2 in. to 1½ in. *C. I. G.* 3763. 'Unde reportatus sit, nescio. Inter Nicaeenses titulos rettuli, argumenti causa' (Boeckh).



(Above, very faintly incised)

Θ(εοῖς) Κ(αταχθονίοις).

▼ Κατιλλία ▼

▼ Γαυριανή ▼

▼ Νεικαηνή ▼

5 ▼ ζήσασα ἔτη ▼

▼ κη. ▼

Λάρκιος Ἐπικτήτου

▼ τῇ σεμνοτάτῃ καὶ γλυ-

κυτάτῃ συμβίῳ καλῇ

10 μνείας καὶ στοργῆς χάριν.

A double line has been drawn down the stone on each side to serve as a guide for incising the inscription.

1. 4. Νεικαηνή. This appears to be a parallel form

to Νικαῖεύς or Νικαῖος.

1. 7. Λάρκιος (= Lartius). Boeckh read Μάρκος—wrongly.

Second-third century A. D.

MXIV.

AMISOS (SAMSUN).

1014. Slab of white marble, broken away on the r. side. The stone has been cut away at the back near the l. edge for insertion into a socket. There is a rectangular excision in the middle of that side for the insertion of a cramp. Found on the summit of a conical

hill above Tchamourli, about two hours south-west of Kavak (district of Samsun), by Mr. Alfred Biliotti, and presented by him in 1885. On the hill was a triple enclosure with an altar of natural rock in the centre. Around this were found numerous fragments of pottery and terracottas of a local style. Ht. 1 ft. 1½ in.; width 1 ft. 1½ in.; depth 2½ in. to 1½ in. *C. I. L.* iii. 6976; Cagnat, *I. G. ad res Rom. pert.* iii. 98; Anderson, Cumont, and Grégoire, *Studia Pontica*, iii, p. 29, No. 18.



L(ucius) Casperius Aelianus

Apollini d(onom) d(edit).

(Λούκιος) Κασπέριος Αἰλιαν(δ)[ς]

Ἀπόλλωνι δι(ὰ)

εὐχῇν.

There can be little doubt that this Casperius Aelianus is to be identified with the person whose name occurs on a tombstone found at Samsun (*Studia Pontica*, iii, p. 16, No. 7 e). A Casperius Aelianus was praetorian prefect under Domitian and Nerva (*Prosopograph. Imp. Rom.* i, p. 309, No. 393).

1. 3. The stone has Α, which is clearly a slip for Λ.

1. 4. The spacing of the inscription makes it probable that the last word of this line was of three letters only. Hence δι(ὰ) seems the only possible reading. In *Stud. Pontica* (*loc. cit.*) the editors suggest Διδυμεῖ (after *C. I. L.*, *loc. cit.*). The third letter is clearly not a Δ.

Probably first century A. D.

MXV.

TRAPEZUS.

1015. Fragment of a white marble relief, showing six legs of horses and a part of a seventh. Ht. 6 in.; width 1 ft. 2 in.; depth (greatest) 2½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2159. Strangford Collection, 1864.



[Ὁ δεινὰ ἀνέθηκε]ν Ἀσκληπιῶ καὶ Ὑγ[ιείᾳ].

The relief probably represented a chariot and four horses.

First century B. C.—first century A. D.

MXVI.

PERGAMUM.

1016. Marble stele. Within a sunk panel are two figures in relief, the first and taller clad in short chiton and cloak, the second in chiton only. Each carries a hunting spear over his l. shoulder. Ht. 1 ft. 3 in.; width 1 ft. 5 in.; depth 2½ in. Perdrizet in *B. C. H.* xxiii, p. 558, Fig. 1; Smith, *B. M. Cat. of Sculpt.* iii, No. 2246. On the top are two cramp-holes, with remains of iron cramps. Obtained from Pergamum. Presented by Baron Ferdinand de Rothschild, M.P., 1897.



Νουμήνιος Σεύθα[υ]
Λυσιμαχεύς.

The tombstone is that of Noumenios of Lysimacheia on the Thracian Chersonese, founded in 309–308 B. C. He is represented in hunting garb, followed by an attendant. The name *Νουμήνιος* occurs on inscriptions from the Black Sea region (*C. I. G.* ii. 2067, 2068), while Seuthes is the name of a line of kings of the Odrysae in Thrace.

Probably third century B. C.

MXVII.

ERYTHRAE (?).

1017. Slab of white marble, broken away above and on the l. side below; the r. edge is intact, but a slice of some 4 in. wide and ½ in. deep has been taken off the entire face of the stone on the r.-hand side, doubtless to allow of its insertion into a socket. This space of 4 in. is exactly that required for the six letters which are missing down the r. side. At the back, in the middle towards the top, is an oblong sinking with dowel-hole. Ht. 1 ft. 11½ in.; width 1 ft. 6½ in.; depth 4¾ in. Lebas-Waddington iii. 1536 a; Boeckh, *Opusc.* vi. p. 202 ff.; Dittenberger, *Syll.*², i, No. 122; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5689; Michel, *Recueil*, 12; Dittenberger in *Hermes*, xvi. 107; Judeich, *Kleinasi. Stud.* p. 219; Hicks and Hill, *Greek Hist. Inscr.* No. 138; E. Nachmanson, *Hist. griech. Inschr.* No. 47; Wilamowitz, *Nordionische Steine*, p. 28 f. Acquired 1852.

It is evident that each line contained exactly twenty-seven letters. The writing is rigidly *στοιχηδόν*. Mistakes on the part of the stone-cutter are not frequent. Two may be noted, viz.:

l. 3. *τουτον* for *τουτων*. l. 11. *βουδωνται* for *βουλωνται*.

The form of *Ν* shows kinship with the earlier forms of that letter.

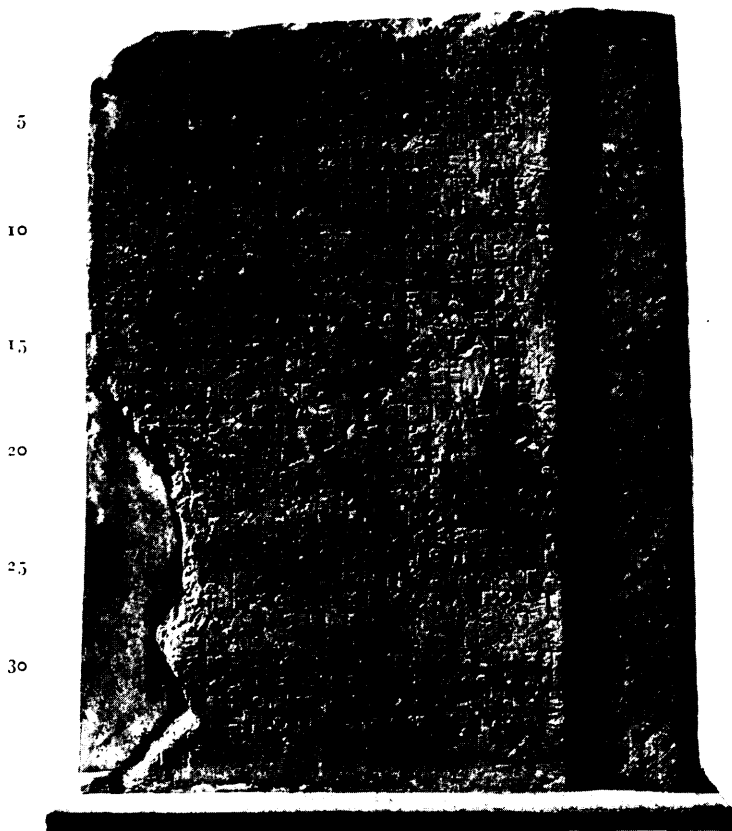
Of Ionicisms which appear in the inscription, we may note: *τρήκοντα* (l. 7): *ἐπιτελέω* (l. 17), a form required to complete the number of letters in the line: *Ἀθηναίης* (l. 32).

At the time of the revolts against Artaxerxes Mnemon, Eubulos made himself tyrant of Atarneus

on the Aeolic coast. Hermias, an eunuch-slave of Eubulos, went to Athens and heard Plato and Aristotle, the latter of whom subsequently composed an ode to Virtue in his honour (Bergk-Crusius, *Anth. Lyr.* p. 149, No. 5). Hermias succeeded to the tyranny of Eubulos. He was ultimately treacherously captured and put to death by the Rhodian Mentor, satrap of Artaxerxes Ochus (345–344 B. C.).

The lines preceding l. 1 should probably be supplied as follows (so Waddington):

ἐ-]
[ἀν δὲ οἱ Ἐρυθραῖοι ἐκτίθωνταί τι]



[εις] (τὴν χώρ(α)ν (τὴν) [Ἑρμ]ίου καὶ τῶν ἐ-
 [τ]αίρων πολέμου ἔνεκεν, εἶναι ἀτε-
 (λ)έα πάντα καὶ τὰ ἐκ τούτ(ω)ν [γενόμε-
 [ν]α, πλὴν ὅσ' ἂν τις ἀποδῶται· [τῶν δὲ π-
 5 [ρ]ηθέντων τελείτω πεντηκ[οστήν] ἐ-
 πειδὰν δὲ εἰρήνη (γ)ένηται [ἀπάγεσ-
 θαι ἐν τριήκοντα ἡμέραις· [ἐὰν δὲ μ-
 ἢ ἀπάγῃται, τελείτω τὰ τέλ[η] ἐκτίθ-
 εσθαι δὲ ἐπαγγείλαντας δ[ικαίως].
 10 εἶναι δὲ καὶ Ἑρμίας καὶ τοῖς ἐταί-
 ροις, ἐάν τι βοῦ[λ]ωνται ἐκτίθεσθαι-
 ι, κατὰ ταῦτά· ὁμοῖαι δὲ Ἐρυθραίου-
 ς Ἑρμίας καὶ τοῖς ἐταίροις· ὁ δὲ ὄρ-
 κος ἔστω ὅδε· βοηθήσω Ἑρμ[ί]αι καὶ τ-
 15 οῖς ἐταίροις καὶ κατὰ γῆν [καὶ κατ-
 ἂ θάλασσαν παντὶ σθένει κατὰ τὸ δ-]

l. 1. Arrangements are made for the people of Erythrae and Hermias to deposit objects (for the sake of safety in time of war) in one another's territory free of duty, except in the case of their being put up for sale, when they are to pay a tax of 2 per cent. τὰ ἐκ τούτων γενόμενα in l. 3 must, as Hicks suggests, mean the offspring of slaves or cattle.

l. 17. ἐπιτελέω. This Ionic form seems required to complete the number of letters, which are consistently twenty-seven in a line.

l. 21 f. στρατηγῶν ἐν οὐλοθυ[σ]αῖς. Dittenberger's conjecture στρατηγῶν τῶν ἐν Ἐρυθραῖς is excellent in every way but one. If it were the correct reading

(υ)ματὸν καὶ τὰ ἄλλα ἐπιτελέω κατὰ
 [τ(α)] ὁμολογημένα. ἐπιμέλεσθαι δὲ τ-
 [οῦ]ς στρατηγούς· ὀρκῶσαι δι' ἀγγέλ-
 20 [οὺς] ἐλθόντας παρ' Ἑρμίου καὶ τῶν ἐ-
 [ταίρ]ων μετὰ τῶν στρατηγῶν ἐν οὐλ-
 [οθυ]σ[αῖς] ἱεροῖς τελείω[ς], τὰ δὲ ἱ-
 [ερά] π[α]ρέχειν τὴν πόλιν· ὁμοῖως δὲ
 [καὶ] Ἑρμίας καὶ τοὺς ἐταίρους ὁμό-
 25 [σαι] δι' ἀγγέλων βοηθήσειν Ἐρυθρα-
 [ίοις] καὶ κατὰ γῆν καὶ κατὰ θάλασσαν
 [αν] παντὶ σθένει κατὰ τὸ δυνατὸν κ-
 [αὶ] τὰ ἄλλα ἐπιτελεῖν κατὰ [τὰ ὁμολ-
 [ογη]μένα, ὁμνῦναι δὲ θεοὺς [τοὺς ὄρ-
 30 [κί]ους], γράψαι δὲ ταῦτα ἐς (σ)τήλην λι-
 [θίν]ην καὶ στήσαι Ἐρυθραίους μὲν
 [ἐς τὸ] (ἱερὸν τῆς Ἀθηναίης Ἑρμίας δ-
 [ὲ ἐς τὸ] ἱερὸν τοῦ Ἀταρνεῶς.

there would certainly be a trace of the curved part of the P upon the stone, but there is none. It is almost certain that the letter was I and there is a slight remnant of the right top branch of that letter. This being so, it is difficult to find a more suitable restoration than the ἐν οὐλοθυ[σ]αῖς of Boeckh.

l. 33. Probably the shrine of Atarneus, mythical king of Mysia. Cf. Himerius, *Orat.* vi. 6.

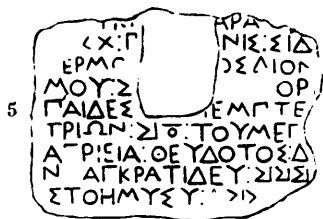
For the slicing away of the stone, cf. an inscribed door-post from Priene (Wiegand and Schrader *Priene*, p. 175, Fig. 168).

Middle of the fourth century B.C.

MXVIII.

ERYTHRAE (?).

1018. Fragment of bluish marble, worked in the form of a pedestal. Broken away on all sides. A dowel-hole, $1\frac{3}{4} \times 1\frac{1}{2} \times \frac{1}{2}$ in., has been worked in the face. Dimensions of inscribed surface, $5\frac{3}{4} \times 4$ in.; depth $3\frac{1}{4}$ in. Presented by Mr. Consul Dennis, 1886.



----- (α)ρα -----
 ----- <X : π νις : σιδ -----
 ----- 'Ερμ(ο) (ο)ς Διο(ν) -----
 ----- μου : Σ ----- ορ -----
 5 ----- παιδες (π)έμπτε (?) -----
 ----- τριων : ΣΙΘ : τοῦ με(γ) -----
 ----- α(γ)ριεα : Θεῦδοτος : Δ -----
 ----- ν [Π]αγκρατίδευ(ς) : ΣΙΣΙ -----
 ----- ε τὸ ἥμισυ : (ΣΙ ΣΙ) -----

The stone has evidently been worked down from a large block. The inscription seems to record a list of contributions in money and kind.

l. 2. <X. 1,000 drachmae (?). If, however, ΣΙ in l. 6 &c. means one stater, the combination of drachmae and staters is curious.

ΣΙΔ. σίδηρον or the like appears probable.

l. 6. ΣΙ. σ(τατήρ) Ι is the only plausible solution of this combination, which I cannot find elsewhere.

Θ. ο, as Mr. Tod points out, occurs with the value of a gold stater on Aeolic sites (*B. S. A.* xviii, pp. 119, 123), but if ΣΙ = one (silver) stater, this explanation is inadmissible here. ο = one obol is found on inscriptions from Orchomenos (Tod in *B. S. A.*, *loc. cit.*,

p. 109) and Karystos (*ibid.* p. 113), but not on inscriptions from Asia Minor sites. In an inscription from Pergamum it has the value of a fraction of an obol (*ibid.* p. 120). On the whole, the value one obol is most probable here. The resolution ἄψωνιον is unlikely.

l. 7. I cannot explain -- αριεα.

l. 9. ἥμισυ. Cf. Meisterhans-Schwyzler, *Grammatik*, p. 28 (5). The form appears in Attic inscriptions (e.g. *I. G.* ii. 17, l. 45) and is not specifically Ionic. Cf., however, Συκεῦσιν for Attic Σιγεῦσι in the Sigeion inscription No. 1002.

The forms of the letters point to a date in the fourth century B.C.

MXIX.

ERYTHRAE.

1019. Rectangular block of blue marble, placed upon a separate moulded base. An upper member, now wanting, was fastened to the top of the block with a dowel. Found with the draped figure of a Muse, headless. Ht. (including base) 1 ft. $8\frac{1}{2}$ in.; width 3 ft.; depth 1 ft. 11 in. Lebas-Waddington, iii. 47 (Pl. 142, No. 3): 'Sur une base trouvée dans les fouilles pratiquées près du port. Lettres de 0,015, très finement gravées.' Smith, *B. M. Cat. of Sculpt.* iii, 1684, with references there given; Pauly-Wissowa, s.v. *Apollodoros*, col. 2896. No. 72. Purchased of the widow of Mr. Borrell of Smyrna, 1839.

ΘΕΥΔΩΡΟΝ ΑΡΤΕΜΩΝΟΣ
 ΟΔΗΜΟΣ
 ΑΠΟΛΛΟΔΩΡΟΣΙΗΝΩΝΟΣΦΩΚΑΙΕΥΣΕΡΟΙΗΣΕΝ

Θεύδωρον Ἀρτέμωνος
 ὁ δῆμος.
 Ἀπολλόδωρος Ζήνωνος Φωκαεὺς ἐποίησεν.

Pliny (*H. N.* xxxiv. 81) describes the self-criticism of a sculptor Apollodoros, contemporary with Silanion. There is, however, no reason for identifying him with

the present Apollodoros. The forms of the letters point to a date in the third-second century B.C. Cf. the facsimile of the artist's signature, given below.

ΑΠΟΛΛΟΔΩΡΟΣΙΗΝΩΝΟΣΦΩΚΑΙΕΥΣΕΡΟΙΗΣΕΝ

MXX.

SMYRNA.

1020. Tablet of bluish marble, with a piece broken out on the right. The inscription is intact, with large letters. Ht. 2 ft. 2 in.; width 2 ft. 9½ in.; thickness 3¼ in. *C. I. G.* ii. 3311; Kaibel, *Epigr. Gr.* 305; Gossen in Pauly-Wissowa, s.v. *Hermogenes* (23), col. 877. 'Smyrnae, prope lacum Alcobonar [Chalkabunar], litteris circa pollicem altis.' Presented by John Cropp, Esq., 1850.

ΕΡΜΟΓΕΝΗΣ ΧΑΡΙΔΗΜΟΥ ΙΗΤΡΕΙΗΝΑΝΑΓΡΑΨΑΣ
ΕΠΤΑΕΠΙΕΒΔΟΜΗΚΟΝ ΞΙΝΚΑΙΣΑΞΕΠΙΒΥΒΟΙΣ

ΣΥΝΕΓΡΑΨΕ ΕΒΥΒΛΙΑ· ΙΑΤΡΙΚΑ Μ' ΕΝ· Ἀβ·
5 ΙΣΤΟΡΙΚΑ ΔΕ· ΠΕΡΙ ΖΜΥΡΝΗΣ· Ἀβ·
ΠΕΡΙ ΤΙΣΟΜΗΣ· ΟΥΣΟΦΙΑΣ· Α· ΚΑΙ ΠΑΤΡΙΔΟΣ· Α·
ΑΣΙΑ· ΤΗΣ ΕΩΝ· Ἀβ· ΕΥΡΩΠΗΣ ΚΤΙΣΕΩΝ ΑΒΓΔ· ΝΗΣΣΩΝ Α·
ΑΣΙΑΣ ΣΤ· Α· ΜΩΝΑ· ΚΑΙ ΕΥΡΩΠΗΣ· Α·
ΣΤΡΑΤΗΓ· ΑΤΩΝ· Ἀβ·
10 ΠΙΝΑΞ ΡΩΜΑΝ· ΚΑΙ ΖΜΥΡΝΑΙΩΝ ΔΙΑΔΟΧΗ· ΚΑΤΑ ΧΡΟΝΟΥΣ

'Ερμογένης Χαριδήμου ιητρείην ἀναγράφας
ἐπὶ ἐπὶ ἐβδομήκοντα ἔτ(ε)σιν καὶ ἴσαις ἐπὶ βύβλοις

[One line obliterated]

[Space of two lines left blank]

συνέγραψε δὲ βιβλία—ιατρικὰ (μ' ἐν—Ἀβ—
5 ιστορικὰ δὲ—περὶ Ζμύρνης(s)—Ἀβ—
περὶ τῆς 'Ομ(ή)ρου σοφίας—α—καὶ πατρίδος(s)—α—
'Ασίας κτίσεων—Ἀβ—Εὐρώπης κτίσεων[—]αβγδ—νήσων—α
'Ασίας στ(αδιασ)μῶν—α—καὶ Εὐρώπης—α—
στρατηγ(ημ)άτων—Ἀβ—
10 πίναξ 'Ρωμ(αί)ων] καὶ Ζμυρναίων, διαδοχὴ κατὰ χρόνους.

ll. 1, 2. These two lines are meant to be in hexameter metre, the remainder is in prose.

l. 3. A complete line has been erased which contained the verb in agreement with 'Ερμογένης, perhaps stating the fact of Hermogenes' death. The expression *ιητρείην ἀναγράφας* probably means 'having written a general history of medicine', the verb being clearly placed in contrast with the *συνέγραψε* of l. 4. There is nothing surprising in Hermogenes having written a history of medicine in 77 books, when Varro, for example, devoted 150 books to his Menippean Satires, and must have compiled over 600 volumes in his lifetime (Pauly, s.v. *Terenlius*, p. 1689).

l. 4. We now come to a special list of Hermogenes' works, over and above his history of medicine. Boeckh read in this line ὀβ = 72, and was puzzled that the total of books—88 including the *πίναξ*—did not correspond to the 77 books of the opening couplet. He accordingly proposed to read οβ for ὀβ—without any justification except the desire to make the number of medical works tally. An examination of the stone makes it quite clear that the reading is Ἀβ, though the stone-cutter has first written ὀβ and then erased the ὀ. Besides his great general work on medicine, Hermogenes also wrote two special works on the subject.

l. 8. *σταδιασμῶν*. These are survey-measurements. Cf. Strabo, i, ch. 3, 47: *σχεδόν τι καὶ τρισχιλίοις σταδίοις*

ἑωθινωτέρου ὄντος καὶ κατ' αὐτὸν ἐκ τοῦ σταδιασμοῦ οὐ φησι.

l. 10. A chronological table of Roman and local magistrates in succession.

We know nothing of Hermogenes the son of Charidemos, nor of the age in which he lived, except in so far as information is afforded by the character of the lettering, which is ornate with apices. Upon the whole this style of writing points to a date in the first century A.D. Cf. Gardner, *Greek Epigraphy*, ii, p. xvi f.; Larfeld, *Handbuch*, ii, p. 485. The possibility of an earlier date is not, however, excluded. I cannot see that the passages quoted by Gossen at all necessarily apply to the present Hermogenes, though they may of course do so.

It is quite likely that medicine was traditional in the family of Hermogenes of Smyrna. Cf. *C. I. G.* 3350 (also from Smyrna): *Μελιτ[ί]νην Δημητρίου, 'Ερμογένους] ἱατροῦ δὲ γυναῖκα*. The name, however, was a very common one in Smyrna. Cf. Pape-Benseler, s. v.

For a similarly learned medical author of the time of Tiberius and Claudius, cf. *C. I. G.* 6607 from Rome = *I. G.* xiv. 1759:

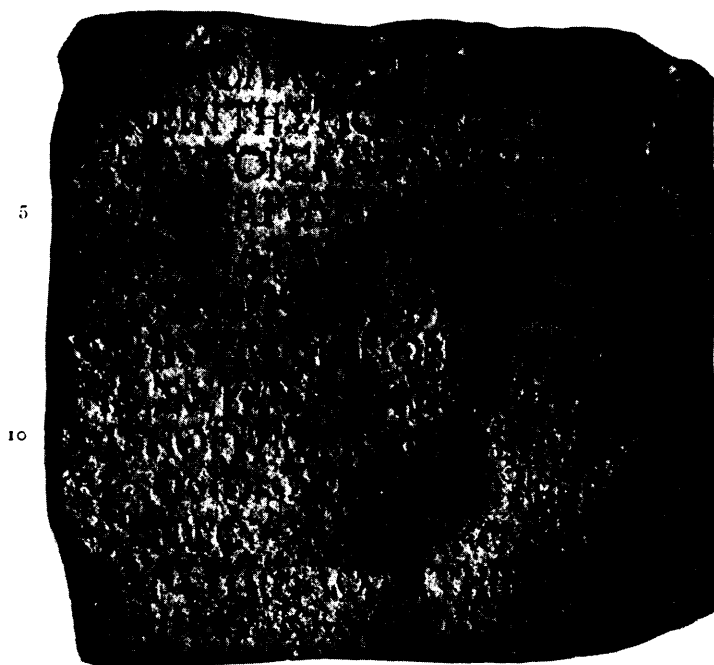
Τιβερίῳ Κλαυδίῳ Κούρειᾳ Μενεκράτει, ἱατρῷ Καισάρων, καὶ ἰδίας λογικῆς ἐναργοῦς ἱατρικῆς κτίστην ἐν βυβλίοις ρνς (156), δι' ὧν ἐτειμήθη ὑπὸ τῶν ἐνλογίμων πόλεων. . . .

Cf. also *C. I. G.* 4315 n. Add., where Herakleitos of Rhodiapolis is called *Ὁμηρος ἱατρικῶν ποιημάτων*.

MXXI.

SMYRNA.

1021. Slab of white marble, broken away above and below. Ht. 1 ft. 3 in.; width 1 ft. 2½ in.; thickness 3-2 in. Lebas-Waddington, iii. 4; Bailie, *Inscr. Gr.* No. 140; Dittenberger, *Sylloge*², ii, No. 871. Found in 1833 in digging the foundations of a house for the Greek Patriarch at Smyrna. Acquired at the Borrell Sale, August 26, 1852.



Ἰ. Η. Ε. Ι. Ι. Δ. Ι. Ι.
 Ο Σ Π Ο Λ Λ Ο Ν Σ Κ Ω Ι Ο Ν Σ Ι Ι
 Ν Ω Ν Ε Ι Ν Τ Η Σ Π Ο Ρ Θ Μ Ε Ι Α Σ Π Ρ Ο
 Δ Ε Τ Ο Ν Τ Ο Ι Σ Α Ν Τ Ι Δ Ν Ο Β Ο Λ Ο
 5 Δ Ν Ο Α Σ Σ Α Ρ Ι Α Π Ε Π Ο Ι Η Κ Α Σ Ι Τ
 Ν Α Υ Λ Ο Ν Δ Ι Α Ν Τ Ο Τ Ο Ν Τ Ο Κ Α Ι Σ
 Ε Σ Τ Η Κ Ο Τ Ε Σ Κ Α Ι Κ Ω Λ Ο Ν Τ Ε
 Τ Ο Ν Β Ο Υ Λ Ο Μ Ε Ν Ο Ν Π Ο Ρ Θ Μ Ε Ν Υ Γ
 Π Ω Σ Ε Π Α Ν ᾿ Γ Κ Ε Σ Α Ν Τ Ο Ι Σ Ο Ι Λ
 10 Ο Μ Ε Ν Ο Ι Τ Η Σ Π Ο Ρ Ε Ϊ Ε Ι Α Σ Χ Ρ Ω
 Γ Α Ι Ο Μ Ο Ι Ω Σ Δ Ε Κ Π Ε Ρ Ι Τ Α Σ Α
 Α Σ Π Ο Ρ Θ Μ Ε Ι Α Σ Κ Α Κ Ο Υ Ρ Γ Ο Ν Σ
 Τ Α Τ Α Ν Τ Α Ε Δ Ο Ξ Ε Τ Η Β Ο Υ Λ Η Ι Κ
 Σ Ι Δ Η Μ Ω Ι Κ Α Θ Α Ε Ι Σ Η Γ Η

... τη(ι)ε) ι (δια) -----
 (τ)οὺς πολλοὺς κω(λύο)νσι (κ)οι-
 (ν)ωνεῖν τῆς πορθμείας, πρ(ὸ)ς]
 δὲ τούτοις ἀντὶ δύο ὀβολ[ῶν]
 5 δύο ἀσσάρια πεποιήκασι τ[ὸν]
 ναῦλον, δι' αὐτὸ τοῦτο καὶ σ[υ]ν-]
 εστηκότες καὶ κωλύοντε[ς]
 τὸν βουλόμενον πορθμεύ[ειν],
 [δ]πως ἐπ' ἀν(α)γκας αὐτοῖς οἱ (δ)ι-]
 10 (ὀ)μενοὶ τῆς πορ(θ)μείας χρῶν-]
 (τ)αι· ὁμοίως δὲ κ[αὶ] περὶ τὰς ἀ[λ]-]
 [λ]ας πορθμείας κακουργοῦσ[ι] κ-]
 [α]τὰ ταῦτά· ἔδοξε τῇ βουλῇ κ[αὶ]
 [τ]ῶι δήμῳ, καθὰ εἰσηγήσατο]
 15

There are just faint traces of a fifteenth line.

Dittenberger, *loc. cit.*, is probably right in supposing that the inscription refers to a company of wealthy men who have created a 'trust' with regard to the ferry to the opposite shore of the Hermos. This interpretation seems necessary because two *assaria* are less in value than two obols, so that the action is a rate-cutting one. Thus in Lebas-Waddington, No. 1213, the Rhodian drachma was at Kibyra worth ten *assaria*, the obol accordingly 1½ *assaria*. Again, on bronze coins of Chios of the Antonine period we find inscribed ΟΒΟΛΟΣ and ΑCΑΡΙΑ ΔΥΩ (B. M. *Coin of Ionia*, p. 340 ff.). There is a great variety

of weight, the obols weighing 162, 146, and 111 grains respectively, the two-*assaria*-pieces 142·5, 138, 77, and 76 grains, but as a general principle the obol is heavier than the *assarion*. If we had not this evidence (and it must be admitted that there is considerable uncertainty as to the respective values; see Pauly-Wissowa, s. v. Ἀσσάριον, col. 1743), we should be disposed to regard the present inscription as an example of a strike, parallel, e. g., to the strike of bakers at Magnesia ad Maeandr. in *Μουσ. καὶ Βιβλ.* 1885, p. 72 (= B. C. H. vii, p. 504 ff.) or that of builders at Sardes (Lebas-Waddington, iii. 528; C. I. G. 3467). The lettering of the present inscrip-

tion points to a date in the second century A.D.

An interesting passage in Lucian, *De Electro*, § 3, confirms the statement of this inscription that the average ferry-charge was two obols: *εἰ δὲ ἦν τι τοιοῦτον* (i. e. if we could pick up amber for the asking), *οἷε* *ἡμᾶς δυοῖν ὀβολοῖν ἕνεκα ἐρέττειν ἂν ἡ ἔλκειν τὰ πλοῖα πρὸς*

ἐναντίον τὸ ὕδωρ, οἷς ἐξῆν πλουτεῖν ἀναλέγοντας τῶν αἰγείρων τὰ δάκρυα;

A somewhat analogous settlement of an industrial dispute is furnished in the rescript to the Pergamenes about small change (*κόλλυβος*) in Dittenberger, *Or. Gr. Inscr.* ii, No. 484.

MXII.

SMYRNA.

1022. Stele of white marble, with relief representing a seated man clasping the hand of a standing woman, who holds a spindle. In the l.-hand corner is the small figure of a boy, in the r. that of a girl who holds a casket. At the back is a stele surmounted by two cornucopiae, and an incense-burner. Ht. 2 ft. 6 in.; width 1 ft. $\frac{1}{2}$ in. (at top), 1 ft. 5 in. (at bottom); thickness $3\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* i, No. 704; *Mus. Marbles*, x, Pl. 43; *Jahrb. d. Arch. Inst.* xx, pp. 56, 63, Fig. 12; *C. I. G.* 3232; Ellis, *Townley Gallery*, ii, p. 165; Friederichs-Wolters, *Gipsabgüsse*, No. 1806; cf. *Arch. Zeit.* 1875, p. 47. Townley Collection.



ὁ δῆ-

μος

(in wreath)

Ἐξακέστην

Ἀνδροβούλου.

ὁ δῆ-

μος

(in wreath)

Μητρεῖν Ἑρμίππου

Ἐξακέστου δὲ γυναῖκα.

For the name *Μητρεῖς*, cf. *C. I. G.* 3258, with Boeckh's note. The crowns had been bestowed by the city. Cf. G. Hirschfeld in *Arch. Zeit.* 1875, p. 47. Second-first century B.C.

MXIII.

SMYRNA.

1023. Stele of white marble, with relief of a priestess of Isis, holding temple-key and situla. The top is in the form of a pediment with a rosette. Ht. 4 ft. $2\frac{1}{2}$ in.; width 1 ft. 11 in. below, 1 ft. 9 in. above; thickness ca. 4 in. Smith, *B. M. Cat. of Sculpt.* i, 639, with references there given; *C. I. G.* 3234; P. Lucas, *Voyage* (1724), i, Pl. opp. p. 213. Presented by M. Duane and T. Tyrwhitt, Esqs., 1772.



Inscribed below the pediment and above the relief:

ὁ δῆ-

μος

(within a wreath)

Ἰσιάδα Μητροδώρου Λαοδικίδα.

For the name *Isias*, cf. *C. I. G.* 718; 2240, l. 6 (from Chios); 2411 (from Paros). *Laodicea* is probably the Phrygian *Laodicea ad Lycum*. For a *Laodicean* in Smyrna, cf. *C. I. G.* 3142, l. 35, &c. The name of the priestess is evidently to be closely connected with her profession. Perhaps the office was hereditary in her family. *Ἰσιάς*, however, is fairly common.

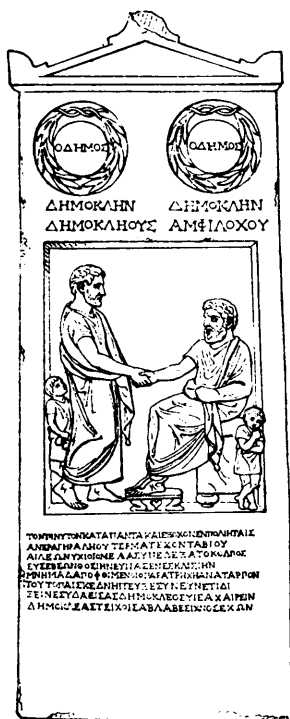
For a series of reliefs of a similar character, in which the priestess has a name connected with *Isis*, see Conze, *Grabreliefs*, Nos. 1954 ff. In all these the priestess holds a *sistrum* in her r. hand. There is no doubt in the present example that the object is not a *sistrum*, but a key.

Second-first century B.C.

MXXIV.

SMYRNA.

1024. Stele of white marble, with relief of two bearded men, one seated, the other standing. In each corner a standing boy. Ht. 4 ft. 5½ in.; width 1 ft. 8½ in.; thickness 4½ in. *C. I. G.* 3256; *Archaeologia*, iii, Pl. xi, Fig. 2; Montfaucon, *Ant. Expl. Suppl.* v, p. 25; Smith, *B. M. Cat. of Sculpt.* i. 703; Kaibel, *Epigr. Gr.* 237; Ellis, *Townley Gall.* ii, p. 162; P. Lucas, *Voyage* (1724), i. Pl. opp. p. 213. Presented by M. Duane and T. Tyrwhitt, Esqs., 1772.



Above the relief is inscribed :

ὁ δῆμος (in wreath)	ὁ δῆμος (in wreath)
Δημοκλῆν	Δημοκλῆν
Δημοκλήους	Ἀμφιλόχου

Below the relief :

τὸν πινυτὸν κατὰ πάντα καὶ ἔξοχον ἐν πολιήταις
ἀνέρα, γηραλήου τέρματ' ἔχοντα βίου,
'Αἶδεω νυχίοιο μέλας ὑπεδέξατο κόλπος,
εὐσεβέων θ' ὁσίην εὐνασεν ἐς κλισίην.
5 μνήμα δ' ἀποφθιμένοιο παρὰ τρηχῆαν ἀταρπὸν
τοῦτο πᾶσις κεδνήι τεύξε σὺν εὐνέτιδι.
ἔεινε, σὺ δ' αἰέσας Δημοκλέος νύεα χαίρειν
Δημοκλέα στείχοις ἀβλαβὲς ἵχνος ἔχων.

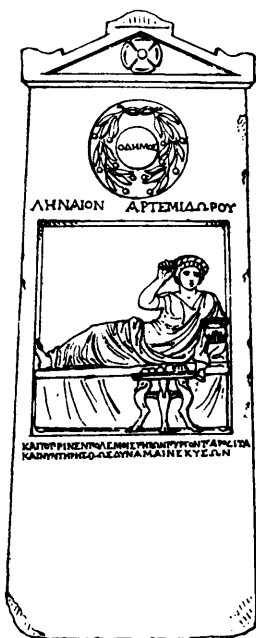
1. 6. πᾶσις. This probably refers to Demokles son of Demokles, whose epitaph we have here. He and his wife had erected the monument to his father, Demokles the son of Amphilochos.

Second-first century B. C.

MXXV.

SMYRNA (?).

1025. White marble stele, with relief representing a man reclining on a couch before a three-legged table with food upon it. His r. hand is raised to his head and holds a wreath, his l. hand holds a bowl. Ht. 3 ft. 11½ in.; width 1 ft. 6 in. (at top), 1 ft. 7 in. (at bottom). Smith, *B. M. Cat. of Sculpt.* i. 723; Welcker in *Rhein. Mus.* N. F. vi, p. 82; Kaibel, *Epigr. Gr.* 111; Ellis, *Townley Gall.* ii, p. 172; *Jahrb. d. Arch. Inst.* xx, p. 143. Acquired 1835.



Within an olive-wreath above :

ὁ δῆμος

Below the wreath :

Λήναιον Ἀρτεμιδώρου

Below the relief :

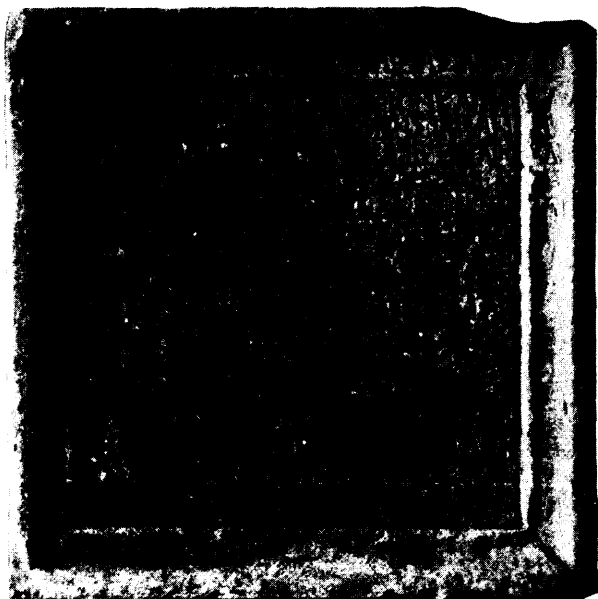
καὶ τὸ πρὶν ἐν πολέμοις τηρῶν πύργον, παροδίτα,
καὶ νῦν τηρήσω ὡς δύναμαι, νέκυς ὤν.

The form of the stele points to an origin in Asia Minor (Smyrna?). It can hardly be Attic, as Kaibel (*loc. cit.*) and Wilamowitz (*ibid.*) suppose. The name Λήναιος is found in an inscription from Smyrna (*C. I. G.* 3330).

MXXVI.

SMYRNA.

1026. Tablet of white marble, with a moulded frame. Ht. 1 ft. 7½ in.; width 1 ft. 7½ in.; thickness ca. 3 in. Lebas-Waddington, iii. 25; Bailie, *Inscr. Gr.* ii, No. 151. Seen by Bailie on the road to Magnesia, four miles from Smyrna. Borrell Sale, 26th August, 1852.



Αὐρ. Φιλικίστιμα ἀγοράσασα τοῦτο

τὸ ἡρώων καὶ τὸ θωρακεῖον καὶ ἐφ' αὐ-
τῶ ἐποῦσαν σορὸν Προκονησίαν ἀν' ἀ-
γλυφον καὶ σόρια παρ' ἐκάτερα καὶ μ(ύ)λι-
νον (σορόν), προσκατασ(κ)εύασα ἐαυτῇ
τὴν καμάραν καὶ τῶ ἀνδρὶ Ἑπικτ(ή) τῶ
καὶ τέκνοις καὶ ἐγόνοις, μηδενὸς
ἔχοντος ἐξουσίαν κηδεῦσαι(ν) ἐ- (sic)
ν αὐτοῖς μὴ προσήκοντα τῶ γένει·
εἰ δέ τις τολμήσι θάψαι μὴ δια-
φέροντα ἢ μὴ ὄντα ἐκ τοῦ γένους,
εἰσοίσει ἐς τὸ ἐράριον δήμου
'Ρωμαίων * Β Φ· ταύτης τῆς ἐ-
πιγραφῆς ἐ(κ)σφράγισμα ἀπετέ-
θη ἐς τὸ ἀρχίον πρὸς ἐ' καλαν-
δῶν Εἰουνίων· μὴ(νὸς) Ἑκα-
τονβεῶνος· δ'.

The letters are badly formed and much worn away, especially on the left-hand side. The peculiarities of writing seem due rather to vulgar pronunciation than to errors. The words and letters outside the line are inscribed on the frame.

l. 1. Φιλικίστιμα = Felicissima. Cf. Suidas, s. v. Φιλικήσιμος· ἄρχων ἐπὶ Αὐρηλιανοῦ βασιλέως.

l. 2. θωρακεῖον. The ordinary meaning of this word is 'parapet'. Here apparently, as in other inscriptions from Smyrna, it refers to some sort of platform. Cf. *C. I. G.* 3278 with Boeckh's note. On this platform stood (in this case) the sculptured chest or urn (σορός) made of Prokonnesian marble, and smaller chests (σόρια) on either side; also a chest of millstone. In addition, Felicissima had prepared for herself the chamber (probably under the platform), doubtless to hold other urns in niches. For Προκον(ν)ησία σορός cf. *C. I. G.* 3915, l. 17 f.: ἐπ[έ]θηκε[ν] τῶ βωμῶ σορὸν [Δ]ο[κιμ]ηνήν.

l. 5. προσκατασ(κ)εύασα is miswritten for προσκατεσκεύασεν.

l. 7. ἐγόνους for ἐγ(γ)όνους. Cf. above Προκονησίαν for Προκον(ν)ησίαν. It might possibly be for ἐ(κ)γόνους.

l. 8. κηδευσαι (sic) for κηδεῦσαι, 'to bury'.

l. 10 f. μὴ διαφέροντα. 'Not belonging.' Cf. Herwerden, *Lex. Suppl.*, s. v., where τὴν διαφέρουσαν ἡμῖν οἰκίαν (= *quae nostra est*) is quoted from a papyrus of Byzantine date.

l. 12. The payment to the *aerarium* is unusual. Generally it is made to the *fiscus*, as in Nos. 1027-8. See Hirschfeld, *Die griech. Grabschriften, welche Geldstrafen anordnen* (Königsberger hist.-phil. Stud. i (1887), pp. 85-144), p. 94, No. 142; also p. 113 f.

l. 13. The amount of the penalty is 2,500 denarii, which is a middle sum, the extremes at Smyrna being

5,000 and 200 denarii respectively. In Lycia the extremes were 20,000 and 250 denarii (Arkwright in *Journ. Hell. Stud.* xxxi, p. 269, n. 5).

l. 14. ἐ(κ)σφράγισμα. A sealed copy of this inscription. Cf. *C. I. G.* 2222, l. 12. ἀντισφράγισμα = 'a sealed copy'.

l. 15. For the date (28th May, 4th Hekatombaeon) cf. *C. I. G.* 2007 g (add.), 2007 m (add.).

Arkwright, in the article above quoted, has some interesting remarks on the development of the remedies against tomb-trespass in Lycia in Hellenistic and Roman times. In the earlier inscriptions the offence is (chiefly) *religious*, and is accordingly left to the punishment of divine vengeance. Under the Romans the sin becomes a crime and is punished accordingly.

Parallel with this class of remedy is another, where the offence is regarded as an injury to private property. This is the aspect under which the offence is regarded in these inscriptions from Smyrna here published. Originally the builder or his heirs or an informer could claim the damages; later, as in the present inscriptions, the claim is left to a corporation, e.g. to the Roman Government (payment to the *aerarium* or *fiscus*).

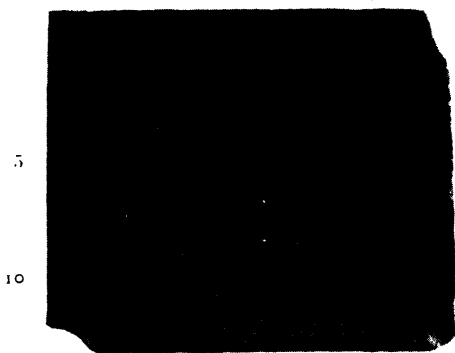
Bruno Keil (in *Hermes*, xliii, p. 577) remarks that the Romans borrowed these tomb penalties from the Greeks, and that it is in the second century after Christ especially that these inscriptions become common in the Roman world—particularly about the time of Antoninus Pius. Keil-Premmerstein, *Reise*, ii. 24; cf. H. Stemler, *Die griech. Grabschriften Kleinasiens*, Halle, 1909 (Dissertation).

Probably second century A.D.

MXXIX.

SMYRNA.

1029. Tablet of grey marble. Ht. 1 ft. $3\frac{1}{2}$ in.; width 1 ft. $6\frac{1}{2}$ in. Excavated near the citadel. *C. I. G.* 3264, with references there cited.



'Ακτιακὸς Ἑρμογένους
φυλῆς Ἀμμωνίδος, ἀγοράσας
τὸ ἐνσώριον τὸ ὑπὸ τὴν ἐ-
πιγραφὴν διὰ τῶν ἐν Σμύρνῃ
ἀρχείων, προκατεσκεύασε,
καὶ τὸ ἕτερον τὸ συνεzeugmé-
νον, ἑαυτῷ καὶ Εὐτυχίᾳ τῇ αὐ-
τοῦ γυναικὶ καὶ Σηίᾳ Παύλῃ
τῇ φύσει θυγατρὶ καὶ τέκν-
οις αὐτῆς Καπίτωνι καὶ Σύλ-
λᾳ καὶ ἐγγόνοις καὶ ἀπελευθ(ἐ)-
ροις ἑαυτοῦ τε καὶ τούτων ς.

1. 1. For Ἀκτιακός cf. the name of a γραμματεὺς on a coin of Magnesia ad Meandr. of the time of Maximinus (Imhoof-Blumer, *Monn. grecques*, 292, 92) and Pape-Benseler, *s. v.*

1. 2. For Ἀμμωνίς see *ibid.*, whence it appears that elsewhere it is only used as an adjective = 'Libyan', e.g. Eur. *Electra*, 734 f.

ξηραὶ τ' Ἀμμωνίδες ἔδραι
φθίνουσ' ἀπειρόδροσοι.

1. 3. For ἐνσώριον cf. Lebas-Waddington, iii, p. 15, n. 1; *C. I. G.* 3278. It appears to have been a funeral chest or sarcophagus. It may possibly be a *loculus*. Cf. No. 1026.

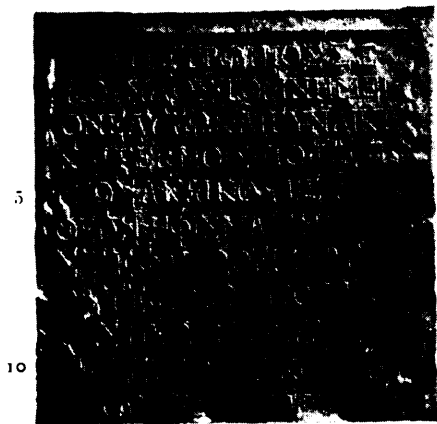
1. 5. ἀρχείων. Ἀρχεῖα apparently = ἄρχοντες, as in No. 1043. Cf. Laum, *Stiftungen*, p. 129.

Probably second century A. D.

MXXX.

SMYRNA.

1030. Marble tablet with projecting moulding above, slightly expanding towards bottom, where it is broken off. Ht. 1 ft. $4\frac{1}{2}$ in.; width 1 ft. $2\frac{3}{4}$ in. (top), 1 ft. 3 in. (bottom). The inscription was copied at Smyrna by Dr. Sherard in 1701 (Harl. MSS. 7509, p. 72 (40 b)). *C. I. G.* 3376. Found in excavations at Vauxhall, October, 1901. Presented by the Directors of the London and South-Western Railway Company, 1902.



Πόπλιος Πετρώνιος Σε-
κούνδος τὸ μνημεῖ-
ον ἑαυτῷ καὶ γυναικὶ
καὶ τέκνοις· Πόπλιος Πετρώ-
νιος Ἀχαϊκὸς τειμη-
θεὶς ψηφίσμασιν καὶ
στεφανωθείς χρυσέ-
ῳ στεφάνῳ ὑπὸ γερου-
σίας, νέων Μιμνερμείου,
παιδευτῶν συνόδου.
Ἀχαϊκὲ χαῖρε.

1. 4. As Boeckh (*C. I. G.*, *loc. cit.*) remarks, P. Petronius Achaicus, the subject of this inscription, was evidently the son of P. Petronius Secundus.

1. 8. An inscription from Miletus (Kern in *Ath.*

Mitt. xviii, p. 268) makes it probable that the γερουσία was some senior gymnastic club. The inscription runs: Ἰάσονα Δημητρίου γυμνασιάρχῃσαντα τῆς γερουσίας καὶ τῶν νέων --- ἐπὶ τε τούτοις τιμηθέντα ἐπὶ τῆς βουλῆς καὶ τοῦ δήμου ἀνδριάσι καὶ εἰκόσι χρυσαῖς ---

Cf. Liebenam, *Städteverwaltung im röm. Kaiserreiche*, p. 565 f.

l. 9. νέων Μιμνερμείου. 'Youths of the gymnasium named after Mimnermos'—no doubt the elegiac poet, whose birthplace was disputed between Kolophon, Smyrna, and Astypalaea.

l. 10. Σύνοδος. On the meaning of these σύνοδοι see especially Poland, *Gesch. d. griech. Vereinswesens*, p. 158 ff. They appear to have been primarily social or commercial associations, not

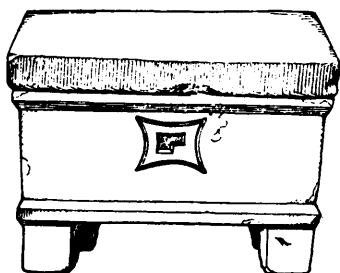
religious. The name, ordinarily not common in Asia Minor, occurs with comparative frequency in Smyrna. Poland, *op. cit.* p. 163, thinks that generally, when σύνοδος occurs alone, it applies to a guild of workmen or an association of athletes. It is probable that in the present inscription an association of instructors is intended. Cf. *Μουσείον καὶ Βιβλ.* iii (1880), p. 144, No. 187: ἡ σύνοδος τῶν νέων.

About the first century A. D.

MXXXI.

SARDES.

1031. Sepulchral chest of marble, standing on four low feet. On the front is sculptured a lock-plate. On the movable cover (on the front slope) is the inscription. Ht. 9½ in.; l. 16 in. Said to have been found in the ruins of the temple of Kybele at Sardes. *Journ. Hell. Stud.* xxix, p. 155. Acquired 1906.



Ε ΠΙ Π Ε Ρ Ε Ω Σ Π Α Ν Φ Ι Λ Ο Υ Μ Η Τ Ρ Ο Δ Ω
Ρ Ο Σ Α Ρ Τ Ε Μ Ι Δ Ω Ρ Ο Υ Π Ε Ρ Ι Ρ Α Ν Τ Η Σ

Ἐπὶ ἱερέως Πανφίλου, Μητροδώρος Ἀρτεμιδώρου περιραντῆς.

The funeral chest of Metrodoros, son of Artemidoros, a 'sprinkler', dated in the priesthood of Panphilos.

The word περιραντῆς does not seem to be known from any other source, but περιραντήριον, in the sense of a vessel used for lustral purposes, occurs in inscriptions from Delphi (*B. C. H.* xxi, p. 483, &c.).

For temple-sprinkling cf. Theophr. *Char.* xvi; Eur. *Ion*, ll. 102 ff. The lettering of the inscription indicates a date in the first century B. C.

Funeral chests of this kind and of approximately the same date are known from other towns in Asia Minor. Cf., for example, *B. M. Inscr.* DCXL, from Ephesus.

MXXXII.

TEOS.

1032. Stele of white marble, with pediment and acroteria above. In the middle of the pediment is a rosette. Complete, except for a certain amount of breaking away at the bottom. Ht. 3 ft. 8 in.; width (greatest) 1 ft. 7½ in.; depth (greatest) 9½ in. Presented by the Society of Dilettanti, 1870.

The surface of the marble is much corroded. The letters, which are very shallow, show an extraordinary unevenness of cutting, so much so, indeed, as to suggest that the work has been done by more than one hand. This supposition is supported by the varying forms of the same letter, Ε and Ε, Σ and Σ; the use of iota adscript is very uncertain. At the start the letters are very small, but increase in size towards the middle. At the end they become smaller again. Thus l. 1 contains 59 letters, l. 19 approximately 45. The loss at the end of the inscription is probably slight.

This unfortunately very fragmentary inscription evidently relates to a resolution passed by the members of a religious society (θίασος), probably Dionysiaestae (cf. ll. 2, 19, 50, &c.). Its main tenor is a laudation of a priestess named Hediste, daughter of Kleitos (l. 34), who had given certain funds to the

society (l. 21, &c.). The inscription was found at Teos, and is dated in the prytany of Perigenes in the month Anthesterion. The latter part of the decree seems to deal with the administration of the funds left by Hediste.

A list of the θίασοι known at Teos is given by Ziebarth, *Das griech. Vereinswesen*, p. 52; cf. also Poland, *Gesch. d. griech. Vereinswesens*, pp. 528, 568. It is highly probable that the θίασος to which the present inscription relates is the κοινὸν τῶν Διονυσιαστῶν mentioned in *C. I. G.* 3073.

Parallels to the present inscription are furnished by *C. I. G.* 3069 (= Dittenberger, *Or. Gr. Inscr.* ii, No. 326), also from Teos, a decree passed by the Society of the Attalistae in honour of Kraton, a priest of the society, who had benefited the society in many ways during his life (he presented to the society buildings, including τὸ Ἀττάλειον τὸ πρὸς τῷ

ΑΓΑΘΗ ΤΥΧΗ ΠΡΥΤΑΝΕΩΣ ΠΕΡΙΓΕΝΟΥ ΜΗΝΟΣ ΑΝΘΕΣΤΗΡΙΩΝΟΣ ΕΔΟΞΕΝ ΤΗ

Τ Υ
 ΔΟΤΩ ΕΠ Ν ΕΠΙΤΕΛΟΥΣΑ ΤΑ ΝΟΜΙ
 5 ΑΤΑ Π ΔΕΚΑΤΟΝ Ε
 ΕΡΟΝ ΑΓΑΘ
 Κ ΝΑ ΠΡΟ Υ ΕΝΔΕ ΥΣ ΑΚΑΤΑΔΥΝΑΜ ΤΟΙ
 Π ΟΣΙΟΝ ΤΟΥ ΘΙΑΣΟΥ Δ ΕΤΗ ΑΤΑ ΤΕ ΤΩ ΘΙΑΣΩ ΔΡΑΧΜΑΣ ΑΡ
 ΔΙΣ ΕΡΑΝΕ ΠΩΝΤ Σ (ΗΜΕΡΑΝ ΟΙΝΟΠΟΣΙΑΝ ΜΕΧΡΙΣ ΖΗ ΔΕΔΟ
 10 ΣΑΙ ΓΕΤ ΝΙΕΡΕΙΔΗ ΔΙΣ ΤΗΝ ΚΑΙ ΠΡΟΣΤΑΣ ΠΡΟΥΠΑΡΧ
 ΥΚΙ ΙΣΚΑΛΑ Σ Α ΝΔΟ ΞΙΣ ΚΑΙ ΔΙΣ ΤΟΥ
 ΤΟΥ ΘΙΑΣΟΥ ΗΔΙΣΤ Δ ΣΑΙ ΛΑ
 ΟΥ ΤΟΝ ΘΙΑΣΟΝ ΕΛ ΧΑΡΙΤΟΣ ΑΠΟΔΟΣΕΙΜΗΛΕ ΣΑΙ ΔΙΣ
 ΔΕΔΟ ΕΝΟΝ Π ΛΙΑΓΕΙΝ
 15 ΗΜΕΡΑΝ ΠΡΟΣΑΓΟΡΕΥ ΗΔΙΣΤ ΑΝ Ι
 ΑΝΘΕΣΤΗΡΙΩΝΟΣ Ν ΙΙ ΙΔΕ ΑΤΗ ΚΑΙ
 ΨΚΑΛ ΟΥΣΩΝ ΠΡΟΣ
 ΔΕΔΟΜΕ ΑΦΟΡΟΥΣ ΤΕΛΕΙ ΚΑ
 20 ΑΙΟΡΓΙΑ ΤΟΣΙΕΡΟ ΤΟΥ ΔΙΟΝΥΣΟΥ ΚΑΤΟΙΧΟΜΕΝΟΥ ΕΤΣ
 ΨΝ ΤΑΚΟΥΣ ΑΙΣΕΠ ΤΑ ΤΩΤΕ ΚΟΙΝΩ ΤΟΥΟ
 ΣΡΕΙΑ ΗΔΙΣΤΗ Λ ΑΤΑΥ ΠΟΗΔΙΣΤ
 ΑΓΑΣΑΠ ΨΝ ΠΡ ΜΗΔΕΝΙ ΤΩΝ ΘΙΑΣ
 ΕΣΩΤΑΤΑ
 ΑΧΡΙ ΜΑΤΑ Ω ΤΣΤΡΕΙ
 25 Τ ΠΑΡΕΥ ΣΤΑΤΑΚΑΙΤΑ
 ΪΤΗΚ (ΚΑΙ ΑΠΟΛΛ
 ΙΕ ΛΟ Α
 ΚΟ
 ΤΑ
 30 Τ ΟΑ
 ΜΕΤΑΚΑ
 Δ ΟΙ ΣΟΣ ΔΙ ΣΤΕΦΑΝΟΙ ΗΔΙΣΤΗΝ ΚΛΕΙΤΟΥ
 35 ΗΣ ΕΝΚΑΙΕΥΣΕ ΙΑΣΤΗΣ ΠΡΟΣΤΟΥΣ ΕΘΕΟΥΣ ΚΑΙ ΤΗ
 Τ ΙΔΑΠΑ ΙΑΣΤΥΧΗ ΤΗ ΑΓΑΘΗ ΜΕΝ ΔΕ
 ΝΟΙ ΠΡΟΣΤΑΤΑΙ ΜΗ ΕΠΙΤΕΛΕΣΩΣΙ ΪΝΕΠΣ
 ΗΣΗΜΕ Α ΑΤΑΤ ΓΕΓΡ ΜΕΝΑΔΙ ΚΑΣΧΟΘΑΥ
 Α ΑΧΜΩΝΗ ΚΑΙ ΠΑΛΙΝ ΠΡΟΣΤΑ
 40 ΜΙ ΠΙΠΤΟΝ ΤΩΝ ΤΩΝ ΤΟΚΩΝ
 Α ΙΙ ΤΑΤΟΙ ΧΡΕΟΦΕΙ ΕΤΑΙΣ ΕΣΤΩ ΤΑ ΕΠΙΔΕ
 ΤΗΣ ΤΕΝ ΔΙΣΤΗΣ ΤΗΣ Κ ΡΟΝΟΜΩΝ ΔΥΤΗ ΚΑΙ
 ΤΑ Χ ΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΠΡ ΔΟΙΔΤ
 45 ΟΗ ΠΑΡΑΤΑΓΕΓΡΑΜΜ ΑΗΜΗΓΕΝΗΤ
 ΥΗΦΙ ΜΑΤΙ ΚΑΤΑΓΕΓΡΑΜΜΕΝΩΝ ΗΓ ΝΗΤΑΙ ΤΠ
 ΟΝΟΜΟΙ ΣΣΣ ΤΑ ΕΠΙΔΕ ΔΟΜΕΝΑ ΧΡΗΜΑΤΑ ΚΑΙ Α
 ΠΡ ΣΟΔΟΙ ΗΔΙΣΤΗΣ ΤΗ ΤΗ ΚΛΗΡΟΝΟΜΩΝ ΑΓ ΤΗΣ ΙΝΔΑ
 Δ ΣΙΛΑΓΑΘΟΙΔΑ ΚΑΤΑ ΤΟΥ ΘΙΑΣ ΔΥΑΝ
 ΙΓ ΟΜΕΝΟΙ ΣΓΙΝΗΤΑΙ ΥΠΑΡΧΗ ΔΕΚΑΙ ΤΑ ΕΥ
 50 ΝΑ ΙΒΕΒΑΙ ΔΕΙΣΑ Υ ΑΣΟΥ ΔΙΟΝΥΣΑΣ
 ΥΣΕΙΘΕ ΟΓΕΙ Ι ΔΥΑΤΩ ΤΟ ΔΕ ΤΟ ΨΗΦΙΣ
 ΝΗΝ ΑΠΟΔΕ ΟΙΤΙΝΕ ΣΤΡ ΓΡΑ
 Α Ν ΟΥΓΝΤΑΙ ΠΕΡ Ι
 ΣΤΗΛΗΝ ΕΣΑΠ Δ ΣΑΝΔΙΟΝΥ Α
 55 ΓΕΝΕ ΟΝΥΣΙ ΥΜΣ ΛΕ
 ΝΤ ΓΟΡΓ ΔΟΣ

Ἀγαθῇ τύχῃ· ἐπὶ πρυτάνεως Περιγένου, μηνὸς Ἀνθεστηριῶνος, ἔδοξεν τῇ

[συνόδῳ] (?) -- τ. (ν) ----- [τοῦ Διονύσου] (?) -----

.. δότω . επ ----- ν ----- ἐπιτελοῦσα τὰ νόμιμα -----

----- δέκατον .. ε -----

5 ----- ατα π -----

----- ερον αγαθ -----

----- κ . να ----- προ ----- ν . . . ἐνδε[ικν]ύσα κατὰ δύναμ[ιν] τὸ [συμ-]

πύσιον τοῦ θιάσου (δρ. α. ετη ----- ατα τε τῷ θιά[σῳ] δραχμὰς ἀργυρίου]

- ais ieràn épwnv(μ) . . . σ -- κα(θ') ἡμέραν οἰνοποσίαν μέχρις ζῆ, δεδ[ό]χθαι -

10 ----- ἐπηνῆ)σθαί γε τ[ῆ]ν ἱέριαν Ἡδίστην καὶ πρὸς τὰς προὔπαρχ[ούσας]

----- θ[υ]σ[α]ί[ς] καλα[ί]ς [κ]α[ί] ἐνδόξοις καὶ ἀξίαις τοῦ --

----- τοῦ θιάσου . . . Ἡδίστ ----- ασθαι ----- λα -----

[τ]οῦ τὸν θιάσον ἐ(ν) χάριτος ἀποδόσει μὴ λε[ί]πε)σθαι δι(δ) (?) -----

----- δεδο[γμ]ένον . π ----- (δ)ιάγειν -----

15 ----- ἡμέραν προσαγορευ ----- Ἡδίστ ----- αν -----

----- Ἀνθεστηριῶνος . . ν ----- ι [ἡμέρᾱ] δεκάτῃ καὶ -----

----- ως καλ ----- ουσῶν προσ -----
 ----- δεδομένους] ἀφόρους [ἀ]τελεί[ς] . . . κα -----
 καὶ ὄργια [παν]τὸς ἱεροῦ] τοῦ Διονύσου κατοικομένου ἔτα[υς]
 20 . . . ων ----- ταῖς θυσι[α]ῖς ἐπ . τ(α) . . . τῷ τε κοινῷ τοῦ θ[ι]άσου]
 ----- ἰέρεια Ἑδίστη ----- [χρήμ]ατα ὑπὸ Ἑδίστ[ης]
 ἀπασα π . . . ων πρ ----- μηδενὶ τῶν θιασ[ω]τῶν]
 ----- ἐσθω ταῦτα
 [τ]ὰ χρ[ή]ματ(α) ----- ω . . . τ(ε)τρε . . .
 25 . . τ . παρευ ----- στάτας καὶ τα --
 Ἑ[δ]ίστης η ----- (κ)αὶ Ἀπόλλ[ων]-
 ----- ι ----- λο . α -----
 ----- τα ----- σῶω]
 30 -----
 ----- τ . οα -----
 ----- μετακα -----
 ----- διὲ δ] θί[α]σος [κ]αὶ ----- στεφανοὶ Ἑδίστην Κλείτου -----
 35 [ἀρετ]ῆς [ἐνεκ]εν καὶ εὐσε[β]είας τῆς πρὸς τοὺς θεοὺς καὶ τῇ[ν -]
 ----- τ[ῇ]ν πατρ[ί]δα π[ά]ν(τ)ας· τύχη τῇ ἀγαθῇ μὲν δε-
 [δόχ]θαι ----- ἐὰν οἱ προστάται μὴ ἐπιτελέσωσι[ν τῇ]ν επο --
 ----- τ[ῆς] ἡμέρ[α]ς κ]ατὰ τ[ὰ] προ[γε]γρ[αμ]μένα, δικασάσθ(ω)ν αὐ[τοῖς](?)
 ----- α ----- [δρ]αχμῶν ἥ καὶ πάλιν πρὸς τ(α) --
 40 ----- μ(ῇ) πιπτόντων. τῶν τόκων -----
 ----- α . (ῇ)τατοι χρεοφει[λ]έταις, ἔστω τὰ ἐπιδε-
 [δομένα χρήματα] τῆς τε Ἑδίστης ἢ τ(ῶν) κ[λη]ρονόμων αὐτῆς καὶ . .
 ----- τὰ χρ[ι]ήματα ταῦτα καὶ πρ[ό]σοδοι ατ --
 ----- θηι παρὰ τὰ γεγραμμένα ἢ μὴ γένηται]
 45 ----- ψηφί[σ]ματι καταγεγραμμένων ἢ γ[ί]νηται τι π . .
 ----- ον, ὁμοί[ω]ς ἔστω] τὰ ἐπιδεδομένα χρήματα καὶ α . . .
 ----- πρ[ί]σοδοι Ἑδίστης ἢ τῶν κληρονόμων αὐτῆς ἵνα δι(ε)
 ----- δ s (φ)ιλαγαθία κατὰ τοῦ θιά[σ]ου ----- αψαν .
 ----- ἐπιγ[ν]ομένοις γίνηται, ὑπάρχει δὲ καὶ τὰ ἐψ[η]φισμέ-]
 50 να[-] βέβαια εἰσα[ε]ί[λ] ----- υ [τοῦ θιάσου Διονυσί]ασ[τῶν]
 ----- υσει Θεογ(έν)η[ς] ----- [ἀναγρ]αψάτω τόδε τὸ ψήφισ[μα]
 [εἰς στήλην λιθίν]ην, ἀποδεικνύσθων δὲ] -- οἵτινες πρ[ο]γράψουσιν
 ----- α ----- ου ἐν τῷ ἱερῷ -----
 ----- υ ----- υσινίων ἐν -----
 55 ----- στήλην οἵτιν]ες ἀπ[ε]δ[ί]ειχθ[ο]σαν Διονύσι]α-
 [σταί(?) ----- ἐ]γένετο Δι[ον]υσί[ο]ν μελε -
 ----- ν ----- ντ ----- Γορ[π]ιαίου -----
 ----- δος -----

θεάτρῳ and a συνοικία, as well as a sum of 10,500 drachmas, from the revenue of which θυσίας τε καὶ συνόδους [πε]ποιήμεθα, καθὼς ἐν τῇ νομοθεσίᾳ περὶ ἐκάστων δια[τ]έταχεν): and by Lebas-Waddington, 1213 = C. I. G. 4380 a, where Quintus Veranius Philagros, a gymnasiarch, leaves 400,000 Rhodian drachmas to Kibyra, from the interest of which the gymnasiarch is to be paid.

Examples of income derived by societies from interest on property left them are given by Ziebarth, *op. cit.* p. 160 ff. Cf. in general B. Laum, *Stiftungen in der griech. u. röm. Antike*. See also the inscription quoted in note to l. 10 below.

l. 1. *πρυτάνεως*. This title is common at Teos for the head of religious associations. Subsidiary officers are called *παρπρυτάνεις*. See Poland, *op. cit.* p. 37.

l. 2. As τῇ at the end of l. 1 seems fairly certain, ἐκκλησία or συνόδω may be suggested for the word

following. On the titles of these assemblies of θίασοι, cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 332.

l. 9. *οἰνοποσίαν*. An *οἰνοποσίαρχος* is mentioned in an inscription from Bithynia (*B. C. H.* 1900, p. 386). Presumably the *οἰνοποσία* was given in honour of the deity (here Dionysos) to whom the θίασος was dedicated. Cf. Poland, *op. cit.* pp. 263, 512; *Journ. Hell. Stud.* iv, p. 385, No. 8; and No. 1006 above.

l. 10. *ἰέρειαν Ἑδίστην*. Cf. a relief from Lesbos, with representation of a sacrifice offered to the deities of a θίασος (Foucart, *Assoc. Rel.* p. 238). The inscription there runs: οἱ θιασίται καὶ θιασίτιδες | [ἐ]στεφάνωσαν Στρατονίκην Μενεκρά[α]του ἱερατεύσασαν ἐν τῷ ἡ καὶ ὁ καὶ ρ' | [ἐ]τει Μητρί Κυβέλη καὶ Ἀπόλλωνι στεφά[ν]ωι γραπτῶι ἐν στήλῃ καὶ κηρυκῶι σὺν ται[ν]ί[α]ι καὶ ἄλλωι στεφάνωι κηρυκῶι σὺν τα[ι]νί[α]ι ἐν τῇ τοῦ Διὸς συναγωγῇ φιλαγαθήσασαν. This inscription also affords a parallel to our present inscription.

l. 13. For the phrase *ἐν χάριτος ἀποδόσει μὴ λείπεσθαι* see Wilhelm, *Griech. Inschriftenkunde*, p. 194, where a list of similar phrases is given.

l. 34. *στεφανοί*. Cf. the inscription from Lesbos cited under l. 10. It was a common custom for a *θίασος* to bestow an honorary crown upon its members. See Ziebarth, *op. cit.* p. 164; Poland, *Gesch. d. griech. Vereinswesens*, p. 427.

l. 35. Cf. No. 946, l. 9 ff.: *ὅτι καὶ | εἰς τοὺς θεοὺς εὐσεβοῦμεν καὶ εἰς τοὺς φίλους*: also *B. S. A.* x, p. 181, No. 3.

l. 37. *προστάται*. The *προστάτης* is frequently mentioned as an officer of Greek societies. We find him at Athens (Rules of the Iobacchi, *Ath. Mitt.* xix (1894), p. 257 ff., l. 12); at Alopeke (Synod of the Eranistae, *I. G.* iii. 23); Pirot in Serbia (dedication *θεῷ ἐπηκόῳ ὑψίστῳ* by a *κοινόν, διὰ ἱερέως Ἑρμογένους καὶ προστάτου Αὐγουστανῶ*); Satis in Egypt (Basiliastae); Arsinoë in Egypt (Society of Bakers); Malaca (*τὸ Σύρων τε καὶ Ἀσιανῶν κοινόν*). See Poland, *Gesch. d. griech. Vereinswesens*, Index II.

These are sometimes the presidents of the societies, but their rank and powers vary (Ziebarth, *op. cit.* p. 150). Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 363 ff.

l. 38 f. Here we have provision made for the punishment of officials (in this case the *προστάται*) who fail in their duty. Ziebarth, *op. cit.* p. 172 f., gives a list of similar penalties.

I had at first read the amount of the fine as M , but Mr. Smith rightly reads M = 2000. See Keil, *apud* Rubensohn, *Eleph. Pap.* p. 84, where it is shown that the sign M , first correctly interpreted by Haus-soullier, is derived from *Sampi* (= 900), and that it

is used with superposed letters A to O to indicate 1000 to 9000. In *B. M. Inscr.* No. 897, l. 6, the correct reading is, as Keil points out, M = 3000. Cf. *Inscr. v. Priene*, No. 108; Wilhelm, *Gr. Inschriftenkunde*, p. 282, n. 10.

l. 40. *μὴ πιπτόντων τῶν τόκων*. This can only mean 'if the interest does not come in', i.e. if those to whom money has been lent do not pay the interest.

l. 41. *χρεοφειλέταις*. Debts played an important part in the affairs of the Greek *θίασοι* and societies. See Ziebarth, p. 175 ff., for the method of exacting them.

l. 48. *φιλαγαθία* here seems purely to denote 'benevolence'. Cf. the *φιλαγαθήσασαν* in the inscription from Lesbos quoted above, l. 10. There the term probably denotes a certain grade reached in the society. Ziebarth, p. 155, says that the term *φιλάγαθος* denotes an office, and is confined to the north coast of Asia Minor and the Pontus district.

l. 57. *Γορ(π)χ(ι)αίου*? Cf. No. 970, l. 18.

With regard to the date of the inscription, we have

(1) Forms of letters A, E and E, N and N, Ξ, Π and Π, Σ and C, Z, Υ, Ω. These point distinctly to an epoch of transition. This period appears to fall in the latter part of the first century B. C. or in the first century A. D. See Larfeld, *Handbuch*, ii, p. 485; Reinach, *Épigraphie grecque*, p. 208 (cf. p. 204, Table 2).

(2) Grammatical forms. We have *η* (not *ε*) in *ἀγαθῇ, τύχη*, &c. This favours a date later than the third or second century B. C., but is, of course, not conclusive. See Meisterhans-Schwyzer, p. 39. As far as it goes, it supports negatively a date in the first century B. C. or first century A. D.

MXXXII A.

EPHESOS.

1032 a. Marble sarcophagus. On the front, two gorgoneia, connected by festoons with rams' heads at the angles, a rosette above each festoon. The back is similar with ox-heads in place of gorgoneia. The inscription is inserted in the intervals of the design. Ht. 1 ft. 9 in.; l. 4 ft. 1½ in. Smith, *B. M. Cat. of Sculpture*, ii, No. 1282. Excavated by J. T. Wood at Ephesos, 1874.

Α·ΙΟΥΛΙΟΥ ΖΩΞΥΛΟΥ ΤΟΥΚΑΤΟΙ
ΧΟ ΜΕ
ΝΟΥ
ΚΑΙ·ΙΟΥΛΙ ΑΞ·ΖΩ ΗΞ·ΖΗΙ
5 ΚΑΙ Α·ΙΟΥΛΙΟΥ·Α·ΥΙΟΥ·ΞΚΑ·ΤΕΡΤΥΛΛΕΙ
ΝΟΥ·ΖΗΙ

Α(ουκίου)· Ἰουλίῳ Ζωσύλῳ τοῦ κατοι|χομέ|νου
καὶ· Ἰουλίᾱς· Ζωῆς· ζῆι. |
5 καὶ Α(ουκίου)· Ἰουλίῳ· Α(ουκίου)· υἱοῦ· Σκα(πρία)· Τερτυλλεῖ|νον· ζῆι.

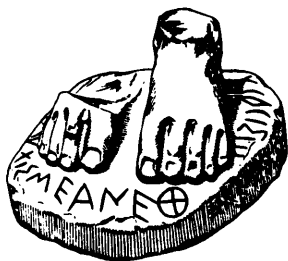
l. 4. For this use of *ζῆι* to express 'still living', cf. *Journ. Hell. Stud.* viii, p. 233, No. 13.

l. 5. *Σκα(πρία)* = *Scaptia tribu*.

MXXXIII.

KNIDOS.

1033. Limestone base of a statuette, roughly circular, with the feet remaining. Found with the upper part of a limestone statuette of the 'Apollo' type, to which it very likely belongs. Diam. ca. $3\frac{1}{2}$ in.; ht. ca. 2 in. Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5788. The letters have been painted red. Acquired 1893.



ΕΥΑΡΧΙΣ ΜΕΑΜΕΘ ΝΙΣΙΙΔΙΣ
ΟΚΕΤΙΣΙΔΙΣ

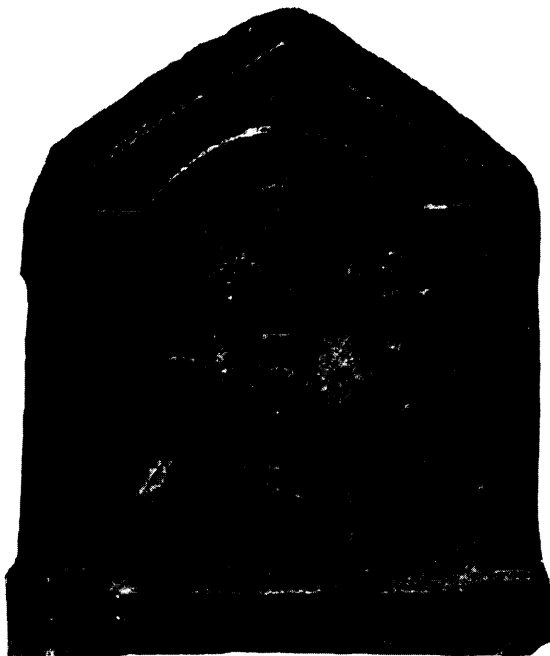
Εὐαρχός με ἀνέθηκε τοῖσι Διοσκούροισιν.

For the alphabet, see three short inscriptions in the Melian alphabet discovered at Naukratis in the excavations of 1885. See Roberts, *Greek Epigraphy*, p. 35. We have $\epsilon = o$, $\eta = \nu$ distinctive of this alphabet. These forms and the Θ , Λ , Ξ would all tend to show that this inscription is to be placed rather early in the sixth century. The stage seems almost the same as that of Roberts, *Greek Epigraphy*, p. 35, 8 bis a.

MXXXIV.

TRALLES.

1034. White marble stele, with pediment. Below the pediment is a horseman to r., holding circular object in r. hand. Ht. 1 ft. $1\frac{1}{2}$ in.; width $11\frac{3}{4}$ in. Acquired 1912.



Inscribed below the relief is:

Ἀπόλλωνι ἐπηκόφ Μάρκος
Σάλουῖος Δουίσκος.

For ἐπήκοος cf. No. 1131, and see O. Weinreich in *Ath. Mitt.* xxxvii, p. 1 ff.

About the second century A. D.

MXXXV.

AMYZON IN CARIA.

1035. Slab of white marble, surface worn and stained with red; broken away on the l. side and slightly on the r. Two fragments have been let in below on the l. side. The upper edge has been polished, but the whole has been let into a wall. Ht. 1 ft. 8½ in.; l. 3 ft. 1½ in.; depth 4 in. Leake, *Journ. of a Tour in Asia Minor*, p. 238; *C. I. G.* 2899 (only a few words). Excavated by J. T. Wood, 1874.

ΜΛΙΧΑΙΡΕΙΝΗΜΕΙΣΚΑΙΤΟΥΣΑΛΛΟΥΣΜΕΝΙΓΑΝΤΑΣ
 ΥΤΟΥΣΤΕ ΤΕΥΣΑΝΤΕΣΗΜΙΝΕΝΕΧΕΙΡΩΣΑΝΤΗΝΤΑΣΑΝΑΥ
 ΔΟΜΕΝΟΝΤΑΣΕΓΓΙΤΑΝΙΔΙΩΝΕΝΤΗΓΑΣΗΕΝΑΝ
 ΔΕΓΓΡΟΚΕΙΤΑΙΗΜΙΝΚΑΙΥΠΕΡΥΜΛΝΦΡΟΝΤΙΕΙΝ
 5 ΝΤΑΥΜΙΝΤΑΤΕΑΛΛΑΑΚΑΙΕΝΤΗΓΤΟΛΕΜΑΙΟΥ
 ΤΟΗΣΕΤΕΟΝΤΕΣΕΥΟΥΜΟΙΚΑΙΓΙΝΟΜΕΝΟΙΓΡΟΣΤΟΥ
 ΤΑΝΙΔΙΩΝΔΙΑΦΥΛΑΣΣΟΥΣΙΓΑΡΥΜΙΝΤΗΝΕΙΣΤΥΟΣ
 ΑΡΕΚΕΙΝΑΝΚΑΙΓΑΡΗΜΛΝΓΑΝΤΑΣΥΓΚΑΤΑΣΚΕΥ
 ΑΙΠΟΛΥΛΙΑΝΑΝΗΚΟΤΑΓΕΓΡΑΦΑΜΕΝΔΕΚΑΙ
 10 ΛΣΑΝΤΙΛΑΜΒΑΝΟΝΤΑΙΤΕΥΜΛΝ
 ΝΟΧΛΕΙΝΥΜΑΣ ΕΡΡΩΣΘΕΟΡ ΔΑΣΙΟΥΙΕ

[Βασιλεὺς Ἀντίοχος Ἀμυζονέων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν· ἡμεῖς καὶ τοὺς ἄλλους μὲν πάντας
 ----- α]ὐτοὺς πιστεύσαντες ἡμῖν ἐνεχείρισαν τὴν πᾶσαν αἰ-
 -----] (δ)όμενον τὰς ἐπὶ τῶν ιδίων ἐν τῇ πάσῃ ἐναν-
 -----] (δ)ὲ πρόκειται ἡμῖν καὶ ὑπὲρ ὑμῶν φροντίζειν
 5 τία -----] ντα ὑμῖν τὰ τε ἄλλα ἃ καὶ ἐν τῇ Πτολεμαίου
 -----] (π)οθήσετε ὄντες εὐθυμοὶ καὶ γινόμενοι πρὸς τοῦ[s] (?)
 -----] τῶν ιδίων· διαφυλάσσοις γὰρ ὑμῖν τὴν εἰς ΤΥΟΣ
 ----- π[α]ρ' ἐκείνων καὶ παρ' ἡμῶν πάντα συγκατασκευ-
 ----- κ]αὶ πολυωρίαν ἀνηκότα, γεγράφαμεν δὲ καὶ
 10 ----- ὅπ[ω]ς ἀντιλαμβάνονται τε ὑμῶν
 ----- τὸ μηθενὲ ἐνοχλεῖν ὑμᾶς. Ἐρρωσθε· θρ'. Δασίου ιε'.

l. 1. The inscription is a royal letter to the people of (probably) Amyzon in Caria. If the restoration given in l. 1 is approximately correct, the number of letters to a line would be about eighty. The few words given in *C. I. G.*, *loc. cit.*, were copied by Hamilton (see Leake, *loc. cit.*). They must have belonged mainly to the missing l.-hand portion and are as follows:

ΑΜΥΤΟΝΕΛΝΧΑΙΡΕΙΝ
 ΤΟΙΕΡΟΝΑΣΥΛΟΝ
 ΒΑΣΙΛΕΛΣΕΥΝΟΙΑΝ

ΤΟΜΗΟΕΝΙΕΝΟΧΛΕΙΝΥΜΑΣΕΡΡΩΣΘΕ

In l. 1 the copying was evidently defective. The last line supplies two missing words before ἐνοχλεῖν.

l. 6. The stone-cutter seems to have first written ΤΛ at the end of the line and then altered Λ to Ο. Υ seems to me to be certain, though Prof. Hirschfeld read ΤΛΙ.

l. 7. After εἰς the reading ΤΥΟΣ seems fairly certain, though the ο is much damaged. Probably it is a slip for τοὺς.

l. 9. πολυωρίαν ἀνηκότα. Cf. Dittenberger, *Or. Gr. Inscr.* i, No. 221, l. 61 (letter of King Antiochos Soter): βουλόμεθα πολυωρεῖν τὰνθρώπων.

l. 11. μηθενὲ ἐνοχλεῖν. Cf. Lebas-Waddington, iii. 588 (Letter of Manlius to Herakleia Latmos), where he sends one L. Orbius τὸν ἐπιμελησόμενον τῆς [πόλεως καὶ] τῆς χώρας ὅπως μηδεὶς ὑμᾶς παρενοχλή. Ἐρρωσθε. Also *B. C. H.* vi, p. 171 f. (Letter of Philip V of Macedon to

Abae): διὰ τὸν θεὸν οὖν καὶ ὑμῖν βουλόμενος χαρίεσθαι γέγρα[φ]α τῷ Ἡρακλείδῃ μὴ ἐνο[χ]λεῖν ὑμᾶς. Ἐρρωσθε· [ἐ]τους ε' καὶ ι', Ὑπερβερεταί[ου μηνός].

l. 11. Δασίου ιε'. The 15th of the month Dasios. This is the (originally) Macedonian month Daisios, which was adopted largely in the Hellenized East. *OP.* Year 109. Of the town (?) (Hirschfeld). The era may, however, be Seleucid, in which case the date will be 204-203 B. C. In that case the writer of the letter would probably be Antiochos III or Philip V of Macedon, and the Ptolemy, Ptolemy V, Epiphanes (205-181 B. C.), who lost all his Eastern possessions to Antiochos, whose daughter Cleopatra he subsequently married.

Let us compare the style of the inscription with that of the Rosetta stone (196 B. C.), which is nearly contemporary, if the assumption that the era is Seleucid be correct. See No. 1065.

The Rosetta stone has Α, Π, small ο, Ν, Σ, Λ.

The present stone has Α, Π, small ο, Ν, Σ, Λ.

The letters of the two inscriptions thus correspond, except that the present fragment has Π (an earlier form) instead of Π and the simpler Λ for λ. The date 204-203 B. C. is thus a probable one.

Assuming that the date 204-203 B. C. is admissible, let us examine the historical conditions at that time. In 205 B. C. Ptolemy V, a minor, came to the throne in Egypt. Antiochos III immediately made alliance with Philip V of Macedon against Egypt. It was

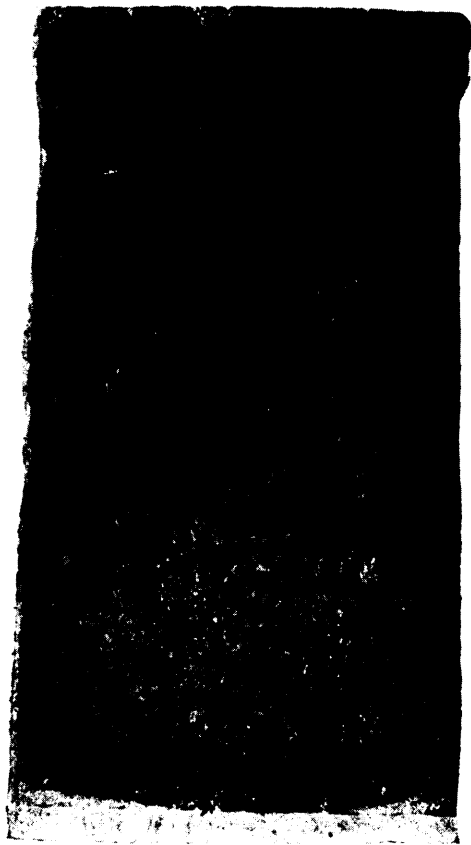
agreed that Philip was to have the Egyptian possessions in the Aegean Sea, Caria and Samos, while Antiochos was to take Coele-Syria and Phoenicia (Polyb. iii. 2, 8; xv. 20. 1 ff.; Liv. xxxi. 14, 5; Just. xxx. 2, 8; Trog. 30). We have then some explanation of a royal letter to the otherwise obscure Amyzon at this juncture. We can see that its tenor is a promise of assistance and protection, and the mention of the name of Ptolemy, of whose possessions Caria formed a portion, leads us to suppose that we have here a promise of support on the part of either Philip V or Antiochos III in the case of a revolt. It is of course not impossible that the writer is Ptolemy V, but the general tenor, and

especially the way in which Ptolemy is named, makes this unlikely. Philip V, in a letter to Abae (*B. C. II.* vi, p. 171 ff.), dates by the years of his reign, not by the Seleucid era. We are therefore left with Antiochos III as the most likely, though we know that Philip V, in the course of his operations in the Aegean, attacked the cities of Caria (Polyb. xvi. 11). Another fragmentary letter from King Antiochos was found by Hula and Szanto (*Bericht von einer Reise in Karien*, p. 2, Wien, 1894) at Amyzon. A corrected reading is given in *Journ. Hell. Stud.* xvi, p. 231, No. 34. The letter, which is addressed to 'the generals, the hipparchs, and leaders of the infantry' is not improbably from Antiochos III.

ΜΧΧΧVI.

AMYZON IN CARIA.

1036. White marble stele, with projecting moulding above. Ht. 1 ft. 11½ in.; width 1 ft. 1 in.; depth 3½ in. The inscription is at the bottom of the stone. Above it is a plain space of some 1 ft. 2½ in., on which are faint traces of painting. The letters are rough and careless.



ΔΗΜΗΤΡΙΟΣ ΠΑΓΚΡΑΤΟΥ
ΠΑΣΙΝΔΑΚΡΥΤΟΣΔΗΜΗΤΡΙΟΣΟΓΓΛΥΚΥΣΥΠΝΟΣ
ΕΙΧΕΝΚΑΙΒΡΟΜΙΟΥΝΕΚΤΑΡΕΑΙΠΡΟΠΟΣΕΙΣ
ΔΟΥΛΟΥΔΕΚΧΕΙΡΩΝ ΦΑΓΙΔΑΣΟΕΙΣΚΑΙΠΥΡΙΠΟΛΛΩ
5 ΦΛΕΧΘΕΙΣΣΥΜΜΕΛΑΘΡΟΙΣΗΛΥΘΟΝΕΙΣΑΙΔΗΝ
ΟΦΑΠΑΤΗΡΚΑΙΟΜΑΙΟΜΟΙΕΜΟΙΚΑΙΠΡΕΣΒΕΑΜΗΤΗΡ
ΔΕΞΑΝΤΕΙΣΚΟΛΠΟΥΣΟΣΤΕΑΚΑΙΣΠΟΔΙΗΝ
ΑΛΛΑΠΟΛΙΤΑΙΕΜΟΙΤΟΝΕΜΕΡΕΞΑΝΤΑΤΟΙΑΥΤΑ
ΟΗΡΣΙΚΑΙΟΙΣΝΟΙΣΙΣΤΟΝΑΝΕΚΡΕΜΑΣΑΝ

Δημήτριος Παγκράτου.

Πᾶσιν δακρυτὸς Δημήτριος, ὃν γλυκὺς ὕπνος
εἶχεν καὶ Βρομίου νεκτάρει προπόσεις,
δούλου δ' ἐκ χειρῶν) [σ]φαγιασθεὶς καὶ πυρὶ πολλῶι
5 φλεχθεὶς, σὺν μελάνθοις ἤλυθον εἰς Αἶδην,
ὄφρα πατὴρ καὶ ὄμαιμοι ἐμοὶ καὶ πρέσβευα μήτηρ
δέξαντ' εἰς κόλπους ὅστω καὶ σποδίην.
ἀλλὰ πολῖται ἐμοὶ τὸν ἐμὲ βέξαντα τοιαῦτα
θηροὶ καὶ οἰωνοὶς ζῶν ἀνεκρέμασαν.

Below are very indistinct remains of letters, probably (*Δημήτριε χαίρε*).

1. 5. φλεχθείς. Cf. *Μουσ. καὶ Βιβλ.* 1878, p. 53, No. 123: οὔτε νόσος στυγερή με διώλεσεν οὔτε μ' ἀνείλε] γήραος ἐχθεινοῦ πνεῦμ' ἀ[λεγεινὸν ἀέν,] [ἀλ' ὑπὸ ληιστοῦ πυρὸς ἔφθιμαι, ἀργαλέω τε [λοιγῶ, πυρκαϊῇν τ' ἐνπεσόν ἀρπαλέην]. ἤλυθον εἰς Αἶδην. Cf. *C. I. G.* 2237.

1. 9. Hanging as a punishment for slaves is rarely mentioned. In Aleiphron, *Ep.* iii. 21, a certain mercenary is threatened with hanging: εἰ δὲ μάθοι, κρεμήσεται μὲν ἐκ τῆς πλησίον πίτυος ὁ μισθωτός. Plato (*Leges*,

ix, p. 872 B) mentions flogging at the tomb of the dead man as the punishment of a slave murderer.

For the form of monument, with the blank space probably once filled with a painting, cf. *Studia Pontica*, iii, p. 117, and No. 1107.

Mr. Hill points out that four different coins of Amyzon of the first century B. C. are signed ΔΗΜΗΤΡΙΟΣ (*Zeit. f. Num.* xxiv, p. 130).

Probably second-first century B. C.

MXXXVII.

AMYZON IN CARIA.

1037. Part of a base of white marble, broken away above. Below the inscription is a spear-head, with a pin passed through the socket. Ht. 1 ft. 5½ in.; width 1 ft. 10 in.; greatest depth 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2622. Obtained by J. T. Wood.



Ἰάσων Ἱερωνύμου]
Βάλαγρον Ἐκατωνύμου]
τὸν πρὸς μητρὸς θεῖον).

Presumably the base supported a statue erected by Jason son of Hieronymos in honour of Balagros, son of Hekatonymos, his maternal uncle.

1. 2. *Βάλαγρος*. A variant of the name is *Βάλακρος*. The name occurs on an inscription (also from Amyzon) published in *Journ. Hell. Stud.* xvi, p. 231 f., while *Βαλα* . . . (as Mr. Hill points out) is the name of a magistrate of Amyzon of the time of Antoninus Pius (Babelon, *Invent. Waddington*, 2139).

The spear-head is a symbol of Zeus Stratios (see *Journ. Hell. Stud.* xvi, pp. 211, 213), but in the present instance it seems more likely to be connected with some personal pursuit of Balagros, such as the chase. Instances of the introduction of city-arms upon *stelai* are given by Wilhelm, *Griech. Inschriftenkunde*, p. 11 f. Cf. the ships on Nos. 1009, 1010.

Letters of about the first century B.C.

MXXXVII A.

HALIKARNASSOS.

1037 a. Marble vase with reliefs representing Poseidon, Hygieia, Asklepios, and Telesphoros. Also sunk reliefs of a ship and a nude running figure. The inscriptions accompany the last two reliefs. Ht. 12½ in.; diam. 2 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* iii. 2160. Presented by W. R. Paton, Esq., 1901.

(α)
ΣΥΠΛΟΙΑΣΟΙ
ΕΥΤΥΧΗ
ΘΕΟΔΟΥΛΕ

(Ε)ὕπλοια σοι
εὐτυχῇ (σὺν)
Θεόδουλε).

(β)
ΠΙ-ΙΔΙΟΥ
ΨΥΧΑΡΙΟΥ
ΤΩ ΣΤΟΛΩ
ΑΝΕΘΗΚΑ

Πηδίου
Ψ(υ)χαρίου
τῷ στόλῳ
ἀνέθηκα.

The dedication seems to be a later addition, dating from Christian times. Though the name Θεόδουλος seems to point to a date in the Christian period, the dedication is pagan in character. It is for the successful voyage of two persons, viz. Theodoulos and Pedios Psycharios. The locality,

Halikarnassos, points clearly to *Euploia* being Aphrodite Euploia of the neighbouring Knidos (cf. Paus. i. 1. 3). It was Aphrodite Euploia of Knidos that the famous Knidian Aphrodite of Praxiteles represented.

MXXXVIII.

BARGYLIA.

1038. Upper part of a block of white marble, with a moulded frame in front. It slopes away at the back, and the lower part of the block has been cut clean away. Ht. 8 in.; width 2 ft. 5½ in.; depth 9 in. Lebas-Waddington, iii. 497; Hirschfeld, *Die griech. Grabschriften* (Königsberger hist.-phil. Studien, i, p. 95, No. 168), p. 115. The inscription is cut on the upper part of the frame. It seems that another part of the inscription must have been cut on a separate block above.

1. 1. Artemis Kindyas derived her name from Kindya, a place mentioned by Herodotus (v. 118); by Strabo's time it seems to have been absorbed by Bargylia. See Strabo, xiv, p. 658: πλησίον δέ ἐστι τῶν Βαργυλίων τὸ τῆς Ἀρτέμιδος ἱερὸν τῆς Κινδυάδος,

δὲ πεπιστεύκασι περιέσθαι· ἦν δέ ποτε καὶ χωρίον Κινδύη. So, too, Polyb. xvi. 12. 3: καταπεφήμεσται δὲ καὶ πεπίστευται παρὰ μὲν τοῖς Βαργυλιήταις, διότι τὸ τῆς Κινδυάδος Ἀρτέμιδος ἄγαλμα, καίπερ ὃν ὑπαίθριον, οὔτε νύφεται τὸ παράπαν οὔτε βρέχεται. In the fifth century B.C. we

ΘΗCΙΑΡΤΕΛΛΙΔΙΚΙΝΔΥΑΔΙΧΦ
 ΤΟΥΤΟΥΚΙΤΕΑΝΤΙΓΡΑΦΟΝΙCΤΑΡΧΙΑ



Θήσι 'Αρτέμιδι Κινδυάδι Χ Φ.
 τούτου κίτε αντίγραφον ἰς τὰ ἀρχία.

find Kindya paying to Athena 100 dr. as a sixtieth of the tribute, Bargylia 16 dr. 4 obols (Boeckh-Fränkel, *Staatshaushaltung*³, ii, pp. 430, 453).

The head of Artemis Kindyas appears on coins of Bargylia of about the first century B. C. See *B. M. Coins of Caria*, pp. 71, 72.

Here the fine is 500 denarii, as in an inscription published by Paton in *Class. Rev.* viii (1894), p. 217 (found at Myndos): ἐὰν δέ τις παρὰ ταῦτα ποιήσῃ, ἀποτείσει 'Αρτέμιδι Κινδυάδι Χ Φ.

Probably second century A. D.

MXXXIX.

BARGYLIA.

1039. Block of marble originally white. It is complete on the top and on the l. side, except that above there are remains of two dowel-holes, and that on the l. side at the back a piece has been sawn out. The bottom and r. side are broken. Probably the base of a statue. Ht. 1 ft. 6 in.; width 1 ft. 4½ in.; depth 1 ft. 4½ in. Inscribed on the front in letters about 1½ in. high. Acquired 1865.

Μ Ε Λ Α Σ
 ΕΡΜΑΙΣΚΟΥ

Μέλας
 'Ερμαῖσκου.

For the name 'Ερμαῖσκος cf. *C. I. G.* 3831 a¹⁵ (Aezani in Phrygia).

MXL.

LORYMA.

1040. Base of bluish marble, beneath a statuette of Artemis in white marble. The base is broken in two pieces, and the middle part is missing. L. 10½ in.; depth 6½ in.; ht. 3½ in. Total ht., with statuette, 25 in. The second line of the inscription has been coloured red. Cf. No. 1005 from Cyzicus. From a Greek cemetery above the harbour of Loryma. Smith, *B. M. Cat. of Sculpt.* iii. 1559; Farnell, *Cults of the Greek States*, ii, Pl. 32 a; Reinach, *Répertoire*, ii, p. 316, Fig. 10. Acquired through Messrs. Salzmann and Biliotti 1864.



'Αρίστο(μ)ένης
 Σωτήρῃ Β)ακχίαι.

The letters are of the fourth-third century B. C.

l. 2. Artemis Soteira. The epithet Soteira is constantly applied to Artemis. See *Anth. Pal.* vi. 267, and cf. the list given in Pauly-Wissowa, s. v. *Artemis*, col. 1399.

Βακχία as an epithet of Artemis does not appear to be known elsewhere, but in *Orph. Hymn.* xxxvi. 2 she is called Βρομή: Διὸς πολυνύμφε κούρη | Τιτηνὶς Βρομή.

For the colouring of alternate lines of an inscription cf. Larfeld, *Handbuch*, i, p. 207. Possibly here, as also in No. 1005, the blue from the alternate line has faded away.

MXLI.

XANTHOS.

1041. Block of limestone, with the remains of a moulded cornice above. The stone is broken away irregularly on the r. side and also below. Inscribed on one side in Lycian characters, on the other in Greek. On the cornice there seem to be faintly incised letters, K I N · A. L. 1 ft. 10½ in.; greatest depth 1 ft. 5 in.; width 10½ in. Published by Kalinka in *Tituli Asiae Minoris*, i, No. 45, where full references to previous publications are given.

ΕΔΣ' ΞΝΓΙΞΩΔΑΡΟΣΞΝ Λ
ΝΟΙΣ ΙΖΤΛΛΙ·ΟΙΞ ΠΙΝΑΡΕΟΙΣ
ΥΖ' ΣΙΣ' ΑΕ' ΑΤΗΝΤ' ΓΥΠΟ
5 ΓΡΟΙ ΓΖ' Κ ΟΙΞ Τ
ΚΙΞΕΝ Ν' Α ΓΟΙΗ
Χ(Ν)Ι ΝΙΣ
ΚΔ ΝΙΣ
ΝΟΙΣ ΣΤΑΣ ΟΙΚ ΠΙΝΑ ΤΩ
10 ΕΟΙΣ ΑΝΔΡΑΣΙΝ ΚΑΙ
ΙΠΙΞΩΔΑΡΟΥ ΚΑ
ΔΡΟΥ ΡΩΜ
ΔΣΤ



1. 1. The number of letters in this line is not absolutely certain, but it is highly probable that they are as restored.
Pixodaros was satrap of Caria 340–334 B. C. He was the youngest son of Hekatomnos and brother of

Εδ(ωκε)ν Πιξώδαρος Έ(κα)τό(μ)νον Ξα-
νθείοις Τλω(τ)οις Πιναρέοις [Κανδα-]
ϊ(δέο)ις (δ)εκ(α)την τή[ς] (έ)μ(π)ο ---
ου[ς] ης έ(ν) εα . . . σ(η) ---
5 (έ)πο(λ)ησα[ν] κ οισ . . . τ ---
κισεν . . . ν --- (π)οιη ---
χ(ο)ν(ω) --- (ν)ωσ ---
Κ(α)ν(ν)ίω(ν) --- τω --- [Ξα-]
ν(θ)ί(ο)ις Τλω(τ)οις Πινα(ρ)έοις Κανδαϊδ-
10 έοις άνδράσιν και (γ)υναιξίν ---
ι Πιξώδαρου κ(α) ---
άρου (β)ωμ ---
(α)στ ---

Mausollos. For the name cf. *B. C. H.* xxvi, p. 280, l. 5, from Delphi, and for his coins see *B. M. Coins of Caria*, Pl. xxviii. 9 ff., p. lxxxiii f.; Head, *Hist. Num.*², p. 630. For his succession to the throne, after the expulsion of his sister Ada, see Diod. xvi. 74. Cf. the relief from Tegea, No. 950.
1. 2. Xanthos, Tlos, Pinara, and Ka(n)dyanda. These are four towns in the Xanthos valley, which appear to have been in friendly relations with Pixodaros. Kalinka explains Kandyda as an older form of Kandyanda. Mr. Hill suggests ΚΑΝΔΥΒΕΟΙΣ, but a Δ seems certainly indicated as the second letter in l. 3. There is also a probable reference to the Carian town Kaunos in l. 8. Kalinka, *loc. cit.*, suggests that Pixodaros was in alliance with the four Lycian towns named against Kaunos. Cf. No. 969.
1. 11 f. It is possible that the end of l. 10 should be restored [Διὸς Παν-], as Imbert suggests, but this cannot be regarded as certain.
Imbert (*Le Muséon*, ix, p. 494) says: 'Le texte lycien dit sans doute la même chose que le grec'.

MXLII.

XANTHOS.

1042. Marble stele, with two mouldings, narrow and broad, above. A piece has been broken away from the top, where there is a small cramp-hole with a shallow groove leading to the back. This was probably used for a metal attachment for fastening the stele. Ht. 1 ft. 9 in.; width 7¾ in.; depth 3½ in. The letters increase in size towards the bottom. It does not appear that anything is missing from below.

The letters are long and thin and are certainly of a fairly late date (second–third century A. D.). Cf. A, Σ alternating with Ϝ and Ϛ, Ζ. The only explanation of this, when we compare it with the contents of the inscription, is that we have here a later copy of an earlier inscription. This view is consistent with the varying ways in which Σ is represented.
11. 1–5. The inscription is a decree dated in the

ΒΑΣΙΛΕΥΟΝΤΟΣ
ΠΤΟΛΕΜΑΙΟΥ
ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ
ΕΩΤΗΡΟΣ ΕΤΟΥΣ (Θ
5 ΚΑΙ ΚΜΗΝΟΣ ΛΩΟΥ)
ΚΛΗΕΙΑ ΕΓΕΝΟΜΕ
ΝΗΣ ΕΔΟΞΕΖΑΝ
ΘΙΩΝΤΗ ΠΟΛΕΙ ΚΑΙ
ΤΟΙΣ ΑΡΧΟΥΣΙ ΤΙΣ
10 ΤΟΥΣ ΤΑ ΜΙΑΣ

ΜΕΝΟΥ ΑΤΕΛΗ

29th year of King Ptolemy II Philadelphos, i. e. 257-256 B. C.

l. 5. Λώου. Cf. Plut. *Alex.* 3: ἐγεννήθη δ' οὖν Ἀλέξανδρος ἰσταμένου μηνὸς Ἑκατομβαιῶνος, ὃν Μακεδόνες Λῶον καλοῦσιν, ἕκτη. Demosth. p. 280 (letter of Philip): τοῦ ἐνεστῶτος μηνὸς Λῶου, ὡς ἡμεῖς ἀγομεν, ὡς δὲ Ἀθηναῖοι, Βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, Πανήμιον.

Βασίλ(ε)ύοντος
Πτολεμαίου
τοῦ Πτολεμαίου
Σωτήρος ἔτους θ
5 (κ)αὶ κ μηνὸς Λώου,
(ἐ)κκλησίας γενομέ-
νης, ἔδοξε Ξαν-
θίων τῇ πόλει καὶ
τοῖς ἀρχουσι τ(ε)ῖς-
10 [αι] (τοὺς τα)μίας)?
- - - - -
μένου ἀτελῆ.

The month *Λῶος* is of Macedonian origin, corresponding roughly to July or August. It is, however, frequently mentioned in inscriptions from various parts.

The interpretation of the decree is difficult. The dating by the years of the reign of Ptolemy Philadelphos shows the close relations existing between Lycia and Egypt in his reign (see Beloch, *Griech. Gesch.* iii (1), p. 604; iii (2), p. 265). Beloch, in the last passage referred to, mentions other inscriptions from Lissa dated by the years of the reign of Ptolemy Philadelphos (Dittenberger, *Or. Gr. Inscr.* i, Nos. 57, 58). The decree seems to be an order to the treasurers to pay certain sums of money.

MXLIII.

LYCIA.

1043. Slab of white marble, with a projecting cornice above; on the slope of the bevel are cut the first two lines of the inscription. From Uslann (Oeslen), Lycia. L. 3 ft. $\frac{1}{4}$ in.; ht. 1 ft. $5\frac{1}{2}$ in.; depth $6\frac{1}{2}$ in. See Benndorf and Niemann, *Reisen in S.-W. Kleinasien*, i, p. 125; Vaux, *Handbook to the British Museum*, p. 162, No. 176. Presented by Lieutenant Harvey, R.N., 1844.



ΑΥΡΗΛΙΟΜΑΩΝΔΙΣΑΛΑΙΜΙΟΚΑΙΧΡΥΣΙΟΝ
ΕΛΕΥΘΕΡΟΥΣΑΝΘΙΟΙΕΩΝΗCΑΜΕΘΑΔΙΚΑΙ
ΟΝΑΥΡΗ· CΥΜΦΕΡΟΝΤΟCΔΑΜΟΧΑΡΕΩC
ΞΑΝΘΙΟΥΔΙΑΤΩΝΑΡΧΕΙΩΝΑΡΧΙΕΡΕΩC
5 ΚΑΛΛΙCΤΡΑΤΟΥΑΡΤΕΜΕΙCΙΟΥΙΓ
ΕΠΙΤΩΤΕΘΗΝΑΙΕΝΤΩΗΡΩΗΜΑCΤΕ
ΚΑΙΟΥCΑΝΒΟΥΛΗΘΩΜΕΝΚΑΙΤΟΥC
ΕΞΗΜΩΝΓΕΝΟΜΕΝΟΥCΥΙΟΥC

Αὐρήλιοι· Ἰάσων δις Ἀλαίμιος καὶ Χρῦσιον
Ἐλευθέρου Ξάνθιοι ἑωνησάμεθα δίκαι-
ον Αὐρῆ· Συμφέροντες Δαμοχ(ά)ρεως
Ξανθίου διὰ τῶν ἀρχείων, ἀρχιερέως
5 Καλλιστράτου, Ἀρτεμεισίου ἱγ,
ἐπὶ τῷ τεθῆναι ἐν τῷ ἡρώ(φ) ἡμᾶς τε
καὶ οὗς ἂν βουλευθῶμεν καὶ τοὺς
ἐξ ἡμῶν γενομένους υἱούς.

For the general form of this inscription cf. *C. I. G.* 4268, and for the heading Dittenberger, *Or. Gr. Inscr.* ii, No. 565.

l. 1. 'Αλαίμιος. For these masculine names in -ις, which are especially common in Lycia, cf. *C. I. G.* 4269 d, add. p. 1124. The *δύς* signifies that Jason was the second of that name, i.e. he bore the same name as his father. Alaimis was his grandfather. The inscriptions more usually have β following the name to indicate this fact, as in No. 1046. 'Απολλώνιον β τοῦ 'Ερμογένους. Cf. Ramsay in *Class. Rev.* xiv, p. 82 ff. and No. 966.

ll. 2, 3. δίκαιον Αύρη. This can hardly mean any-

thing but 'as the lawful property of the Aurelii'.

Taking Συμφέροντος as a proper name, the meaning probably is 'we bought the property of Aurelius Sympheron son of Damocharis of Xanthos through the officials, &c.' For the meaning of ἀρχεῖα, cf. No. 1029, l. 5.

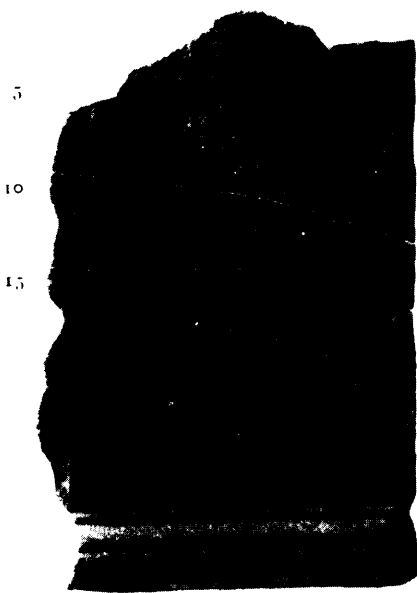
l. 6. ἐπὶ τῷ τεθῆναι... Cf. *C. I. G.* 4278: Αὐρήλιος 'Ερμακώτας Γλαύκου ἐωνήσατο τὸ ἡρώειον ἐπὶ τῷ τεθῆναι αὐτόν τε καὶ τὴν γυναῖκα κ.τ.λ.

Second or perhaps third century A. D.; the name Aurelius becomes common after the bestowal of citizenship on the Roman world by Caracalla (cf. Dittenberger, *Syllloge*², ii, No. 740, l. 32).

MXLIV.

ATTALEIA (?).

1044. White marble stele, broken away above and on the left-hand side. Below is a moulded base. Ht. 1 ft. 6 in.; width (greatest) 1 ft. From the Collection of Colonel Rooke. In a manuscript list of marbles, it is stated that this inscription comes from Attaleia. Presented by A. F. Impey, Esq., 1825.



(ο)

η τουτ(ο)

προνοοῦντε(ς) τῶν

[ἐς τὴν εὐκ]οσμίαν ἀνηκόντων καὶ λόγῳ
5 [καὶ πράξει] (φ)ανεράς τὰς ἀποδείξεις ἐν πᾶ-
[σιν ἐπ]οήσαντο ἀξίως τῆς πατρίδος.
[ἀγ]αθῇ τύχῃ δεδοχθαι τῇ βουλῇ κ.α. [ι]
[τ]ῶν δῆμῳ ἐπηνῆσθαι αὐτοὺς ἐπὶ τε το-
[ύτ]οις καὶ ἐπὶ τῷ ἅπαντος τοῦ δικαίου ἀρ-
10 [χεσθ]αὶ καὶ στεφανῶσαι αὐτοὺς στεφάνῳ
[χρ]υσῶν ἀρετῆς ἕνεκεν· ἵνα δὲ καὶ οἱ ἄλλοι
[ἐ]πὶ τὸν αὐτὸν τόπον προχειρίζομενοι
[ἀγ]ορανόμοι εἰδότες τὸν δῆμον ἀπομνη-
[μ]ονεύοντα τοῖς καλῶς προϊσταμένοις
15 [ἐγ]είρωνται ἀμιλλᾶσθαι πρὸς φιλοδο[ξί-]
[ε]ν, ἀναγραφῆναι τόδε τὸ ψήφισμα
[ἐς] (σ)τήλην λιθίνην καὶ ἀνατεθῆναι
[ἐν] τῷ τῶν Ὁρῶν περιβόλῳ κατὰ
[τ]ὸν ἐπιφανέστατον τόπον.

This inscription, though it came into the Museum in 1825, appears to have been overlooked by Boeckh and other editors of the Corpus. It is a decree in honour of certain ἀγορανόμοι. The lettering points to a late Greek or early Roman date, say in the first century B. C. Note the presence of both π and π.

l. 18. Ὁραί. No temple of the Horai is known at

Attaleia, but their worship was widespread. We find it at Athens (Pausanias ix. 35. 2; Athenaeus xiv, p. 656 a); Argos (Paus. ii. 20. 4); Olympia (Paus. v. 15. 3); probably also at Corinth and Kamarina. See Krause, *Die Musen und Grazien*, p. 123; Stengel in Pauly-Wissowa, s. v. *Horai*.

MXLV.

DORYLAEON.

1045. Bearded bust of hard limestone, with inscription below. Rough style. Ht. 2 ft. 2½ in. *C. I. G.* 3817 δ (add.); Smith. *B. M. Cat. of Sculpt.* iii, 1521; *Arch. Zeit.* 1848, p. 107*. Acquired 1848.

Zeus 'the Thunderer' was worshipped in Phrygia in several places in the Roman period; Dorylaeon,

however, has yielded the largest number of inscriptions in his honour. Nakoleia has also supplied



ΔΙΙΒΡΟΝΤΩΝΤΙ
ΑΓΗΣΙΛΑΟΣΚΑ
ΤΑΕΠΙΤΑΓΗΝ

Διὶ Βροντῶντι
Ἀγησίλαος κα-
τὰ ἐπιταγήν.

several (see Ramsay in *Journ. Hell. Stud.* iii, p. 123 f.; v, p. 258 f.). Ramsay considers him an old Phrygian god, whose worship was introduced into Rome in Imperial times (*C. I. L.* vi. 432). Inscriptions to Zeus Bronton are collected by Cumont in Pauly-Wissowa, s. v. *Bronton*. To these should be added a series published by A. Koerte in *Ath. Mitt.* xxv, p. 416 ff., as the result of his journeys in Phrygia. Among these we find one beneath a bust of Zeus

which reads: ἀγαθὴ τύχη | Δι[ι] Βροντῶντι Μέν[ης] | [ἔ]στησεν κατὰ κέλευ[σιν] τοῦ θεοῦ (*loc. cit.* p. 416). On this inscription we have the crescent, bearing out his combined chthonic and celestial character. Cf. an inscription θεοῖς καταχθονίοις καὶ Διὶ Βροντῶντι (Ramsay, *loc. cit.* p. 124). The expression κατὰ ἐπιταγήν occurs on some of the inscriptions read by Koerte (*loc. cit.* p. 418). Cf. also *Ath. Mitt.* xix, p. 311.

MXLVI.

ASIA MINOR.

1046. Base of white marble, moulded above and below. Above are sinkings corresponding to the feet of a statue. Ht. 4 ft. 8 in.; width 2 ft. $\frac{3}{4}$ in.; depth 1 ft. 10 in. The inscription is mentioned by Arundell, *Discoveries in Asia Minor*, ii, p. 293, who gives the first six lines of it. 'We visited the Greek school at Menimen. . . In the corner of the school are several marbles with inscriptions, one of which on a square pedestal commenced thus . . .'; *C. I. G.* 3526 (after Arundell's copy); *C. I. G.* 6883.



ΑΠΟΛΛΩΝΙΟΝ·Β·ΤΟΥ
ΕΡΜΟΓΕΝΟΥΣ·ΤΟΝΕΠΙ
ΚΑΛΟΥΜΕΝΟΝ·ΛΕΥΚΑ
ΚΑΝΟΝ·ΤΟΝΠΑΤΕΡΑ·ΠΕ
5 ΡΑΙΑΣ·ΤΗΣΜΗΤΡΟΣ·
ΤΗΣΣ·ΚΡΑΤΟΥΣ·ΝΕΙ
ΣΑΝΤΑ·ΤΟ ΑΘΑΥΤΟΝ
ΝΕΑΝΙ Σ·ΠΑΝΤΑΣ
ΠΑΝΚΡΑΤΙΟΝ·ΣΩΚΡΑΤΗ·
10 ΟΑΛ·ΠΤΟΣ·ΑΘΛΗΤΗΣ
ΤΟΝΙΔΙΟΝ·ΠΑΠΠΟΝ·

Ἀπολλώνιον·β·τοῦ
Ἑρμογένους·τὸν ἐπι-
καλούμενον·Λευκα-
(κα)νὸν·τὸν πατέρα·Πε-
5 ραίας·τῆς μητρὸς·
τῆς Σ(ω)κράτους·νε(κ)ή-
σαντα·τοῦς κ]αθ' αὐτὸν
νεανί[σκου]ς·πάντας
πανκρά(τι)ον·Σωκράτη(ς)
10 ὁ ἀλ(ε)ῖπτος·ἀθλητῆς
τὸν ἴδιον·πάππον·

l. 1. The *stemma* (as is shown also by the next inscription) is:

Hermogenes
|
Apollonius
|
Apollonius Lucanus
|
Peraea
|
Socrates

l. 1. $\bar{\beta}$ = the second of that name, i.e. bearing the same name as his father. Cf. No. 1043 from Lycia, where we find 'Ιάσων δις 'Αλαίμιος written out fully.

l. 10. ἀλειπτος = ἀήττητος. Cf. Lebas-Waddington, iii. 598: πύκτης ἀλειπτος: also C. I. G. 5909, 5912, 5913.

MXLVII.

ASIA MINOR.

1047. Base of white marble, corresponding to the foregoing. Sinkings for feet as before. Ht. 3 ft. 11½ in.; width 1 ft. 10 in.; depth 1 ft. 11½ in. C. I. G. 6884.

ΠΕΡΑΙΑΣ-ΠΑΡΘΕΝΙΚΟΝ
ΑΝΔΡΙΑΝΤΑ-ΘΥΓΑΤΡΟΣ
ΑΠΟΛΛΩΝΙΟΥ-Β-ΤΟΥ ΕΡ-
ΜΟΓΕΝΟΥΣ-ΣΩΚΡΑΤΗΣ
5 Ο ΑΛΕΙΠΤΟΣ-ΑΘΛΗΤΗΣ-
ΤΗΣ ΙΔΙΑΣ-ΜΗΤΡΟΣ ξ

Περαίας · παρθενικόν
ἀνδριάντα · θυγατρὸς
'Απολλωνίου · β · τοῦ 'Ερ-
μογένους · Σωκράτης
5 ὁ ἀλειπτος · ἀθλητῆς ·
τῆς ἰδίας · μητρός ·

Socrates, the unvanquished athlete, thus dedicated two statues—one of his grandfather Apollonius Lucanus, the other of his mother Peraea. Peraea was portrayed as a maiden.
First-second century A. D.

VI.—SYRIA AND THE EAST.

Nos. 1048—1052.

MXLVIII.

ANTIOCH IN SYRIA (?).

1048. White marble relief, showing two men reclining on a couch and a woman seated by them. Below is the inscription. Ht. 1 ft. 8 in.; width 1 ft. 3 in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 738; *C. I. G.* 4466; Kaibel, *Epigr. Gr.* 431; Drummond, *Travels* (1754), Pl. facing p. 229, Fig. 15.



Νυμφιδίου θαλ[ά]μοιο λιπὼν δυσπενθέα κόσμον
καὶ γονέων οἰκ[τ]ρῶν δακρύνοντα δόμον,
κείμει ἐς [αὐχ]μηροῦς καὶ ἀλαμπέας Ἀΐδος εὐνὰς
εἴκοσι (τ)έσσαρ' ἔχων Κασσιόδωρος ἔτη.
5 ἀπ[ροῖ]δῆς νοῦσ[ό]ς με συνήρπασε· μουν[ο]έτι[ν] δέ[ν]
[νῆ]πίαχον κούρην λίπω ὑπ' ἥελιον.

The inscription, which is carefully engraved and may be as early as the first century B. C., has no obvious relationship to the relief above.

l. 5. μουνόετι[ν] δέ[ν]. So Kaibel.

MXLVIII A.

SAMOSATA.

- 1048 a. Slab of black basalt, broken away on the l. side, above and below. On the front of the slab is the upper part of a figure of Apollo to l., wearing radiated crown and clasping the hand of a figure (probably Antiochos), now for the most part broken away. The inscription starts on the r. edge and runs over to the back. Ht. 2 ft. 7 in.; width 1 ft. 2 in.; depth 9 in. *Journ. Hell. Stud.* xviii, p. 312 ff.; Dittenberger, *Or. Gr. Inscr.* i, No. 404. Found on the banks of the Euphrates near Samosata. Bequeathed by H. F. B. Lynch, Esq., 1914.

ΒΑΣΙΛΕΥΣ
ΟΕΔΙΚΜΙΟΣΕΤΙΦΑΝΗ
ΪΛΕΛΛΗΝΟΕΚΒΑΣΙΛΕΩ
ΝΙΚΟΥΚΑΙΒΑΣΙΛΙΣΣΗΛΑ
5 ΛΦΟΥΤΗΣΕΚΒΑΣΙΛΕΩΣΑΝΤ
ΜΗΤΟΡΟΣΚΑΛΙΝΙΚΟΥΤΟΥΤ
ΙΗΣΝΟΜΟΝΤΕΚΟΙΝΗΣΕΥΣΕΒ
ΑΠΑΝΤΑΠΡΟΝΟΙΑΙΔΑΙΜΟΝΩ
ΞΕΝΙΕΡΑΙΣ ΕΓΩΠΑΝΤΩΝΑΓΑ
10 ΕΙΝΒΕΒΑΙΟΤΑΤΗΝΑΛΛΑΚ
ΜΗΝΟΤΟΙΛΕΝΟΜΙΣΑΤΙ
ΤΕΚΡΙΣΙΝΚΑΙΔΥΝΑΜΕΩΣΕ
ΚΑΡΙΣΤΗΣΑΙΤΙΑΝΕΣΧΟΝΤΑΙ
ΦΟΗΝΑΤΤΑΙΒΑΣΙΛΕΙΑΣΕΜΙ
15 ΤΗΝΚΑΙΤΕΡΨΙΝΑΜΕΙΜΗΤΟΝ
ΤΗΤΑΔΙΑΚΑΙΚΙΝΔΥΝΟΥΣΜΕ
ΔΙΕΦΥΓΟΝΚΑΙΤΡΑΞΕΩΝΔΥΣ
ΕΠΕΚΡΑΤΗΣΑΚΑΙΒΙΟΥΠΟΛΥΕΤΟ
ΡΩΟΗΝ ΕΓΩΠΑΤΡΩΙΑΝΒΑΣΙΛΕ
20 ΔΙΟΣΤΕΩΡΟΜΑΣΔΟΥΚΑΙΠΟΛ
ΜΟΥΚΑΙΑΡΤΑΓΝΟΥΗΡΑΚΛΕΟΥΣ
ΜΕΝΟΣΠΑΛΑΙΑΣΔΥΝΑΜΕΩΣ
ΜΗΧΛΙΚΙΩΤΙΝΘΕΩΝΜΕΓΑΛΩ
ΕΝΙΕΡΑΙΤΕΛΙΘΕΙΑΙΜΙΑΣΠΕΡΙ
25 ΝΙΟΙΣΧΑΡΑΚΤΗΡΜΟΡΦΗΣΕΜΗ
ΝΕΙΣΔΕΞΙΑΣΠΑΡΕΤΗΣΑΜΕ
ΩΝΑΘΑΝΑΤΟΥΦΡΟΝΤΙΔΟΣ
ΑΓΩΓΩΝ(?)

Βασιλεὺς [μέγας Ἀντίοχος]

[θε]ὸς Δίκ[α]μος Ἐ[πι]φαν[ή]ς Φιλορωμαῖος καὶ
(Φ)λέλλην ὁ ἐκ βασιλείως Μιθραδάτου Κα-
[λι]νίκου καὶ βασιλείσσης Λ[α]οδίκης θεᾶς Φιλ-
5 [αδ]έλφου τῆς ἐκ βασιλείως Ἀντ[ιόχ]ου τοῦ Φι-
[λ]ομήτορος Καλινίκου· τοῦτο, χάριτι γνώ-
(μ)ης νόμον τε κοινῆς εὐσεβείας σεβόμενος, τ-
(ἀ) πάν(τ)α προνοίαι δαιμό(ν)ων, [λι]θείαις ἀπέδει-
ξ' ἐν ἱεραῖς· Ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
10 σιν βεβαιοτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην
(ἀνθρώποις ἐνὸμι)σα (τ)ήν [εὐ]σέβειαν, τὴν αὐτήν
τε κρίσιν καὶ δυνάμει εὐτυχῶς καὶ χρήσεως μα-
(κα)ρίστης αἰτίαν ἔσχον, (π)αρ[ο]ν τε τὸν βίον ὥ-
φθην ἀπᾶσι βασιλείας ἐμ(ῆς) [καὶ φύ]λακα πιστοτά-
15 τήν καὶ (τ)έρψιν ἀμείμητον [ἡ]γούμενος τὴν ὁσί-
τητα. Δι' αὐτὴν καὶ κινδύνους μεγάλους παραδόξως
διέφυγον καὶ πράξεων δυσ(ε)λπίστων εὐμηχάνως
ἐπεκράτησα καὶ βίου πολυετοῦς μακαρίστως ἐπλη-
ρώθην. Ἐγὼ πατρῴαν βασιλείαν παραλαβὼν ἀπὸ
20 Διὸς τε Ὠρομάσδου καὶ Ἀπόλλ[ων]ος Μίθρου Ἡλίου Ἐρ-
μοῦ καὶ Ἀρτάγνου Ἡρακλέους (Ἀ)ρεως, καὶ ποιησά-
(μ)ενος παλαιᾶς δυνάμειος [καὶ τύχης νέας τῆς ἐ-
(μ)ῆς ἡλικιώτην θεῶν μεγάλ(ω)ν τὴν ἀρχαίαν τιμὴν
ἐν ἱεραῖς τε λιθείαις μᾶς περιόδου δαίμοσιν οὐρα-
25 νίοις χαρακτήρ[α] μορφῆς ἐμῆς [ἐ]πηκόοις σύνθρονο-
ν εἰς δεξιὰς παρ(έ)στησα, μέγιστον δίκαιον φυλάσ-
σων ἀθανάτου φροντίδος - - - - -
(ἀγώ)γων(?) - - - - -

The restorations are in the main those given by V. W. Yorke in *Journ. Hell. Stud.*, *loc. cit.* In l. 6 f. the space does not permit of the restoration $\tau\omicron\upsilon\tau\tau[ο \epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha\iota \gamma\nu\acute{\omega}\mu\eta\varsigma \mid \epsilon\mu\eta\varsigma]$ suggested by Mr. Yorke. At the most only 11 letters are missing from the end of the line. I suggest therefore $\tau\omicron\upsilon\tau\tau[ο \chi\acute{\alpha}\rho\iota\tau\iota \gamma\nu\acute{\omega}\mu\eta\varsigma]$. With the exception of ll. 6-9 and l. 27 f., all the lines can be restored with certainty from Dittenberger, *Or. Gr. Inscr.* i, No. 383. It will be noticed that the arrangement of the lines as here given does not correspond in all cases to that given by Mr. Yorke; considerations of space available will, I think, be found to justify the alterations. In l. 1 it is clear that $\text{Βασιλεὺς [μέγας Ἀντίοχος]}$ stood by itself in larger letters than the rest approximately in the middle of the inscription. The letters of the lower part of the inscription are closer together than those of the upper.

The inscription presumably belongs to a series set up by King Antiochos I of Commagene in the neighbourhood of Samosata, the series being a duplicate or nearly a duplicate of that discovered on the Nemroud Dagħ, a mountain in the Taurus range. See Dittenberger, *op. cit.* i, Nos. 383 ff. On the Nemroud Dagħ Antiochos was represented in conjunction with his ancestral deities, Zeus-Oromasdes, Apollo-Mithras-Helios-Hermes, Artagnes-Herakles-Ares, and an image of his Kingdom Commagene. There were two sets of these statues, one on the East, the other on the West, of the central tumulus. The terrace before each set of statues supported two low walls, in which were inserted slabs somewhat similar to the one on which is the present inscription.

See Humann and Puchstein, *Reisen in Kleinasien*, p. 298 ff., Pls. xxxv-xxxix.

l. 1. Antiochos I of Commagene was, through his mother Laodike, a grandson of King Antiochos VIII Grypos of Syria (cf. No. 970). His reign extended from about 69 B.C. to a little before 31 B.C. (see Wilcken in Pauly-Wissowa, s.v. *Antiochos*, cols. 2487 ff., No. 37; Wroth, *B. M. Coins of Galatia*, p. xlv).

l. 4. Laodike. Daughter of King Antiochos VIII Grypos. See Dittenberger, *op. cit.* p. 594, n. 3.

l. 9. Previous editors read $\epsilon\pi' \iota\epsilon\rho\alpha\iota\varsigma$ or $\epsilon\pi\iota (\delta)\epsilon\rho\alpha\iota\varsigma$. N is certain.

l. 24. περιόδου is the restoration proposed by Mr. G. F. Hill. The meaning must be that the statues were surrounded by a single pathway from which they could be viewed.

l. 26. I take the meaning of $\epsilon\iota\varsigma \delta\epsilon\chi\iota\acute{\alpha}\varsigma$ to be 'on the right', going closely with $\epsilon\pi\eta\kappa\acute{o}\iota\varsigma \sigma\acute{\upsilon}\nu\theta\rho\omicron\nu\omicron\nu$. 'I set up my image seated on a throne adjoining my gracious deities on my right.' On the Nemroud Dagħ Antiochos was seated on the extreme left with Commagene and the deities on his right. The construction is not of the clearest, but there is no need to adopt Dittenberger's $\epsilon(\kappa) \delta\epsilon\chi\iota\acute{\alpha}\varsigma$.

l. 27 f. The language no doubt followed closely that of the Nemroud Dagħ inscription (Dittenberger, *op. cit.* p. 599, ll. 64 ff.): $\mu\acute{\iota}\mu\eta\mu\alpha \delta\acute{\iota}\kappa\alpha\iota\omicron\nu \varphi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega\nu \acute{\alpha}\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon \varphi\rho\omicron\nu\tau\acute{\iota}\delta\omicron\varsigma, \eta \pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma \epsilon\mu\omicron\iota \pi\alpha\rho\alpha\sigma\tau\acute{\alpha}\tau\iota\varsigma \epsilon\pi\iota\varphi\alpha\eta\varsigma \epsilon\iota\varsigma \beta\omicron\eta\theta\epsilon\iota\alpha\nu \acute{\alpha}\gamma\omega\omega\nu \beta\alpha\sigma\iota\lambda\iota\kappa\acute{\omega}\nu \epsilon\upsilon\mu\epsilon\nu\eta\varsigma \mid \epsilon\omega\rho\acute{\alpha}\tau\omicron$, but the space available between $\varphi\rho\omicron\nu\tau\acute{\iota}\delta\omicron\varsigma$ and $(\acute{\alpha}\gamma\omega\omega)\nu\omega\nu$ (if the latter is correctly restored) shows that there must have been some variation.

MXLVIII B.

NINEVEH (KOUYUNJIK).

1048 b. Limestone statuette of Herakles seated. Probably a representation of Herakles Epitrapezios. Ht. 1 ft. 9 in. *Journ. Hell. Stud.* iii, p. 240, Pl. 25; Smith, *B. M. Cat. of Sculpt.* iii, No. 1726 with ref.; Robert in Pauly-Wissowa, s.v. *Diogenes*, No. 54. Found at Nineveh among the ruins of the palace of Sennacherib, 1880.

There are two inscriptions on the plinth, viz.—

(a) on the left side:

ΔΙΟΓΕΝΗΣ ΕΠΟΙΕΙ

Διογένης ἐποίηι.

(b) on the front:

ΣΑΡΑΠΤΙΔΩΡΟΣ ΑΡΤΕΜΙΔΩΡΟΥ ΚΑΤΕΥΧΗΝ

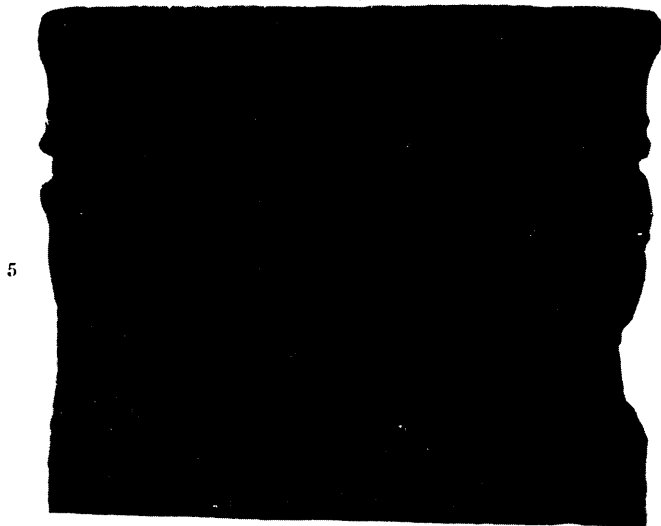
Σαραπίδωρος Ἀρτεμιδώρου κατ' εὐχὴν.

Lettering of about the second century A.D. There are traces of red in the letters.

MXLIX.

NORTHERN SYRIA.

1049. Limestone front from tomb of altar form, with a ram's head at either corner and a garland suspended between them. Above the garland is a tablet with the inscription. Ht. 2 ft. 3½ in.; width 2 ft. 9 in. For the form of tomb cf. Altmann, *Die römischen Grabaltäre d. Kaiserzeit*, p. 68 ff. Acquired 1909.



Κλεοπάτρα Σάμου
τοῦ Ἀσπασίου, γυνή
Διονυσίου Διονυσίου
τοῦ καὶ Θεοδώρου,
ζήσασα ἔτη λβ̄ μῆνας Ὡ̄.

The name Samos occurs in *C. I. G.* 2328 b, p. 1051. There also we have a connexion with Syria through the town Arethusa:
Ἀμμία Ἀνδρομαχίδου Ἀρεθουσία χρηστή καὶ ἄλυπε χαίρε.

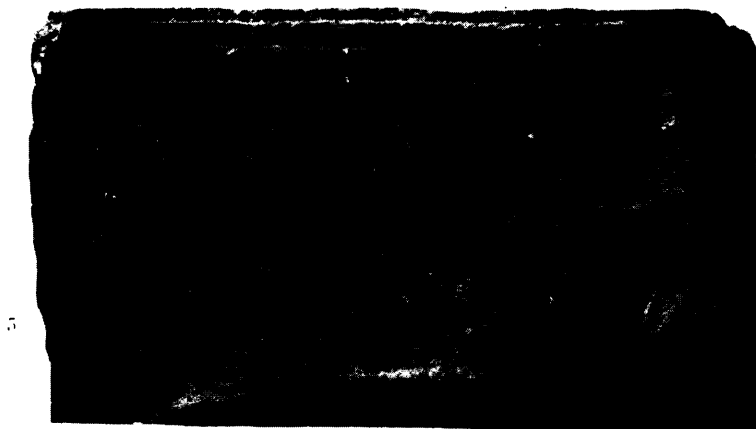
Βόηθε Σάμου Ἀρεθούσιε χρηστὲ καὶ ἄλυπε χαίρε.

Probably of the first half of the first century A. D. (cf. Altmann, *op. cit.* p. 9).

ML.

SEBASTE.

1050. Limestone tablet, with inscription within ornamental moulded frame. Rough at back. Practically complete, except for a portion broken away at lower l. corner. L. 3 ft. ¾ in.; lit. 1 ft. 9½ in.; depth 6 in. Acquired 1878.



Μ. Λικίνιος Ἀλέ-
ξανδρος, ὁ καὶ Γυ-
μνάσις, υἱὸς Κου-
αρτείου, τῇ κυρία
πατρίδι τῶν ἰδίων.

l. 2 f. *Γυμνάσις*. Apparently for *Γυμνάσιος*, as *Καλ-
πούρις* for *Καλπούριος* in *C. I. G.* 4423, 6674; *Καλ-
πόρις*, *ibid.* 4366 α, l. 9; *Κλαῦδις* for *Κλαύδιος*, *ibid.* 5198.

l. 3 f. *Κουαρτείου* = Quartini. See *C. I. G.* 4614, from the amphitheatre at Kanawât (ancient Canatha), an inscription which is in other respects analogous to the present. *Μάρκος*; *Οὔλιος Λυσίας* - - - ἐφιλο-

*τιμήσα[τ]ο [τ]ῇ γλυκυτάτῃ πατρίδι, [δαπανήσας ἐκ] τῶν
ἰδίων κ.τ.λ.*

l. 4 f. *τῇ κυρία πατρίδι*. Cf. *C. I. G.* 3673, 4647.

l. 5. *ἐκ* has been omitted before *τῶν ἰδίων*.

The stone evidently comes from some building erected by M. Licinius Alexandros (alias Gymnasios) at his own expense from patriotic motives.

Probably third century A. D.

MLI.

PALESTINE (MOUNT HERMON).

1051. Pillar of rough grey stone, broken into two pieces, which fit together. Ht. 3 ft. 6 in.; width 1 ft. 7 in. Warren, Palestine Exploration Fund, *Quarterly Statement*, 1870, p. 328; Clermont-Ganneau, *ibid.* 1903, pp. 135 ff. and 231 ff.; Cumont in Pauly-Wissowa, s. v. *Hermon* (3), col. 893. Found on the summit of Mt. Hermon, 1870.

5

KATAKE
LEYCIN
ΘEOYME
ICTOYB
ATIOY
YOMNY
TECENT
ΘEN

Κατὰ κέ-	ατίου,
λευσιν	τοῦ ὁμνύον-
θεοῦ με-	τες ἐντεῦ-
γίστου Β . -	θεν.

Letters large and very rough. Lines slope downwards to the right.

Cumont, *loc. cit.*, reads (after Clermont-Ganneau):
κατὰ κέλευσιν | θεοῦ μέγιστον κ[αὶ] | ἁγίου | θ (? ὅ) ὁμύνοντες,
ἐν τεύθην.

In the Old Testament the god of Mount Hermon is called Ba'al Hermon (*Judges* 3. 3). The reading of the end of l. 4 and the beginning of l. 5 is doubtful. It may be said with confidence that *καὶ ἀγίου* cannot be right. The incisions suggest *Β.ο'βαρίου*.

The inscription forbidding strangers to enter the inner precinct of the temple at Jerusalem may be compared with the present (Dittenberger, *Or. Gr. Inscr.* ii, No. 598): *μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου. ὃς δ' ἂν ληφθῇ, ἐαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον.*

Letters of about the third century A. D.

MLII.

BABYLONIA.

1052. Rectangular fragment of limestone (?), probably broken on all sides except at the top. It has the remains of seven lines of inscription, separated from one another by fine incised lines. The letters of the first line are practically obliterated, though traces of them can be seen. L. 5 in.; ht. $5\frac{3}{4}$ in.; depth $2\frac{1}{2}$ in. Haussoullier in *Klio*, ix, p. 353 f.; cf. Minns in *Journ. Hell. Stud.* xxxv, p. 33 ff. Acquired 1879.

ΤΟΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟ
ΣΦΙΛΕΛΛΗΝΟΣ ΕΤΟΥ
ΛΣΟΒΑΣΙΛΕΥΣΑΤ
5 ΙΕΡΟΝ ΑΦ ΚΑΙ Ρ
Ρ ΟΣ Ι

[Βασιλεύον]τος μεγάλου Ἀρσάκου[ν]
 Ἐπιφανοῦ[s] Φιλέλληνης ἔτυον[s]
 ὡς ὁ βασιλεὺς ἀγ[ει]
 [κατὰ νόμον] ἱερὸν ΔΦ καὶ Ρ.
 [ὡς ἡ πόλις] Ι [Κ]
 [καὶ] Ρ, [μηνὸς] - - - - -

The restorations are those of M. Bernard Haus-soullier in the article quoted above.

1. 1. There can be no doubt that this line was originally inscribed, though the letters cannot now be made out.

l. 2. This king, as the date below indicates, must be Arsaces IX, Mithradates II (ca. 123-88 B.C.). The title $\Phi\iota\lambda\acute{\alpha}\lambda\lambda\eta\nu$ does not occur ordinarily upon the coins of Mithradates II, but it is found upon those of Mithradates I (171-138 B.C.) and Artabanos I (128-123 B.C.), while Wroth assigns tentatively to Mithradates II four coins of unusual style which have the title $\Phi\iota\lambda\acute{\epsilon}\lambda\lambda\eta\nu$. See *B. M. Coins of Parthia*, pp. 12-15 and pp. 21 and 35.

1. 4. The space before $\delta\varsigma\ \delta\ \text{βασιλεὺς}$ is left blank on the stone. There is little doubt that M. Haussoullier is right in reading $\alpha\gamma[\epsilon]$, the Λ which precedes the Γ being small as in l. 2. For the expression cf. Dittenberger, *Sylloge*², i, No. 288, l. 9: $\omega\varsigma\ \mu\acute{\epsilon}\nu\ [\beta\alpha]\sigma\iota\lambda\epsilon\upsilon\varsigma\ \text{Εὐμένης}\ \alpha\gamma\epsilon\iota\ \acute{\epsilon}\tau\omicron\upsilon\varsigma\ \tau\epsilon\tau\acute{\alpha}\rho\tau\omicron\upsilon\ \kappa\alpha\iota\ \delta\epsilon\kappa\acute{\alpha}\tau\omicron\upsilon.$

1. 5. *ἱερὸν* is doubtless right, as M. Haussoullier suggests. He restores [κατὰ νόμον] *ἱερὸν*. He points

out that the epithet *ἱερόν* tends to become otiose, and that the adoption of the Seleucid era by the Arsakidae may have been ushered in by a law.

The year 191 (ΑΡΡ) of the Seleucid era is the year 122-121 B.C., the Seleucid era dating from 312-311 B.C.

1. 6 f. Haussoullier restores [ὥς ἡ πόλις] Ι [Κ καὶ] Ρ, i. e. the year 127 of the era of the Arsakidae. The era of the Arsakidae began in 247 B. C. Normally there is an interval of sixty-four years between the two eras as here, but in another inscription published by him the interval is one of sixty-five years. Haussoullier supposes that the reckoning was made from a different month in the respective cases.

1. 7. G. Hirschfeld read in this line ν (not ν) \bar{o} . λ . α . σ There is considerable doubt as to the γ and λ , and there is no doubt that Häussoullier is right in reading ρ for \bar{o} . There is, however, equally no doubt that the letters $\alpha \Sigma$ can be read after an interval of (probably) three letters after ρ . Probably $[\mu\eta\rho]\delta\varsigma$ should be restored.

VII.—CYRENE.

Nos. 1053—1062.

MLIII.

CYRENE.

1053. Slab of white marble, broken above and on the l. side. Ht. 1 ft. 4½ in.; l. 1 ft. 3 in.; depth (greatest) 4 in. Smith and Porcher, *Discoveries at Cyrene*, pp. 71, 111, Pl. 79, No. 7; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 4834. Found in the *pronaos* of the large temple near the *stadium*. Acquired 1861.

A.

B.

.ΝΙΠΠΙΟΥΣ:ΛΥΣΙΣΒΑΙΩ

ΠΟΛΥΑΡΧΟΣ ΠΑΥΣΑΝΙΑ

ΧΑΡΩΝ ΦΑΥΣΤΙΩ

ΙΕΥΞΙΣ ΑΙΤΑΧΙΝΩ

ΚΑΛΛΙΣΤΡΑΤΟΣ ΝΙΚΑΙΩ

ΕΛΙΚΑΝ ΛΕΝΤΙΧΩ

ΛΥΚΟΣ ΕΥΡΥΜΑΧΩ

ΝΙΚΙΠΠΟΣ ΕΥΦΡΟΝΙΩ

ΦΙΛΟΞΗΝΟΣ ΜΕΛΑΝΙΠΠΩ

ΤΕΛΕΣΑΡΧΟΣ ΚΡΗΣΙΛΑ

ΑΝΤΙΜΑΧΟΣ ΦΙΛΟΚΩΜΩ

ΑΝΤΙΦΙΛΟΣ ΑΥΣΑΝ

ΑΛΕΞΙΒΙΟΣ ΣΜΥΡΝΑΙΩ

ΑΜΜΩΝΙΟΣ ΞΗΝΙΟΣ

ΕΠΗΡΑΤΟΣ ΠΟΛΥΔΩΡΩ

ΑΛΕΞΙΣ ΑΥΓΑΝΤΟΣ

ΑΡΙΣΤΡΧΟΣ ΘΡΑΣΥΟΣ

ΟΙΔΑΣ ΛΥΣΑΝΟΡΟΣ ΑΝΑΞΑΝΔΡΟΣ ΣΧΙΔΑ

ΒΑΡΑΙΒΙΣ ΜΟΙΡΙΣ ΘΕΝΕΥΣ

ΕΞΑΚΕΣΤΑΣ ΑΡΙΣΤΙΠΠΩ

ΑΛΕΞΙΜΑΧΟΣ ΑΛΚΙΟΣ

ΠΡΟΚΛΗΣΙΛΑΣΟΝΟΣ

ΕΥΡΥΦΩΝ ΑΡΙΣΤΙΟΣ

ΛΥΚΩ

A.

----- Δ] αμο) κρίτω

[Φιλόξη]νος Μελανίππω

----- ('Ε) ρυσίππω

----- (ρ) αχος 'Αρτύλα

5 ----- άτης 'Υπερόχω

----- [α] ρχος Ποδώκευς

----- κάρτης Θράσωνος

----- (χ) ος Φράσωνος

[Μελά] νίππος 'Αγήμονος

10 ----- Θάλωνος

----- ν Πρώρω

----- [λ] ας Εύκλείδα

----- αμος Μιζίστιος

----- της 'Ακείωνος

15 [Δαμ] οτέλης Πράτιος

[Πολύ] αρχος Πανσανία

----- οίδας Λυσάνορος

----- (ν) 'Αριστοβώλω

----- ένης Χαιριείδευς

20 ----- (ω) ρ Πείσιος

----- (ρ) ος Νέωνος

----- (Δ) άμιος

----- (λ) ύκω

B.

[Μελά] νίππος : Λυσισβάτω;

Πολύαρχος Πανσανία

Χάρων Φαυστίω

Ζεύξις Αίταχίννω

5 Καλλίστρατος Νικαίω

'Ελικάν Λεντίχω

Λύκος Εύρυμάχω

Νίκιππος Εύφρονίω

'Αρίστων Λύκων(ος)

10 Φιλόξηνος Μελανίππω

Τελέσαρχος Κρησίλα

'Αντίμαχος Φιλοκόμω

'Αντίφιλος (Λ)υσαν(ία)?

'Αλεξίβιος Σμυρναίω

15 'Αμμώνιος Ξήνιος

'Επήρατος Πολυδώρω

'Αλεξίς Αύγαντος

'Αρίστ(α)ρχος Θράσωνος

'Ανάξανδρος Σχίδα

20 Βάραιβις Μοιρισθένης

'Εξακέστας 'Αριστίππω

'Αλεξίμαχος 'Αλκιος

Προκλής 'Ιάσονος

Εύρυφών 'Αρίστιος.

The inscription, a list of names, belongs probably to the third century B. C. Blass (*ap. Collitz-Bechtel*) draws attention to the name *Σμυρναῖος* (B. 14), which points to a date subsequent to the refounding of Smyrna by Antigonos and Lysimachos. The left-hand column is by a different hand from that on the right, and is more carefully incised. As regards forms of letters, Π is consistently used, Ν and Ν are used varyingly, Ξ is general, but Ξ occurs once. Mistakes occur, e. g. B. 6 *Λεντίχω* for *Λεοντίχω*; B. 9 *Λύκων* for *Λύκωνος*; B. 13 *Αυσαν* for *Λυσαν(ία)* or the like; B. 18 *Ἀριστρχος* for *Ἀρίσταρχος*.

The names are in several instances curious, e. g. *Ποδώκης*, *Χαιριεῖδης*, *Αἰτάχιννος*, *Βάραιβις*, &c. Many of the names occur in other inscriptions from Cyrene, a fact which argues that they were largely of local use. Thus (of the rarer names)—

A. 1. 8. *Φράσων*. Cf. *C. I. G.* 5180 e.

1. 11. *Πρώρος* is mentioned as an Olympic victor from Cyrene (357 B. C.) by Paus. x. 2. 3.

1. 15. *Πράτις*. *C. I. G.* 5146, l. 11; *Am. Journ. Arch.* xvii, p. 178, No. 48.

1. 21. *Νέων*. *C. I. G.* 5148.

B. 1. 1. *Λυσισράτω*. Blass after Schulze.

1. 5. *Νίκαιος*. *C. I. G.* 5151.

1. 12. *Φιλόκωμος*. *C. I. G.* 5146, ll. 21, 28.

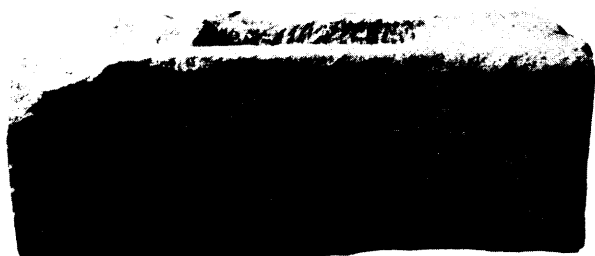
In l. 6 *Ἑλικάν* seems possibly a mistake for *Ἑλίκας* or *Ἑλικάων*. Cf., however, *C. I. G.* 5146, l. 13: *Ἑχ[θ]ατιὰν Αὐτοφίλω*.

Of other lists of names from Cyrene may be mentioned: *C. I. G.* 5143 (list of priestesses of Hera of Ptolemaic age); *C. I. G.* 5144–5 (lists of priests of Apollo); *C. I. G.* 5146 (apparently on the same lines as the present); *Am. Journ. Arch.* xvii, p. 168, No. 27. The exact purpose of the present list cannot be determined.

MLIV.

CYRENE.

1054. Rectangular block of white marble, with rectangular sinking in the middle (l. 1 ft. 1½ in.; width 11½ in.; ht. 3 in.). On the l. is a large semi-elliptical sinking, at the back a smaller but deep circular sinking, with cramp-sockets on each side. The block measures 2 ft. 6 in. l. x 1 ft. 7 in. w. x 10½ in. h. At the time of discovery it contained in the central sinking a square marble pedestal, 10 in. w. x 5 ft. h., bearing the portrait-head of a man in the prime of life, wearing a diadem. Smith and Porcher, pp. 42, 93, 109, Pls. 65, 77; Smith, *B. M. Cat. of Sculpt.* ii, No. 1383, with references there given; Münzer in Pauly-Wissowa, s. v. *Cornelius*, Nos. 228–9, col. 1389 f.; Dittenberger, *Sylloge*², i, No. 343; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1040; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 4853. From the temple of Apollo at Cyrene. Acquired 1861.



Γ[ρ]αῖον Κορνήλιον Λέντολον
Ποπλίω υἱὸν Μαρκελλίνον, πρεσ-
βευτάν, ἀντιστράταγον, τὸν
πάτρωνα καὶ σωτήρα, Κύρ[η]ναῖοι.

The career of Gnaeus Cornelius Lentulus Marcellinus, to whom the people of Cyrene erected a statue as their 'patron and saviour', and who is described as 'legatus and propraetor', was briefly as follows. He was ordinary moneyer at Rome and struck coins about 86 B. C. (Grueber, *B. M. Coins of the Roman Rep.* i, p. 309 f., Pl. xxxvii. 20–22). He also struck them about 76–72 B. C. as quaestor in Spain (*ibid.*). In 70 B. C. he appeared as *patronus* of the Sicilians at the trial of Verres (Cic. *div. in Caec.* 13; *in Verr.* ii. 103, iv. 53). He is called by Cicero on this occasion *clarissimus adolescens*. In 67 B. C. he was *legatus pro praetore* of Pompeius in the war against the pirates, and was stationed in Libyan waters (Florus, *Epit.* i. 41. 9; Appian, *Bell. Mithr.* 95). There can be little doubt that it was at this period that the people of Cyrene erected the statue to him for his services in ridding them of the pirates. He took part in the proceedings against Clodius in 61 B. C. (Val. Max. iv. 2. 5). In 60 B. C. he was praetor, and in the next two years he was engaged in operations against the Arabs as governor of Syria (App. *Syr.* 51). In 56 B. C. he was consul, and in that capacity was an ardent champion of Cicero, who

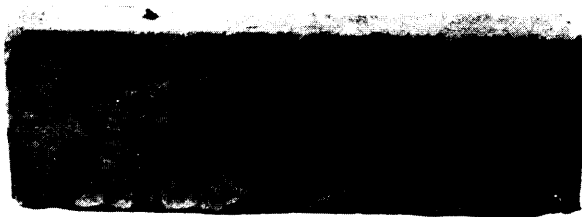
describes him (*Brutus*, 247) as *ne unquam indisertus et in consulatu percloquens, non tardus sententiis, non inops verbis, voce canora, facetus satis*.

Does the head found with the base represent Lentulus? Bernoulli, *Röm. Ikon.* i. 182 ff., rejects the identification. There are several considerations which favour this view. The head, with its regal diadem, does not suit a Roman propraetor, nor are the features Roman. They are far more suitable to a Hellenistic monarch. The arrangement whereby the head was awkwardly fitted on a square pillar shows that it was not in its original position when found. The most decisive argument against the attribution lies, however, in the age. The head can hardly represent a man above 30 years of age, whereas Lentulus in 67 B. C. must have been at least 46, for about 86 B. C., when appointed moneyer, he could not have been less than 27. It is true that Cicero describes him in 70 B. C. as *adolescens*, but an oratorical expression of this kind cannot outweigh the evidence which points to Lentulus having been moneyer in or about 86 B. C. We must, therefore, conclude that the probabilities are against the head being identified with the Lentulus of the inscription.

MLV.

CYRENE.

1055. Rectangular block of white marble, cut away on the l. side, slightly broken below. Cramp-sinking on l. upper edge. The end of the first line of the inscription has been chiselled away. Traces of red in ll. 2 and 3. L. 1 ft. 7 in.; ht. $6\frac{1}{4}$ in.; depth 4 in. Smith and Porcher, p. 110, Pl. 77, No. 5. Found under a mosaic pavement in the temple of Apollo at Cyrene. Acquired 1861.



ΑΤΗ ' Ν Ν

ΥΣΕΑΥΤΟΥ
ΑΠΟΛΛΩΝ

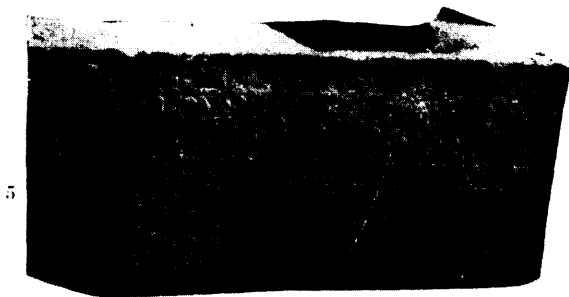
--- δεκ'άτη(ν)(?)....(ν). ν
 ----- ο]υς έαυτοῦ
 ----- 'Απόλλωνι.

Lettering of about the first century B.C.

MLVI.

CYRENE.

1056. Rectangular block of bluish marble, 2 ft. $3\frac{1}{2}$ in. l. x 2 ft. $9\frac{1}{2}$ in. deep x $12\frac{1}{2}$ in. high. At the top are two sinkings, probably for the reception of the feet of a statue. In the front r.-hand corner a small circular sinking. Smith and Porcher, p. 113, Pl. 81, No. 12; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1034. From ruins north of the temple of Apollo at Cyrene. Acquired 1861.



'Υπὲρ τῆς (Νέρων)ος Κλαυδίου
 Καίσαρος νίκης καὶ σωτηρίας
 καὶ τοῦ οἴκου αὐτοῦ παντὸς
 'Απόλλωνι 'Αποβατηρίῳ

5 Μ. 'Αντώνιος Γέμελλος ἐκ τῶν τοῦ
 ('Α)πόλλωνος.

The base probably supported a statue of Apollo, dedicated on behalf of the victory and safety of Nero and his family by M. Antonius Gemellus to Apollo 'of safe landing' out of the funds in the temple of Apollo.

l. 1. The word *Nέρωνος* is erased, but the letters can be traced. For another example of the erasure of Nero's name (of which there are numerous instances) see No. 1067 from Gizah.

l. 4. The epithet 'Αποβατήριος, 'protector of landing', is also found applied to Zeus. Alexander erected an altar to *Zeus Aprobaterios* when he landed in the Troad (Arrian, *Anab.* i. 11. 7). The epithet is also applied to the goddess Apollonis. See Pauly-Wissowa, s. v. *Aprobateria*, and Dittenberger, *Or. Gr. Inscr.* i, No. 309, n. 9.

Date between A.D. 54 and 68.

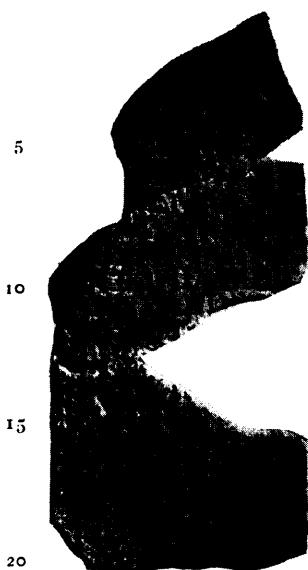
MLVII.

CYRENE.

1057. Slab of white marble in three fragments, which can be fitted together. Portions of the edge on each side are preserved. The l. side has remains of a large concave moulding. Broken away above and below. The slab appears (as will be seen from the following inscription) to have belonged to a series of inscribed slabs projecting from a background. Ht. 1 ft. $9\frac{1}{2}$ in.; width of inscribed face $9\frac{1}{2}$ in.; depth (greatest) 12 in. Smith and Porcher, pp. 75 and 112, Pl. 80, No. 8; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1037. Acquired 1861.

The inscription records a feast given by Antonia Mego, priestess of Artemis, to maidens of Cyrene, on behalf of the victory and stability of Trajan, the Senate, and the Roman people. The inscription falls

between A.D. 102 (*Δακικός*) and A.D. 117, since no mention is made of Trajan's victory over the Parthians (absence of title *Παρθικός*). From the next fragment it seems likely that the date is 104.



[Ὑπὲρ τῆς τοῦ Α -]
[τοκράτορος Τρα-]
[ἱανοῦ Γ(ε)ρμ(α)λ(ν)-]
[ικοῦ] (Δ)ακικ(ο)ῦ]
[νίκη]ς) καὶ δια-
[μο]νῆς καὶ τοῦ
5 [σύ]ν)παντ(ος) [αὐ-]
[τοῦ] οἴκου καὶ
[τῆς] ἱερᾶς συν-
[κ]λῆ)του καὶ δῆ-
(μου) 'Ρωμαίων
10 'Αντωνία Μεγ(ώ),
Μ. 'Αντωνίου), [θύ-](?)
σαντος
.. (κ)αὶ
νίου Σω
15 καὶ 'Ηγισάν(δ)ρου](?)
τοῦ Βωλακλέος, ἰ-
έρεια 'Αρτέμιδος
ἀριστίει τὰς τὴν
(π)όλιν καὶ τὴν χώρα(ν)
20 [κα]τοικοῦσας π(α)ρ-
[θένους]

l. 7 f. [τῆς] ἱερᾶς συν(κ)λῆ)του. Cyrene was a senatorial province. In Asia the term is said to be met with only when the monument is from a senatorial province (cf. Lebas-Waddington, iii, Nos. 519-20, l. 3).

l. 10. Μεγ(ώ). Cf. *C. I. G.* 5143; *Mélanges d'Archéologie et d'Histoire*, xxxiv, p. 284 f., No. 15 (from Gigthis, Tunisia).

l. 11. The reading [ἱερατεύ]σαντος proposed by Smith and Porcher, *op. cit.*, seems quite impossible on account of the number of letters required, which is too great for the space available. [θύ]σαντος would

suit the space available, and we know moreover that in antiquity public feasts were closely associated with sacrifices of victims. The sacrifice usually took place in the morning before the midday ἀριστον (see Schömann-Lipsius, *Griech. Alterthümer*⁴, ii, p. 248).

l. 18. ἀριστίει (sic) for ἀριστίξει. See preceding note.

ll. 18 ff. For this phrase cf. Newton, *Disc. at Halic.* No. 101, p. 799 (7): τοῖς κατοικοῦσιν τὴν πόλιν καὶ τὴν χώραν.

For the form of the inscription cf. *C. I. G.* 2744, 3956 δ, &c.

MLVIII.

CYRENE.

1058. Fragment of white marble, broken at the top, bottom, and r. side. On the l. side is a concave moulding, similar to, but smaller than, that of the preceding. There can be little doubt that it comes from the same monument, though not from the same slab. Ht. 8 in.; width 5 in.; depth 4½ in. Smith and Porcher, p. 112, Pl. 80, No. 9. Found in the ruins north of the temple of Apollo with the foregoing. Acquired 1861.

ΛΑΖ.
ΧΕΡΙΩΝ
ΜΟΙΗΑ/
ΤΙΒΚΤΟΥ
5 ΝΟΣΕΤΟ
ΚΑΙΗΑΥ-
ΝΕΡ

λα(σα) - - - - -
χεριω(ν) - - - - -
μοιηα(λ) - - - - -
Τιβ. (ε)κ τοῦ (μ) - - - - -
5 ιογ. ἔτα(ν) [ς ρλε' τοῦ]
καὶ (ῆ) Αὐ(τ)οκράτορος]
Νέρ(ου)α Καίσαρος]
(Τ)ραϊαν(οῦ) Σεβαστοῦ]
[Γερμανικοῦ Δακικοῦ].

l. 4. The reading is, I think, certain. The τ is small, with the contraction line over it. Presumably we have in this line the month and day of the month—the 25th of Tiberios. For this month cf. *C. I. G.* iv, Index p. 47; Dittenberger, *Sylloge*², ii, No. 868, n. 8.

l. 6. η is not quite certain, the stone being broken

here. If it is correct, the inscription is dated in the 8th year of Trajan (A.D. 105) and the date of the era of Cyrene, starting from Actium (31 B.C.) would be 136. For this system of dating at Cyrene cf. Cagnat, *I. G. ad res Rom. pert.* i, No. 1031: $\epsilon\tau\omicron\upsilon\varsigma \rho\omicron[\theta'] \tau\omicron\upsilon \kappa\alpha[\iota \iota\alpha'] \text{'}\text{Αντ\omega}\nu\epsilon\iota\upsilon\omicron\upsilon \text{Κα\iota}\varsigma\alpha\rho\omicron\varsigma$.

MLIX.

CYRENE.

1059. Marble bust of a beardless man, in very high relief. The inscription is on the front of the base. Ht. 1 ft. $\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii, No. 2273. Found in a tomb at Soliman, near Benghazi. Acquired 1861.



Πόπλιος
Καλλιμάχου
ΛΗ.

Portrait bust of Publius son of Callimachus, aged 38 years. No doubt a funerary monument. About the second century A.D.

MLX.

CYRENE.

1060. Marble bust of a girl with long hair. L. side of face broken away. The inscription is on a curved plinth below the bust. Ht. 9 $\frac{1}{2}$ in. Smith and Porcher, p. 107, No. 136; Smith, *B. M. Cat. of Sculpt.* ii, No. 1494. Acquired 1861.



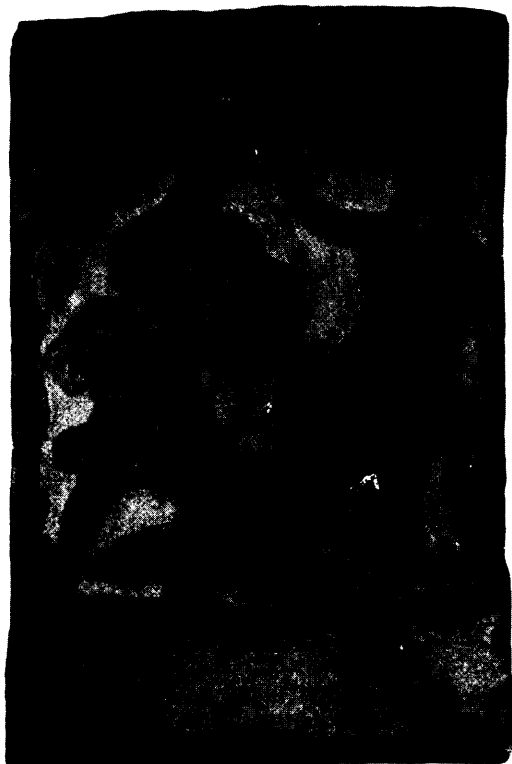
Νέμεσις
Ὠρίωνος ΛΙΣ.

Portrait bust of Nemesis, daughter of Orion, aged 16 years. A funerary monument, as the last. About the second century A.D.

MLXI.

CYRENE.

- 1061.** Marble relief representing Cyrene in the act of strangling a lion, crowned by Libya. Above the group are vine branches, with two birds pecking at bunches of grapes. Ht. 3 ft. 4 in.; width 2 ft. 3 in.; depth (greatest) $7\frac{1}{2}$ in. Smith and Porcher, p. 98, Pl. 76, and p. 114, Pl. 83, No. 19; Smith, *B. M. Cat. of Sculpt.* i, No. 790, with references there given; Roscher, *Lex. s. vv. Kyrene and Libya*, cols. 1726, 2037-8. Found on the site of the temple of Aphrodite, Cyrene. Acquired 1861.



Κυρήνην πολίων μητρόπολιν, ἣν στέφει αὐτὴ
 ἡπίρων Λιβύη τρισσὸν ἔχουσα κλέος,
 ἰνθάδ' ὑπὲρ μελάθροιο λεοντοφόνον θ(έ)το Κάρπος(ς)
 εὐξάμενος, μεγάλης σῆμα φιλοξενί(ς).

1. 3. The line implies that Karpos set the relief (in fulfilment of a vow) above the main-beam or architrave of the temple, as a thank-offering for the hospitality he had received from the people of Cyrene.

The legend, which this relief illustrates, is as follows (*Fr. Hist. Gr.* iv. 285. 2-6): Eurypylos, King of Libya, offered the lordship of the land to the one who would slay a lion which was ravaging the country. This prize was won by Cyrene.

Second-third century A. D.



MLXII.

CYRENE.

- 1062.** Lower part of a marble relief representing Apollo seated on rocks, with lyre, omphalos, and tripod. On the l. a seated gryphon and a bearded term. Ht. $8\frac{3}{4}$ in.; width $10\frac{1}{2}$ in. Smith and Porcher, p. 103, No. 72; Smith, *B. M. Cat. of Sculpt.* ii, No. 1438*, and Fig. 11. Acquired 1861.



Καθαρὸν δίκαιον πιστὸν ἀλαθὲς
 πνεῦμα θεοῦ σωτήρος Ἀπόλλωνος.

1. 1. For the doubling of the σ in πιστὸν, cf. No. 1010.

About the second century A. D.

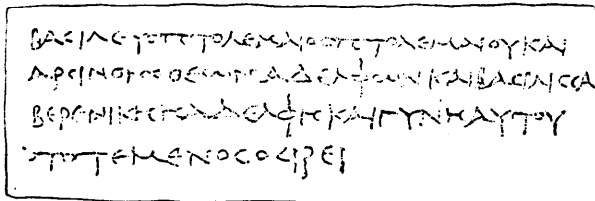
VIII.—EGYPT AND THE SUDAN.

Nos. 1063—1093.

MLXIII.

ABUKIR.

1063. Rectangular plaque of thin gold, with inscription in punctured letters. L. $6\frac{1}{2}$ in.; width $2\frac{1}{2}$ in.; wt. 803 grns. *C. I. G.* 4694; Letronne, *Inscr. grecques de l'Égypte*, i, p. 1 ff.; Strack, *Dynastie d. Ptolemäer*, p. 233; Michel, *Recueil*, 1234; Dittenberger, *Or. Gr. Inscr.* i, No. 60; *B. M. Cat. of Jewellery*, No. 2111; cf. Néroutos Bey, *L'ancienne Alexandrie*, p. 22. The plaque was found in 1818 on a foundation-stone, between two vitrified tiles, in the course of the construction by Mehemet Ali of two dykes between the lakes of Abukir and Marcotis and the sea; the site was a temple of Canopus. Presented by Mehemet Ali to Sir Sidney Smith. Acquired 1895.



Βασιλεὺς Πτολεμαῖος, Πτολεμαίου καὶ
'Αρσινόης, θεῶν Ἀδελφῶν, καὶ βασιλίσσα
Βερενίκη, ἡ ἀδελφή καὶ γυνὴ αὐτοῦ,
τὸ τέμενος Ὀσίρει.

The plaque evidently belongs to a foundation deposit of the temple of Osiris at Canopus. The dedicators are Ptolemy III Euergetes I (247–221 B.C.) and his wife Berenike.

1. 2. Arsinoe, the first wife of Ptolemy II Philadelphos and mother of Ptolemy III, was the daughter of Lysimachos. When Philadelphos married subsequently his sister Arsinoe, Ptolemy Euergetes was adopted by her. Hence he is called son of Ptolemy II and his sister Arsinoe in this inscription.

1. 3. Berenike. Daughter of Magas of Cyrene

and cousin to Ptolemy Euergetes (by courtesy called ἀδελφή).

A similar plaque was found in 1885 in the foundations of a temple in Alexandria. The plaque, inscribed in hieroglyphics and Greek, reads: ΣΑΡΑΠΙΔΟΣ ΚΑΙ ΙΣΙΔΟΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟΗΣ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ. The king is Ptolemy IV Philopator, son of Ptolemy III Euergetes, 221–205 B.C. (Néroutos Bey, *loc. cit.*).

MLXIV.

EGYPT.

1064. Slab of white marble. Ht. 1 ft. $3\frac{1}{2}$ in.; width 1 ft. $7\frac{1}{2}$ in. Hall in *Class. Rev.* xii (1898), p. 274 ff.; Dittenberger, *Or. Gr. Inscr.* i, No. 86; Strack in *Archiv für Papyrusforschung*, i, p. 206. [Dept. No. 1207.]

ΥΠΕΡΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑ
ΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟΗΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΥ
ΤΟΥ ΥΙΟΥ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΤΩΝ
ΕΚ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΕΡΕΝΙΚΗΣ ΘΕ
5 ΩΝ ΕΥΕΡΓΕΤΩΝ ΑΡΗΙ ΝΙΚΗΦΩΡΙ ΕΥΔΑΓΩΙ
ΑΛΕΞΑΝΔΡΟΣ ΣΥΝΔΑΙΟΥ ΟΡΟΑΝΝΕΥΣ
ΟΣ ΥΠΟΛΑΤΟΣ ΤΑΛΕΙΣ ΔΙΑΔΟΧΟΣ
ΧΑΡΙΜΟΡΤΩΙ ΤΩΙ ΣΤΡΑΤΗΓΩΙ ΕΠΙ
ΤΗΝ ΘΗΡΑΝ ΤΩΝ ΕΛΕΦΑΝΤΩΝ ΚΑΙ
10 ΑΠΟΑΣΙΣ ΜΙΟΡΒΟΛΛΟΥ ΕΤΕΡΝΕΥΣ
ΗΓΕΜΩΝ ΚΑΙ ΟΙ ΥΠ' ΑΥΤΩΝ ΤΕΤΑ
ΓΜΕΝΟΙ ΣΤΡΑΤΙΩΤΑΙ

Ὑπὲρ βασιλέως Πτολεμαίου καὶ βα-
σιλίσσης Ἀρσινόης καὶ Πτολεμαίου
τοῦ υἱοῦ, θεῶν Φιλοπατόρων, τῶν
ἐκ Πτολεμαίου καὶ Βερενίκης θε-
5 ῶν Εὐεργετῶν, Ἀρῆι Νικηφόρῳ Εὐάγρῳ
'Αλέξανδρῳ Συνδαίου Ὁροαννεύς,
ὁ συναποσταλεῖς διάδοχος
Χαριμόρτῳ τῷ στρατηγῷ ἐπὶ
τὴν θήραν τῶν ἐλεφάντων καὶ
10 Ἀποᾶσις Μιορβόλλου Ἐτερνεὺς
ἡγεμῶν καὶ οἱ ὑπ' αὐτὸν τετα-
γμένοι στρατιῶται.

1. 1. The inscription is a dedication to Ares on behalf of Ptolemy IV Philopator (221–205 B.C.), his wife Arsinoe and their son, who afterwards reigned as Ptolemy V Epiphanes. Since Ptolemy Epiphanes

was born in 209, this dedication must, as Dittenberger remarks, fall between that date and 205 B.C.

l. 5. *Εὐαγρος*. 'God of successful hunting.' The epithet is also applied to Pan (Lepsius, *Denkmäler aus Aegypten*, xii, Pl. 81, No. 131, quoted by D.).

l. 6. *Ὀροαννεύς* for *Ὀροανδεύς*, a native of Oroanda in Pisidia.

l. 7. 'Sent out with the general Charimortos as vice-commander.' Dittenberger is no doubt right in interpreting *διάδοχος* as *vicarius*. Should Charimortos die or be incapacitated, Alexander was to succeed him.

l. 9. The hunting of elephants (no doubt for use in war) is mentioned in other Ptolemaic inscriptions, e.g. the Adulis inscription of Ptolemy III (Dittenberger, *op. cit.* No. 54, l. 10): *καὶ ἐλεφάντων Τρωγλοδυτικῶν καὶ Αἰθιοπικῶν, οὓς ὁ τε πατήρ αὐτοῦ καὶ αὐτὸς πρῶτο(ι) ἐκ τῶν χωρῶν τούτων ἐθήρευσαν καὶ καταγαγόντες εἰς Αἴγυπτον κατεσκεύασαν πρὸς τὴν πολεμικὴν χρεῖαν*, and *ibid.* No. 82 (a dedication similar to the present); cf. *Rev. Épig.* i, p. 153 (De Ricci), and see Diodorus,

iii. 36. 3. The scene of hunting operations was the Red Sea coast and Somaliland (Hall, *Class. Rev.*, *loc. cit.* p. 275).

l. 10. *Ἐτεννεύς*. A native of Etenna in Pisidia. Cf. the coins of that place with the inscription *ΕΤΕΝΝΕΩΝ* (Hill, *B. M. Coins of Lycia*, p. cxix). Apoasis was in subordinate command of the soldiers (*ἡγεμών*) under Charimortos and Alexander.

The presence of soldiers from Pisidia in the service of the Ptolemies is interesting. Mercenaries from Pisidia were freely engaged in the Mediterranean world (Hall, *loc. cit.* p. 278).

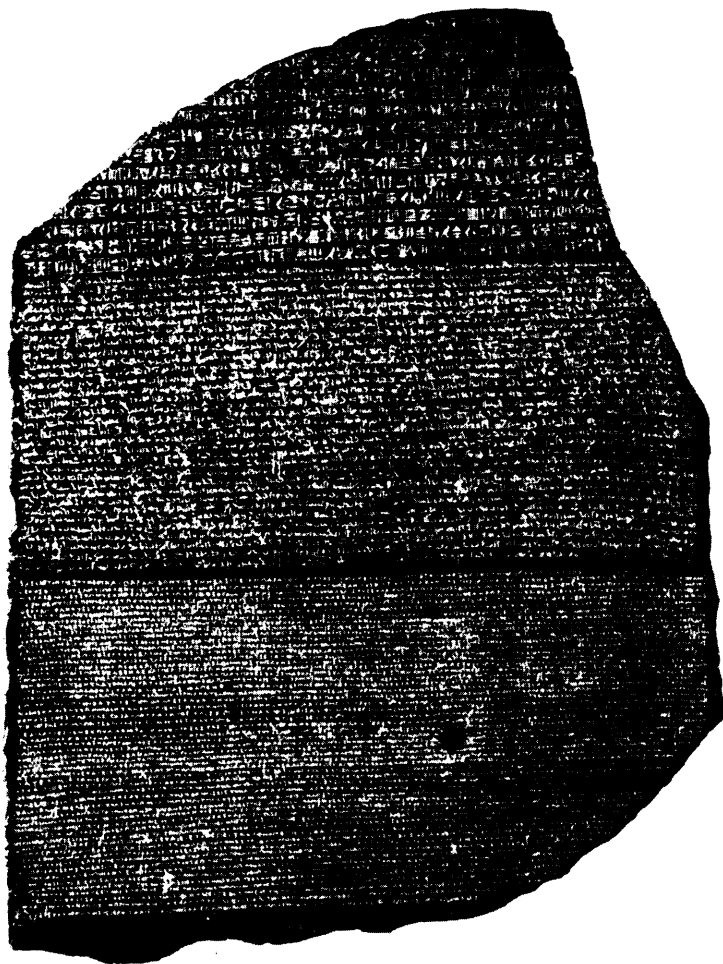
In general cf. Strabo, xvi. 15, c. 774: *εἰσὶ καὶ στήλαι καὶ βωμοὶ Πυθολάου καὶ Λίχα καὶ Πυθαγγέλου καὶ Λέοντος καὶ Χαριμόρτου κατὰ τὴν γνῶριμον παραλίαν τὴν ἀπὸ Δειρῆς μέχρι Νότου κέρως*.

Wilhelm (*Class. Rev.* xiii, p. 79) notes that a son of Apoasis is mentioned in an inscription given in Néroutsos Bey, *L'ancienne Alexandrie*, p. 115: *Ῥώϊς Αποάσιος Ἐτεννεύς*.

MLXV.

ROSETTA.

1065. Slab of black basalt, broken away at the top r. and l., and bottom r., corners. The top was probably rounded and sculptured with a figure of heaven, disk of Horos, and two pendant uraei. The stone was found (as it is said) in 1799 by a French officer of Engineers a few miles north of the Arab town of Rashid (Rosetta). It was surrendered to the British on the capitulation of Alexandria in 1801. Ht. 3 ft. 9 in.; width 2 ft. 4½ in.; depth 11 in. *C. I. G.* 4697; Dittenberger, *Or. Gr. Inscr.* i, No. 90, where the previous literature is given; Budge, *Decrees of Memphis and Canopus*, vols. i and ii; *The Rosetta Stone*, 1904; Mahaffy, *Hist. of Egypt under the Ptolemaic Dyn.*, p. 152 ff. The stone is inscribed in hieroglyphics, demotic, and Greek, the last of which alone is given here. [Dept. No. 24.]



[illegible]

The inscription is a decree passed by the Council of Egyptian priests at Memphis on the 4th day of the month Xandikos in the ninth year of the reign of Ptolemy V Epiphanes. This makes the date of the decree 196 B.C. (March).

1. 1. τοῦ νέου. Ptolemy came to the throne in 205 B.C. and was born in 209 B.C. (see preceding inscription). He was therefore 12 to 13 years of age at the time when this decree was passed. Hence the epithet 'young' applied to him.

κυρίου βασιλειῶν. This would naturally refer to the various lands under the rule of Ptolemy. See on l. 43.

καταστησάμενον. This probably refers to the peace renewed with Antiochos III of Syria, the repression of the rebellion of Skopas and that of Lykopolis (Dittenberger after Drumann).

1. 2. κυρίου τριακονταετηρίδων. No satisfactory explanation of these 'periods of thirty years' has yet been given (Dittenberger). Mr. Hall, however, informs me that the Egyptian text reads 'lord of the Sed-festivals like Ptah', and that the thirty-year periods are those of the Sed-festivals.

"Ηφαιστος. This is the Greek equivalent of the Egyptian Ptah. Cf. Suidas, s. v. Φθᾶς· ὁ "Ηφαιστος παρὰ Μεμφίταις.

1. 4. ἔτους ἐνάτου. Oct. 197–Oct. 196 B.C. See above on l. 1.

1. 5. ἀθλοφόρου. This was a special priestess of Berenike Euergetis, mentioned also in various papyri, e. g. *Amh. pap.* ii. 42. 3. 25. See Herwerden, *Lcx. Suppl.*² s. v. Details as to the duties of this 'prize-bearer' are unknown. Berenike Euergetis was the wife of Ptolemy III Euergetes I, daughter of Magas of Cyrene (see No. 1063), and the priesthood seems to have been established in the reign of Ptolemy Philopator her son and murderer in 211–210 B.C. For the evidence, which is furnished by demotic papyri, see Wilcken in Pauly-Wissowa, s. v. *Berenike*, col. 286.

κανηφόρου Ἀρσινόης Φιλαδέλφου. This priesthood is mentioned in a demotic papyrus as existing in 267–266 B.C. (Dittenberger, *Or. Gr. Inscr.* i, p. 93, n. 6).

Ἀρσινόης Φιλοπάτορος. Daughter of Ptolemy Euergetes and Berenike (see No. 1064).

1. 6. Ξανδικός. More commonly Ξανθικός. Macedonian month corresponding to Attic Elaphebolion, roughly our March. The Egyptian month Μεχείρ was a movable month, but it is calculated that the 18th Mecheir in the year 197/6 (which began on the 11th October) corresponds to March 27, 196.

προφήται. Interpreters of the oracles and sacred writings (Dittenberger, *Or. Gr. Inscr.* i, No. 56, n. 11).

πρὸς τὸν στολισμόν. Cf. the term [ἀρχι]στολιστ[ή]ς in Dittenberger, *op. cit.* No. 111, n. 13. There were special officers for the adorning of the statues of the gods and goddesses.

1. 7. πτεροφόροι. Cf. the Canopic monument (Dittenberger, *Or. Gr. Inscr.* i. 56, n. 13). Hesych. πτεροφόροι· τέλος τι στρατιωτικόν, ἢ ὡς διὰ τὴν ἐν τοῖς λόφοις πτέρωσιν. καλοῦνται δὲ οὕτως καὶ τῶν ἐν Αἰγύπτῳ ἱερέων τινές. Cf. Diod. i. 87. 8. It appears probable

that this class of priests was so called from the feather worn by them. Drumann (*Inscr. v. Rosetta*) preferred the explanation that πτερόν represented a *shrine* (cf. Hesych. πτερόν· σκηνή. καλύβη· σκηνή. παστάς), and that πτεροφόροι are equivalent to παστοφόροι.

πρὸς τὴν πανήγυριν τῆς παραλήψεως τῆς βασιλείας. This is probably the ceremony at which Ptolemy Epiphanes, a minor when he ascended the throne, celebrated (fictitiously) his coming of age. It appears that it is the ἀνακλητήρια mentioned by Polybius (xviii. 55. 3): ἐπειδὴ δὲ τὰ κατὰ τοὺς Αἰτωλοὺς ἔθεντο καλῶς οἱ περὶ τὴν αὐλήν, εὐθὺς ἐγίνοντο περὶ τὸ ποιεῖν ἀνακλητήρια τοῦ βασιλέως, οὐδέπω μὲν τῆς ἡλικίας κατεπειγούσης, νομίζοντες δὲ λήψεσθαι τινα τὰ πράγματα κατὰστασιν καὶ πάλιν ἀρχὴν τῆς ἐπὶ τὸ βέλτιον προκοπῆς, δόξαντος αὐτοκράτορος ἤδη γεγενῆσθαι τοῦ βασιλέως.

1. 12. φορολογίων. These are the various taxes paid by the people. We get the word in the papyri in the general sense of revenue from taxes, e. g. *Tebt. Pap.* i. 24, l. 55: ἵνα . . . ὑπὸ διασκορπισμὸν τὰ τῆς φορολογίας ἀγάγωσιν. *Ibid.* i. 27, l. 46: τὴν τῆς φορολογίας ἐπαύξηνσιν, &c.

ὁ τε λαὸς καὶ οἱ ἄλλοι πάντες κ.τ.λ. The artisans as contrasted with the official and priestly classes.

1. 15. ἀπομοίρας τοῖς θεοῖς κ.τ.λ. This was a sixth portion of the produce of the vineyards and gardens paid originally to the Egyptian gods generally, but afterwards (since 264–263 B.C.) to the deified Arsinoe Philadelphos and (subsequently) to the θεοὶ Φιλοπάτορες (Wilcken, *Gr. Ostr.* i, p. 158, n. 3).

The threefold division of temple-receipts here mentioned is found in a decree of Ptolemy VIII Euergetes II (118 B.C.: *Tebt. Pap.* i. 5, l. 51). They are the ἱερὰ πρόσοδοι, the ἀπόμοιρα, and the συντάξεις. Grenfell, Hunt, and Smyly (*Tebt. Pap.* p. 37) discuss the bearing of the statements in this decree upon that of the Rosetta stone. If, they say, the Rosetta stone implies that the whole of the proceeds from the gardens and vineyards were paid to the temples in the reigns of Ptolemy Philopator and Epiphanes, this statement is open to grave suspicion. τὰς καθηκούσας ἀπομοίρας, however, certainly does not require this interpretation. It naturally means that only a portion of the proceeds was remitted to the temples, the rest being retained by the king. This portion was probably abrogated subsequently and restored by Euergetes II (*Tebt. Pap.*, *loc. cit.*).

The παράδεισοι were gardens with various fruit-trees.

1. 16. εἰς τὸ τελεστικόν. This must have been a tax paid by the priest to the king's treasury upon his entry into office. This is proved by the corresponding expression in the demotic version, which signifies 'the sum paid with a view to being made priest'. See Dittenberger, *loc. cit.*

ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ. Dittenberger would interpret 'throughout the reign of Philopator up to the first year of Epiphanes'. It seems, however, far more natural to explain 'up to the first year in the reign of his father' (Philopator).

1. 16 f. τοὺς ἐκ τῶν ἱερῶν ἐθνῶν . . . κατάπλου. This expression probably refers to different grades of

priests, who had previously been sent on missions to Alexandria. The occasion referred to must remain uncertain, but Dittenberger suggests that it may have been the king's birthday (cf. *id. Or. Gr. Inscr.* i. 56, l. 5).

τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν. 'The capture of men for naval-service.' 'The press-gang.' This is almost certainly the meaning of the phrase, as Dittenberger points out.

συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων. Ordinarily the manufacture of linen in Egypt was a royal monopoly, but the priests made a certain amount for their own use, and from this paid a certain proportion to the royal treasury by way of tax. Two-thirds of this tax was now remitted by Ptolemy Epiphanes. Cf. below, l. 30.

l. 19. Ἑρμῆς ὁ μέγας καὶ μέγας. The duplication is equivalent to μέγιστος. It occurs in the corresponding Egyptian text. The common τρισμέγιστος does not seem to have come into vogue until a time subsequent to that of the Rosetta decree. See Franz *ad C. I. G.* 4697.

ἐκ τε τῶν μαχίμων. Probably denotes a special grade of soldiers. Cf. Hdt. ix. 32: οἱ τε Ἑρμοσύβιες καὶ οἱ Καλασίριες καλεόμενοι μαχαιροφόροι, οἵπερ εἰσὶ Αἰγυπτίων μόνον μάχιμοι. See also Mahaffy, *Hist. of Egypt under the Ptol. Dyn.*², p. 33 f.

l. 20. ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς. Probably refers to some unknown disturbances preceding the rebellion of Lykopolis.

ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον. Drumann and others refer this to the attempted invasion of Antiochos III.

l. 22. Λύκων πόλιν. Of the two cities of Lykopolis in Egypt, the one situated in the neighbourhood of Busiris is meant. The nome took its name from the city. This decree says that Epiphanes captured the rebel city in the eighth year of his reign (198–197 B.C.).

l. 25 f. Drumann pointed out that the reason why Epiphanes dammed the mouths of the rivers was to prevent his earthworks being carried away by the rise of the river Nile.

Hermes and Horos are represented to have performed the same feats as the king, with a view to insinuating that his deeds were superhuman.

l. 27. ἐ[ροχλήσ]αντας. This is the restoration of Letronne, and is probably right. Porson proposed ἐ[ρημώσ]αντας, Mahaffy ἐ[κταράξ]αντας. The siege of Lykopolis, here alluded to, is described by Polybius (xxi. 19 = xxiii. 16, ed. Didot) as follows:

Πτολεμαῖος, ὁ βασιλεὺς Αἰγύπτου, ὅτε τὴν Λύκων πόλιν ἐπολιόρκησε, καταπλαγέντες τὸ γεγονός οἱ δυνάσται τῶν Αἰγυπτίων, ἔδωκαν σφᾶς αὐτοὺς εἰς τὴν βασιλείῳ πίστιν· οἷς κακῶς ἐχρήσατο καὶ εἰς κινδύνους πολλοὺς ἐνέπεσεν κ.τ.λ.

As Dittenberger remarks, Polybius' account implies cruelty and treachery on the part of Ptolemy, actions which are glossed over in the present inscription (πάντας ἐκόλασεν καθήκοντως).

l. 30. τῶν συντετελεσμένων τὰ πρὸς τὸν δειγματισμὸν διάφορα. The most probable explanation of this seems to be, 'In the case of those linen-garments which were paid, the difference in respect of (their falling short of) the standard'. This is, in effect,

the explanation of Drumann. Letronne (approved by Dittenberger) preferred to interpret διάφορα as sums of money (a common meaning in Ptolemaic times), and to consider them as the expenses connected with the testing of the linen. Yet it is difficult to believe that even the Ptolemies could have imposed a tax to cover the cost of inspection of goods paid to them by way of tax.

l. 30. ἀ[ποτεταγ]μένης Letronne: Mahaffy ἀ[φορισ]-μένης (?).

ἀρτάβης. This measure varied between 40, 30, 29, 26, 24 χοίνικες. See Herwerden, *Lcx. Suppl.* s.v.

ἄρουρα. A measure of land, probably about 2,750 square metres. See Hultsch in Pauly-Wissowa, s.v. According to Herodotus (ii. 168) it was 100 Egyptian ells (square).

l. 31. τὸ κεράμιον. Here again the measure, like the ἀρτάβη, was an elastic one. No doubt there was an average size of wine-jar in use at the time. Wilcken, *Gr. Ostr.* i, p. 758 ff., puts its capacity at about 26 litres.

τῷ Μνεύει. This was the sacred bull of Heliopolis. Cf. Strab. xvii, p. 805: ἐνταῦθα δ' ἐστὶν ἡ τοῦ Ἥλιου πόλις ἐπὶ χώματος ἀξιολόγου κειμένη, τὸ ἱερὸν ἔχουσα τοῦ Ἥλιου καὶ τὸν βοῦν τὸν Μνεῦιν ἐν σηκῷ τινι τρεφόμενον, δὲ παρ' αὐτοῖς νενόμισται θεός, ὥσπερ καὶ ἐν Μέμφει ὁ Ἄπις. The bull was black (Plut. *De Is. et Os.* c. 33, p. 364 v).

l. 32. τὰ τ' εἰς τὰς ταφὰς αὐτῶν καθήκοντα. Dittenberger quotes Diod. i. 84. 7, 8, and Plut. *De Is. et Os.* c. 21, p. 359 D, by way of illustration.

l. 35. ἀνανεοῦτο. *Sic* for ἀνευεῖτο.

l. 38. εἰκόνα. A statue, life-size or over life-size, of stone, inscribed with the name of Ptolemy Epiphanes (ἡ προσονομασθήσεται).

l. 39. ὁ κυριώτατος θεὸς τοῦ ἱεροῦ. The special god to whom the temple was *par excellence* dedicated, in contrast to the σύνναοι θεοί, or subordinate deities of the same temple. Dittenberger, by way of illustration of l. 40—καὶ τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρις τῆς ἡμέρας—quotes Plut. *de Is. et Os.* c. 52, p. 372 D: καὶ μὴν ἡμέρας ἑκάστης τριχῶς ἐπιθυμῶσι τῷ ἡλίῳ, ῥήτινῃ μὲν ὑπὸ τὰς ἀνατολάς, σμύρναν δὲ μεσουρανοῦντι, τὸ δὲ καλούμενον κύφι περὶ δυσμάς.

l. 41. ξόανόν τε καὶ ναὸν χρύσειον. This is a small wooden statuette as contrasted with the εἰκὼν above mentioned. It was placed within a gilded shrine. At the great festivals these shrines were carried in procession.

l. 43. βασιλείας δέκα. These are probably the crowns of Egypt, North and South alternating: placed upon the shrine, possibly (as Drumann and Letronne observe) indicating the ten lands under the rule of Ptolemy, viz. Egypt, Libya, Syria, Phoenice, Cyprus, Lycia, Caria, the Cyclades, Arabia, and Ethiopia. These crowns surmount the uraeus (ἀσπίς): this is the sense of the ἀσπιδοειδῶν which follows.

l. 44. Ψχέντ. The double crown of the North and the South, which is placed in the middle of the row of single crowns. A good idea of the general appearance of such shrines is given by a granite shrine figured by Budge, *Guide to the Egyptian Collections*. Pl. L, p. 270, surmounted by a line of uraei crowned with disks.

l. 45. ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου. This is no doubt rightly interpreted by Letronne as the square base forming the roof of the shrine.

φυλακτήρια χρυσᾶ. These are explained by the demotic version as consisting of bulrush and papyrus. They were signs of Upper and Lower Egypt respectively.

l. 46. Μεσορῇ. The last month of the Egyptian year. The date is October 8, 209 B. C.

Φαωφί. So Hess for the previously read Μεχείρ, upon the authority of the hieroglyphic version and of another stele found at Philae. Philopator died November 28, 205 B. C.

l. 48. προθέσεις, 'offerings', seems probable. Ameillon suggested προθέσμις.

l. 50. Θῶνθ. The first month of the Egyptian civil year.

l. 51. χρηματισμούς. 'Documents.' The priests' names were affixed to these business documents. Cf. the Canopic monument (Dittenberger, *Or. Gr. Inscr.* i. 56, l. 23): τοὺς ἱερεῖς ἐνγράφειν ἐν πᾶσιν τοῖς χρηματισμοῖς καὶ ἐν τοῖς δακτυλίοις οἷς φοροῦσιν προσεκολλάσθαι καὶ τὴν ἱερωσύνην τῶν Εὐεργετῶν θεῶν.

l. 54. τῶν τε πρώτων καὶ δευτέρων [καὶ τρίτων ἱερῶν]. The temples of the gods of the first, second, and third orders respectively. Cf. Hdt. ii. 145: παρ' Αἰγυπτίοις δὲ Πάν μὲν ἀρχαιότατος καὶ τῶν ὀκτῶ τῶν πρώτων λεγομένων θεῶν, Ἡρακλῆς δὲ τῶν δευτέρων τῶν δυνάδεκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δυνάδεκα θεῶν ἐγένοντο.

Conspectus of Readings.

l. 6. Stone ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ for ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ.

l. 8. Stone ΕΝΜΕΜΦΕΗΡΩΙ for ΕΝΜΕΜΦΕΙΗΡΩΙ.

l. 11. Stone ΣΙΤΙΧΑΣ for ΣΙΤΙΚΑΣ.

l. 14. Stone ΕΝΚΕΚΛΗΜΕΝΩΝ for ΕΝΚΕΚΛΗΜΕΝΩΝ.

l. 18. Stone ΤΟΙΞΟΕΟΙΣ for ΤΟΙΣΟΕΟΙΣ.

l. 19. Stone ΠΡΣΕΤΑΞΕΝ for ΠΡΟΣΕΤΑΞΕΝ.

l. 21. Stone ΠΑΝΤΑΣ for ΠΑΝΤΕΣ.

l. 23. Stone ΧΟΝΟΥ for ΧΡΟΝΟΥ.

l. 27. Letronne, followed by most editors, sup-

plied Ε[ΝΟΧΑΗΣ]ΑΝΤΑΣ: Porson Ε[ΡΗΜΩΣ]ΑΝΤΑΣ: Mahaffy Ε[ΚΤΑΡΑΞ]ΑΝΤΑΣ. There is space for five or six letters on the broken part of the stone. In the absence of any indications there of the missing letters, it is best to adopt Letronne's ἐ[νοχλήσ]αντας.

l. 30. Letronne Α[ΠΟΤΕΤΑΓ]ΜΕΝΗΣ. Mahaffy, rightly pointing out that there was not enough space for seven missing letters, proposed Α[ΦΩΡΙΣ]ΜΕΝΗΣ or Α[ΠΟΔΙΔΟ]ΜΕΝΗΣ. An examination of the stone leaves scarcely any room for doubting that Α[ΦΩΡΙΣ]ΜΕΝΗΣ is the correct reading. The space naturally admits of five letters and not more, and there are distinct traces of letters in the break resembling ΦΩΙ ΙΣ.

Stone TIII for THI.

l. 35. Stone ΙΕΡΩΝ for ΙΕΡΩΝ.

Stone ΑΝΑΝΕΟΥΤΟ for ΑΝΕΝΕΟΥΤΟ.

l. 36. τί[μια πάντα] Heyne: τί[μια τελείη] Porson.

l. 37. Stone ΕΓΙΦΑΝΕΙ for ΕΠΙΦΑΝΕΙ.

Stone ΦΙΛΙΠΑΤΟΡΩΝ for ΦΙΛΟΠΑΤΟΡΩΝ.

l. 38. Stone ΠΤΟΜΛΙΟΥ for ΠΤΟΛΕΜΛΙΟΥ.

l. 39. κατεσκευασμένα τὸν τῶν Αἰγυπτίων Letronne: κ[α τὸν ἐπιχώριον] Porson: κ[α κατὰ τὸν νόμιμον] Ameillon: κ[α ἐς τὸν τιμιώτατον] Heyne.

l. 40. ἐν [ταῖς κατὰ τὴν χώραν πα]νηγύρεσιν: Letronne.

l. 42. Stone ΙΕΙΩΝ for ΙΕΡΩΝ.

l. 45. χρυσᾶ δύο, οἷς ἐγγραφήσεται ὅ[τι] Dittenberger. Letronne ἐγγραφθήσεται: Porson γεγράφεται.

l. 46. Stone ΤΡΙΑΝΔΛΑ for ΤΡΙΑΚΛΔΛ.

Stone ΤΟΥΤΟΥ for ΤΟΥ.

[τὴν ἑκτακαίδεκάτην τοῦ Φαωφί] Hess. Champollion and previous editors [τὴν ἑπτακαίδεκάτην τοῦ Μεχείρ].

l. 47. Stone ΠΑΡ for ΠΑΡΑ.

Stone ΓΑΣΙΝ for ΠΑΣΙΝ.

ἐορτ[ὴν καὶ πανήγυριν ἐν τοῖς κατὰ τὴν Αἴ]γυπτον ἱεροῖς Porson. Dittenberger ἐορ[τὰς καὶ πανηγύρεις].

l. 48. The restoration must remain uncertain. Porson proposed προθέσεις διδόναι τοῖς ἱερεῦσιν τοῖς πα[ρεχομένοις].

l. 50. Stone ΟΥΕΙΛΣ for ΟΥΣΙΑΣ.

l. 54. [καὶ τρίτων ἱερῶν πρὸς τῇ τοῦ αἰωνοβίου βασιλείας εἰκόνι] Letronne.

MLXVI.

SYENE (ASWÂN).

1066. Column of red granite, which has formed the central portion of a larger column. Ht. 9 ft.; width 1 ft. 8 in.; depth 1 ft. Above the inscription are sculptured figures of Ptolemy X making offerings to the gods of Elephantine. Sayce in *Proceedings of the Society of Biblical Archaeology*, 1887, p. 203; Strack in *Ath. Mitt.* xx, p. 327 ff.; Mahaffy in *Hermathena*, xxii (1896), p. 273 ff.; Wilhelm in *Arch.-epigr. Mitt.* xx, p. 55 ff.; R. Laqueur, *Quaest. Epigr. et Papyr. Sel.* 1904, pp. 1-30; Wilcken in *Archiv für Papyrusforschung*, iii, pp. 325-34; Dittenberger, *Or. Gr. Inscr.* i, No. 168, and ii add., p. 545 ff.; Budge, *Guide to the Egyptian Galleries* (Sculpture), 963. The restorations are due chiefly to Mahaffy, Strack, Wilcken, and Dittenberger. Acquired 1887. [Dept. No. 86.]

In making restorations, it may with some safety be assumed that the missing side portions were approximately equal to the central. This, however, can only be a very rough guide, and it is impossible to assert with any confidence the number of letters in any given line. The facsimile shows that the letters vary considerably in size. In lines where the letters are of average size, e.g. l. 15, there would be a total of about 100. Towards the end,

where the letters become much smaller, the total may have reached 120-30.

The inscription was set up by the priests of Chnoubo Nebieb and the σύνναοι θεοί in Elephantine, from which, as Wilcken notes, it must have been removed to Syene. It consists of ten documents, which may be summarized as follows:—

I. ll. 1-14. Record of a visit made by Ptolemy X Soter II to Elephantine in the second year of his

reign in the last month of the year, Mesore, corresponding to our September. The date is 115 B.C.

II. ll. 15-25. Letter of the king and his mother to the priests of the temple of Chnoubo Nebieb, on the island of Elephantine, granting them certain privileges. Dated as before.

III. ll. 26-31. Letter of the king and his mother, Cleopatra, to Phommûs, a general, asking him to grant the priests the privileges they have petitioned for. Dated as before.

IV. ll. 32-5. Letter of the king and his mother to the priests informing them that they have given instructions to a general (probably Hermokrates) with regard to certain affairs relating to Elephantine. Dated 3rd of Daisios (Egyptian Pharmuthi), the 8th month of the year—April-May, 115.

V. ll. 36-8. Letter of the king and his mother to the general Hermokrates, probably ordering him to grant the petition of certain quarrymen of Syene.

VI. ll. 39-50. Petition, probably of the quarrymen of Syene, to the king and his mother. It apparently relates to the possession of certain land in the island of Pso, which had been acquired by the quarrymen.

VII. ll. 51-2. A letter, perhaps from Hermokrates to a subordinate, enjoining him to carry out the terms of the royal mandate with regard to the quarrymen.

VIII. ll. 53-66. Letter of the quarrymen of Syene to Ptolemy VIII Euergetes II, apparently petitioning for relief from certain taxation, as well as thanking the king for confirmation of their possession in the island of Pso. Dated in the month Mesore in the 53rd year of Ptolemy VIII, i.e. Sept. 117 B.C.

IX. ll. 67-71. Letter of Ptolemy VIII to the quarrymen, probably granting their petition with regard to the land in Pso. Dated 118-117 B.C.

X. ll. 72-5. Probably a letter of the general Phommûs to a subordinate enjoining him to carry out some of the instructions contained in the letter of King Ptolemy X and the Queen Mother. Dated 9th Mesore (Sept.). 115 B.C.

Thus it will be seen that the inscription relates to two sets of petitions and grants of privileges, recorded (except in the case of the last document) in inverse order of time, the latest first. These grants are (a) to the quarrymen (?) of Syene, made by Ptolemy VIII in 117 B.C., and (b) to the priests of Elephantine, made by Ptolemy X in 115 B.C.

l. 2. τοῦ δευτέρου ἔτους. The second year of Ptolemy X was 20th Sept. 116-115 B.C.

l. 3. The restoration is that of Wilcken.

l. 4. Strack and Mahaffy read [ν]εόκτιστον, but Elephantine is called a πόλις as early as the time of Herodotus (ii. 17, 18, &c.). The stone is broken away, so that it is impossible to distinguish the first letter of the word: [θ]εόκτιστον (so Wilcken) is to be preferred.

For Elephantine cf. Strabo, xvii, c. 817: ἡ Ἐλεφαντίνη ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νήσους ἐν ἡμιστάδι καὶ ἐν ταύτῃ πόλιν ἔχουσα ἱερὸν Κνουφίδος.

l. 6. ἀνήκει. This perhaps refers to the rise of the Nile. As the date of the letter is September, Wilcken thinks that the Nile in the neighbourhood of the cataracts had just reached its highest point, and that ἀνήκει = ἀναβέβηκε. The king's sacrifices

to the river may have been in celebration of its rise.

On the other hand, it is possible that ἀνήκει simply refers to the cataract and that the line merely states that the king made his sacrifices in the neighbourhood of the cataract.

l. 7. Dittenberger restores: θύσας ἐφ' αὐτῷ ἰδρύσ' αὐτοβαμοῦ.

l. 8. συνπαλαβών Wilcken. The συγγενεῖς were the first order of courtiers at the Ptolemaic court, and are frequently mentioned in inscriptions, e.g. Dittenberger, *Or. Gr. Inscr.* i, No. 104, n. 2. Dittenberger quotes Caesar, *B. C.* iii. 103. 2: 'ibi casu rex erat Ptolemaeus, puer aetate, magnis copiis cum sorore Cleopatra bellum gerens, quam paucis ante mensibus per suos propinquos atque amicos regno expulerat.'

l. 9. Cf. Strabo, xvii, c. 818 f.: πολλὰ δ' Ἡρόδοτος τε καὶ ἄλλοι φλυαροῦσιν, ὥσπερ μέλος ἢ ῥυθμὸν ἢ ἡδυμᾶ τι τῷ λόγῳ τὴν τερατείαν προσφέροντες. οἶον καὶ τὸ φάσκειν περὶ τὰς νήσους τὰς πρὸς τῇ Συήνῃ καὶ τῇ Ἐλεφαντίνῃ (πλείους δ' εἰσὶ) τὰς πηγὰς τοῦ Νείλου εἶναι.

l. 10. [ἀρ]γυρᾶς Wilcken. He plausibly conjectures that these were offerings thrown into the Nile as a thank-offering for its rise. He compares Seneca, *Nat. Quaest.* iv. 2. § 7.

l. 11. Wilcken points out that if [θ]εόκτιστον is read in l. 4, the reading ἐκτισμένη cannot stand here. Hence τῇ τε ἐκ τ - - must be read.

l. 13 f. The restorations are after suggestions by Wilcken. Cleopatra is the mother of Ptolemy X. The king and his mother together assumed the title of θεοὶ Φιλομήτορες.

l. 15. Χνούβω Νεβιήβ. The deity of the shrine in the island of Elephantine ('Chnubis the Great'). Various spelt Χνόμω, Κνούφισ, and Χνούβω. The Egyptian name is Khnemu. The title Νεβιήβ signifies 'lord of Elephantine'. Cf. Dittenberger, *Or. Gr. Inscr.* ii, p. 542, add.

l. 20. We should expect something like [τῶν ὑδάτων ἀνηκόντων, if the sacrifice was in celebration of the rise of the Nile. The restoration of the line is Wilcken's. ἐπιτελείσθαι προστετά are in larger letters than the rest of the line.

l. 21. σύνταξιν. A contribution for the support of the priests. Cf. the Rosetta stone, No. 1065, l. 14. I take διδομένων as a gen. absolute in parenthesis — 'there being given yearly . . .' The main construction is then picked up again, and ἀρτάβας is in apposition to σύνταξιν.

l. 22 f. The restorations are Wilcken's.

l. 23. [Κλεοπά] (τ)ρας τῆς ἀδελφῆς. Sister and wife of Ptolemy X. Her real name was Selene. Wilcken quotes Justin, 39. 3. 2: 'Cui (Ptolemy) priusquam regnum daret (his mother Cleopatra) uxorem adimit compulsisque repudiare carissimam sibi sororem Cleopatram minorem sororem Selenen uxorem ducere iubet.' Selene (according to Strabo, xvi, c. 749) assumed the name of Cleopatra. The secondary position occupied by Ptolemy's wife as compared to that of the Queen Mother is interesting.

Σατιείου. Cf. Dittenberger, *Or. Gr. Inscr.* i, No. 130, l. 7: Σάτει τῇ καὶ Ἡραι. A copy of the present inscription was to be set up both at the shrine of Khnemu and at the shrine of Satis Hera.

l. 25. Ὑπερβερεταίου. The twelfth month of the Macedonian year, corresponding to the Egyptian Μεσορῆ.

l. 26. Φομμοῦτι. Phommûs is also mentioned in papyri quoted by Dittenberger, e.g. *B. M. Papyri* ii, p. 13: Φομμοῦτι συγγενεὶ καὶ ἐπιστρατήγῳ καὶ στρατηγῷ τῆς Θηβαίδος. He succeeded Hermokrates (l. 36) as general of the Thebais.

τῶι ἀδελφῶι = τῶι συγγενεῖ. Cf. l. 8.

l. 31. ὑπετάγη ἡ π. Dittenberger suggests that the intention was to write ὑπετάγη ἡ π[ρὸς τοὺς ἱερεῖς ἐπιστολή]. Cf. l. 52 ὑπετάγη ἡ προκειμένη ἐπιστολή. The letter is that given above in ll. 15–25.

l. 33. θεοῦ νέου Φιλοπάτορος. Strack explains as the son of Ptolemy VIII Euergetes II by Cleopatra II, who died before his father and is therefore placed before him in the list of deified Ptolemies.

l. 34. The restoration of the first part of the line is due to Strack, of the last to Wilcken, who points out that the previously accepted κατὰ τὴν Σήτην will not stand, as the island of Pso and not Setis is in question.

l. 35. Δαισίον. The eighth Macedonian month, corresponding to the Egyptian Pharmuthi. It corresponded roughly to our April.

l. 36. Wilcken, with great plausibility, restores as shown in the text. The σκληρουργοί (cf. l. 67) would be quarrymen employed in the granite quarries of Syene. It can easily be understood that they would 'serve the needs of the court' in supplying building material.

l. 41. The letter after λo at the end of the line is uncertain—Γ does not seem to me to be excluded.

l. 42 f. Wilcken showed that Ὡὶ ἀνιερωμένης must be read for the previously accepted Ὡὶαν ἱερωμένης. To him too are due the most important of the suggestions adopted for the restoration of this letter. It would seem that temple-lands belonging to the priests of Elephantine had been granted by lease (προουσία) to the quarrymen of Syene by the agency of one Pachnubis (so Wilcken), and that the quarrymen had been confirmed in their lease by Ptolemy VIII (see the letter of thanks addressed to him, ll. 53 ff., and cf. l. 46 f. π. ὑπὸ τοῦ πατρὸς φιλάνθρωπα, τοῦ πατρὸς προστεταγμένα).

ll. 48 ff. Restored by Strack.

l. 50. Note the εὐτυχεῖτε addressed by his subjects to the king as contrasted with the ἔρρωσθε used elsewhere (Mahaffy).

l. 51 f. The spacing shows that these lines relate to an independent document. I have adopted Laqueur's restoration, *exempli gratia*.

ll. 53 ff. The letter is addressed to Ptolemy VIII, his sister Cleopatra II (probably), and his wife Cleopatra III. The writers are probably the quarrymen of Syene Mountain. Their letter seems naturally to fall into two parts, viz. (a) thanks for confirmation of their lease of the island of Pso, and (b) a request for the redress of certain grievances with regard to taxes on produce (cf. ἐκφορίοις—[ἀρ]γυρικὰς ἐπιγραφάς—κατάπληξιν).

l. 54. In view of the variation in the size of the letters in this line π[ολλ]ά seems to me a certain restoration.

ΙΕΓΑΣΘΕΟΣ ΦΙΛΟΜΗΤ
ΣΟΡΗΤΟΥ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΣΗΣ
ΣΤΟΡΩΝ ΠΑΝΤΕΣ ΑΓΗΝΤΗΣΑΝ ΜΕΤΑ
ΕΟΚΤΙΣ ΤΟΝ ΠΟΜΙΝΕΛΕΦΑΝΤΙΝΗΝ ΠΡΟ
ΠΟΙΗΣΑΤΟ ΤΑΣ ΠΡΕΠΟΥΣΑΣ ΘΥΣΙΑΣ
5 ΟΜΕΓΑΣΘΕΟΣ ΝΕΙΛΟΣ ΑΝΗΚΕΙΛΟΣ
ΑΤΟΒΩΜΟΥ ΤΗΤΕ ΜΕΓΙΣΤΗ ΘΕΑΙ ΗΡΑΙΤΕ
ΝΗΡΑ ΑΛΑΒΩΝ ΔΕ ΤΟΥΣ ΣΥΓΓΕΝΕΙΣ ΚΑΙ Τ
ΕΝΑΙΣΗΤΟΥ ΝΕΙΛΟΥ ΗΓΗΘΟΝ ΟΜΑΙΟΜΕ
10 ΥΡΑΣΚΑΙΑ ΠΟΔΟΥΣ ΤΩ ΝΕΙΛΩ ΤΑΝ ΟΜΙ
ΩΝ ΕΥΧΟΜΕΙΣ ΕΠΙ ΤΟΥ ΗΡΑΙΟΥ ΤΗΤΕ ΕΚΤ
ΛΗΘΕΤΑΓΕ ΠΩΝΕΡΙΧΩΡΗΣ ΑΙ ΑΝΑΣΤΗΣ
ΕΙΜΝΗΣ ΤΟΝ ΤΟΟΝΟΜΑ ΑΥΤΟΥ ΤΕ ΚΑΙ ΒΑΣ
ΑΡΧΗΙΣ ΤΟΝ ΑΠΑΝΤΑΧΡΟΝΟΝ ΧΡΕΙΟΥΣΙΤ

15 ΙΑΙΟΣ ΤΟΣ ΕΝΕΛΕΦΑΝΤΙΝΗ ΗΡΕΥΣΙ ΤΟ
ΠΙΦΑΝΩΝ ΚΑΙ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΩ
ΕΙΝ ΠΑΡΑΓΕΓΟΝΟΤΕΣ ΕΙΣ ΤΟΥΣ ΚΑΘΥΜΝ
ΔΕ ΠΙΤΗΣ ΣΥΝΟΡΙΑΣ ΤΩΝ ΑΙΟΙΩΡΩΝ ΚΑΙ ΕΧΟ
ΑΤΑΛΟΝ ΕΠΙ ΤΕΛΕΙΣ ΘΑΙΤΟΣ ΘΕΟΣ ΤΑΝ ΟΜΕ
20 ΝΑΝΗΚΟΝ ΤΩ ΝΕΠΙΤΕΛΕΙΣ ΘΑΙ ΠΡΟΣ ΤΕ ΤΑ
ΟΚΕΙΜΕΝΗΝ ΣΥΝΤΑΞΙΝ ΔΙΔΟΜΕΝΩΝ ΚΑΤΕΤΟΣ
ΕΥΤΙΜΗΣ ΑΡΤΑΒΑΣ ΔΙΑΚΟΣΙΑΣ ΕΠΙΧΩΡΟΥΜΕΙ
ΓΡΑΣ ΤΗΣ ΑΔΕΛΦΗΣ ΕΠΙ ΤΕ ΤΟΥ ΧΝΟΥΒΙΟΥ ΚΑΙ
25 ΠΡΟΣ ΗΜΑΣ ΕΥΝΩΙΑΝ ΚΑΙ ΜΕΓΑΛΟΜΕΡΩΣ ΕΠΙ ΤΟ
Ε ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΥΠΕΡΒΕΡΕΤΑΙΟΥ

ΦΟΜΜΟΥ ΤΙ ΤΩ ΔΕΛΦΩΙ ΧΑΙΡΙΝ ΕΡΩΜΕΘΑ
ΤΙΣ ΤΟΛΗΤΡΟΣ ΤΟΥΣ ΕΝΕΛΕΦΑΝΤΙΝΗ ΗΡΕΙ
ΝΩΝ ΚΑΙ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΩΝ ΝΑΛΟΜΗΤ
30 ΝΚΑΛΩΣΟΥΝ ΠΙΤΗΣ ΕΙΣ ΣΥΝΤΑΞΙΝ ΠΡΟΝΟΗΝ
ΣΙΝ ΥΠΙΑΝΗΣ ΕΡΩΣ ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΥΠΕ
ΥΠΕΤΑΓΗΝ
ΕΛΕΦΑΝΤΙΝΗ ΗΡΕΥΣΙ ΤΟΥ ΧΝΟΥΒΩΝ ΕΙΜΝΗ ΚΑΙ ΘΕΩ
ΜΗΤΟΡΩΝ ΚΑΙ ΘΕΩΝ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΩ
35 ΤΡΑΤΗΓΩ ΚΑΙ ΠΕΤΡΑΤΗΓΩ ΠΕΡΙ ΤΩΝ ΚΑΤΑ ΤΗΝ
ΣΔΕΥΤΕΡΟΥ ΔΑΙΣΙΟΥ ΤΡΙΤΗ ΦΑΡΜΟΥΟΙ ΤΡ

ΟΣ ΕΡΜΟΚΡΑΤΕΙ ΤΩ ΔΕΛΦΩΙ ΧΑΙΡΙΝ Τ
ΝΤΑΡΕ ΧΟΜΕΝΩΝ ΔΕ ΤΑΣ ΕΝ ΤΗ ΑΥΑΙΧΗ
ΙΝΕΣ ΘΩΟΥΝ ΚΑΘΑΓΕΡΑΣΙΟΥΣΙ ΕΡΡΩ
40 ΕΟΙΣ ΦΙΛΟΜΗΤΟΡΣΙΣ ΩΤΗΡΣΙ ΧΑΙΡΙΝ ΟΙΑΤΟ
ΙΕ ΠΙΤΟΥ ΚΑΤΑΣ ΥΠΗΝΗΝ ΟΡΟΥΣ ΤΑΣ ΧΕΙΑΣ
ΤΙΕΣ ΑΡΧΑΙΩΝ ΚΑΙ ΟΝΤΟΣ ΤΩΝ ΠΡΟ ΤΩ ΝΛΟ
ΜΙΕΡΑΣ ΓΗΣ ΝΗΣΟΥ ΚΑΛΟΥ ΜΕΝΗΣ ΥΝΑΝΕΡ
ΕΝΟΙΔΕ ΤΗΝ ΤΑΥΤΗΣ ΠΡΟΣ ΤΑΣΙΑΝ ΔΙΑΤΑΧ
45 ΑΙΤΩΝ ΑΛΛΟΝ ΤΩΝ ΤΟΝ ΤΟΡΟΝ ΚΑΤΟΙΚΟΥΝ
ΕΛΕΙΝΑ ΝΑΤΕ ΘΗΝΑ ΔΕΚΑ ΕΝΤΟΙΣ ΠΙ
ΡΙΕΓΟΝΟΤΑ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΦΙΛΑΝΘΡΩ
ΥΠΑΤΡΟΣ ΠΡΟΣ ΤΕ ΤΑΓΜΕΝΑ ΚΑΙ ΕΡΗ
50 ΔΕ ΟΝΝΙΚΗ ΦΩΡΩΝ ΚΑΙ ΑΙΩΝΟΒΙΩΝ ΕΙΔΟΚ
ΝΕΙΚΑΙΣ ΤΡΑΤΗΓΩ ΚΑΙ ΠΕΤΡΑΤΗΓΩ ΤΗΣ
ΠΤΑΣΟΦΕΙΛΟΜΕΝ ΕΥΤΥΧΕΙΤΕ

ΩΝΣΑΝΤΙ ΓΡΑΦΟΥΝΤΟΚΕΙΤΑΙ ΟΙ ΠΡΟΚΑΤΑΚΟΛΟΥΟ
ΤΕ ΤΑΓΗ ΠΡΟΚΕΙΜΕΝΗ ΕΙΣ ΤΟ
ΚΑΙ ΒΑΣΙΛΕΥΣΗ ΚΑΙ ΕΟΠΑΤΡΑ ΤΗ ΓΥ ΟΕΙΣ ΕΥΕΡ
55 ΟΙΕ ΠΙΤΟΥ ΚΑΤΑΣ ΥΠΗΝΗΝ ΟΡΟΥΣ ΠΕΙΤΟΜΕΝΕ
ΕΙΜΝΗ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΥΠΕΙΑΝΑΙ ΝΕΥΓΗΡΙΑΝ
ΕΦΑΝΤΙΝΗ ΗΡΕΥΔΕ ΔΟΣΑΣ ΜΕΝΟΥΣ ΑΡΧΑΙΩΝ ΚΑ
ΕΚΑΙ ΑΥΣ ΤΗΡΟΙΣ ΤΟΠΟΙΣ ΠΑΡΟΡΙΩΣ ΤΗ ΑΙΟΙΟΓΙΑΙ
ΕΡΑΤΗΣ ΠΑΡΥΜΝΟ ΜΕΓΑΛΟΜΕΡΙΑΣ ΠΡΟΗΓΜΕΘΑ ΠΡΟ
60 ΙΧΝΟΥΜΩΝ ΓΕΟΡΓΟΥΜΕΝΗΣ ΔΕΙΣ ΤΟ ΝΕΛ
ΚΑΘΟΡΙΩΝ ΚΑΙ ΟΝΕΥΣ ΑΙΩΝΟΚΑΤΕ
ΠΗΡΕΙΩΝ Μ ΠΡΟΓΕΓΡΑΜΜΕΝΗΝ
ΑΣΚ ΕΙΝΟΜΕΝΑ ΓΥΡΙΚΑ ΕΠΙΓΡΑΦΑΣ
ΠΙΣΟΝ ΡΗΤΟΚΑΙ ΓΡΑΜΜΑΤΕΩΣ
65 ΟΥΣ ΚΑΙ ΚΑΤΑΡΑΝ ΕΙΝΤΩΝ
Ε ΥΤΗΛΕΥ
ΗΣ ΕΤΟΥΣ ΤΡΙΤ

70 ΤΟΣ ΥΠΗΝΗΣΕΚ
Ε ΥΟΙΝ
ΕΝ
ΠΕΝΤΗΣΤΟ

75 ΟΣΕΝΤΟ ΤΟΠ
ΔΟΚΑΣΙΟΙ ΓΡΑΜΜ
ΕΡΟΥ ΕΙΜΝΗ ΟΜΕΓΕΤΑ
ΕΡΡΩΣ

- | | | | | | |
|-------|--|---|---|--|--|
| I. | Βασιλεὺς Πτολεμαῖος | (μ)έγας | θεὸς | Φιλομήτωρ | Σωτήρ |
| | Μ(ε)σορῆς τοῦ δευτέρου ἔτους ἐξ ἧς ἐ | ἐπὶ τῷ(ν) τόπων πάντες ἀπήντησαν μετὰ στ(ε)φάνων | θ(ε)οκτιστον πόλιν | Ἐλεφαντίνην | πρῶτον μὲν |
| 5 | ἐποίησας τὰς προεούσας θυσίας καὶ σπονδὰς | ὁ μέγας θεὸς Νείλος ἀνέκει ἐλθῶν | (α)πο βωμοῦ τῇ τε μεγίστῃ θεῷ Ἡραὶ τε(λ) | συ(ν)παραλαβὼν δὲ τοὺς συγγενεῖς καὶ τ(ο)ὺς φίλους | ἐν αἷς ἡ τοῦ Νείλου πηγὴ ὑνομαζομένη |
| 10 | ἀρ(γ)υρᾶς καὶ ἀποδοὺς τῷ Νείλῳ τὰ νομιζόμενα | ων εὐωχῆθεις ἐπὶ τοῦ Ἡραίου τῇ τε ἐκ τ | φιλ(ά)νθρωπα, περὶ ὧν ἐπιχωρῆσαι ἀναστῆσαι στήλην, ἐν ᾗ ἀναγραφῆσεται τὰ ἐπὶ | ἀείμνηστον τὸ ὄνομα αὐτοῦ τε καὶ βασιλίσσης Κλεοπάτρας τῆς μητρὸς | παρ' ἡμῖν ὑπ(άρ)χῃ εἰς τὸν ἅπαντα χρόνον, κυριεύουσι τῆς ἐπιχωρημένης συντάξεως διὰ παντός. |
| II. | Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολε | (μ)αῖος τοῖς ἐν Ἐλεφαντίνῃ ἱερεῦσι τοῦ Χνούβου Νεβήβ καὶ θεῶν Ἀδελφῶν καὶ θεῶν | Εὐεργετῶν καὶ θεῶν Φιλοπατόρων καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεοῦ | Εὐεργέτου καὶ θεῶν Φιλομητόρων Σωτήρων χαίρειν | παραγεγονότες εἰς τοὺς καθ' ὑμ(α)ς τόπους |
| 16 | (δ) ἐπὶ τῆς συνορίας τῶν Λιβυῶν καὶ ἔχοντες | κατὰ λόγον ἐπιτελεῖσθαι τοῖς θε(ο)ῖς τὰ νομι(ζ)ό(μ)ενα | ν ἀνηκόντων, ἐπιτελεῖσθαι προστε(α)χάμεν Φομοῦτι τῷ συγγενεῖ καὶ στρατηγῷ | καὶ ἐπιστρατήγῳ - - - τὴν ὑπ(ο)κειμένην σύνταξιν, δεδομένων κατ' ἔτος | ἂν ἐν τιμῇ ἀράβας διακοσίας, ἐπιχωροῦμεν) δ' ὑμῖν καὶ τὴν ἀνάθεσιν ἧς ἡξιοῦτε στήλῃ ποιῆ- |
| 20 | σασθαι ὑπέρ τε ἡμῶν καὶ βασιλίσσης Κλεοπά(τ)ρας τῆς ἀδελφῆς ἐπὶ τε τοῦ Χνουβιείου καὶ Σιταίου | καὶ τὴν (π)ρὸς ἡμᾶς εὐνοίαν καὶ μεγαλομερῶς ἐπὶ τοῦ | ἔρρωσθ(ε). ἔτους δευτέρου, Ὑπερβερεταίου.—Μεσορῆς. | | |
| 25 | | | | | |
| III. | Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος | Φομοῦτι τῷ ἀδελφῷ χαίρειν | ἐρρώμεθα, εἰ δ' ἔρρωσαι καὶ τὰλλα κατὰ λόγον ἐστίν. | εἷη ἂν ὡς βουλόμεθα | τῆς γεγραμμένης παρ' ἡμῶν ἐπιστολῆς πρὸς τοὺς ἐν Ἐλεφαντίνῃ ἱερεῖς τοῦ Χνούβου Νεβήβ καὶ θεῶν Ἀδελφῶν καὶ θεῶν |
| | Εὐεργετῶν καὶ θεῶν Φιλοπατόρων καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεοῦ Εὐεργέτου καὶ θεῶν | Φιλομητόρων Σωτήρων ὑποτετάχαμέν σοι τὸ ἀντίγραφον | καλῶς οὖν ποιήσεις συντάξας προνοηθ(ε)ναι ὡς τεύξονται ὧν ἀξιοῦσι | καὶ ἐπιμελούμενο ἐν ὑγιαίνῃς | ἔρρωσο |
| 30 | ἔτους δευτέρου | Ὑπερβερεταίου.—Μεσορῆς— | ὑπετάγῃ ἡ π. | | |
| IV. | Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος τοῖς ἐν Ἐλεφαντίνῃ ἱερεῦσι τοῦ Χνούβου Νεβήβ καὶ θε(ω)ν | Ἀδελφῶν καὶ θεῶν Εὐεργετῶν καὶ θεῶν Φιλοπατόρων | καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεοῦ Εὐεργέτου καὶ θεῶν Φιλομητόρων Σωτήρων χαίρειν | προσπετάχαμεν Ἑρμοκράτει τῷ συγγενεῖ καὶ σ(τ)ρατηγῷ καὶ ἐπιστρατήγῳ περὶ τῶν κατὰ τὴν σ(η)μαινομένην διὰ τῆς ἐντεῖξεως νῆσον | ἔρρωσθε |
| 35 | ἔτους δευτέρου, Δαισίου τρίτῃ Φαρμουθι τρίτῃ. | | | | |
| V. | Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος | Ἑρμοκράτει τῷ ἀδελφῷ χαίρειν | τῆς δεδομένης ἡμῖν ἐντεῖξεως ὑπὸ τῶν ἀπὸ Σύνης | σκληρουργῶν - - - - - | (ω)ν, παρεχομένων δὲ τὰς ἐν τῇ αὐτῇ χρείας |
| | γινέσθω οὖν καθάπερ ἀξιοῦσι. ἔρρωσο. | | | | |
| VI. | Βασίλισση Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος | θε(ο)ῖς Φιλομήτορι Σωτήρσι χαίρειν οἱ ἀπ(ὸ) Σύνης σκληρουργοί(ς) | καὶ ἐπὶ τοῦ κατὰ Σύνην ὄρους τὰς χρείας παρεχόμενοι | τι ἐξ ἀρχαίων καὶ ὄντος τῶν πρώτων λο | ἡμῶν γῆς νήσου καλουμένης Ψῷ ἀνιερωμένης θεῷ Χνούβῳ Νεβήβ |
| 40 | πρῶτοι δὲ τὴν ταύτης προστασίαν διὰ Παχνοῦβιος | αι τῶν ἄλλων τῶν τὸν τόπον κατοκούντων | ελεῖν, ἀνατεθῆναι δὲ καὶ ἐν τῷ ἐπι(φ)ανεστάτῳ τύπῳ στήλῃ ἐν ᾗ ἀναγραφῆσεται | περιγεγονότα ὑπὸ τοῦ πατρὸς φιλάνθρω(π)α | τ(ο)ῦ πατρὸς προστεταγμένα καὶ περὶ ἡ |
| 45 | Διὸ δεόμεθα οὖν ὑμῶν μεγίστων | θεῶν Νικηφόρων καὶ αἰωνοβίων εἰ δοκεῖ | προστάξει - - τῷ συγγενεῖ καὶ | ἐπιστολογράφῳ γράψαι Ἑρμοκράτει τῷ συγγενεῖ καὶ στρατηγῷ καὶ ἐπιστρατήγῳ τῆς Θηβαίδος | ἵνα εἰς τὸν ἅπαντα χρόνον χάριτας ὑφειλωμεν |
| 50 | | | | | εὐτυχεῖτε. |
| VII. | Ἑρμοκράτης τῷ (δεῖν) χαίρειν | τῆς δεδομένης ἡμῖν ἐπιστολῆς ἀντίγραφον ὑπόκειται, ὡς κατακολληθ(ε)ναι μηδὲν φροντίδος παραλίπῃς. | ἔρρωσο. | | |
| VIII. | Βασιλεὺς Πτολεμαῖος καὶ βασίλισση Κλεοπάτρα τῇ ἀδελφῇ | καὶ βασίλισση Κλεοπάτρῃ τῇ γυναικί | θεοῖς Εὐεργέταις χαίρειν οἱ ἀπὸ Σύνης σκληρουργοί | οἱ ἐπὶ τοῦ κατὰ Σύνην ὄρους | π(ο)λλὰ εἰπομένον ἐν |
| 55 | ἐν Ἐλεφαντίνῃ ἱεροῦ δεδοξαμένου ἐξ ἀρχαίων | καὶ ὄντος τῶν πρώτων | (ε) καὶ αὐστηροῖς τόποις παρορίοις τῇ Λιβυαίᾳ (θ) | πέρα τῆς παρ' ὑμῶν μεγαλομερείας προήγηθα | προ |
| 60 | ἡμῶν γῆς νήσου καλουμένης Ψῷ ἀνιερωμένης θεῷ Χνούβῳ Νεβήβ, γεωργουμένης δ' εἰς τὸ ἐν Ἐλεφαντίνῃ ἱερὸν | ἐκφορίοις καὶ φορτ[ο]ῖς - - - - - | ωνεῖσαι ὡς κατε | (τ)ῶν ἱερῶν ἡμ - - - - - | προγεγραμμένη(ν) |
| 65 | (τ)ας κ - - - - - | γινόμενα[ς] ἀρ[γ]υρικῶς ἐπιγραφᾶς (ο) | (η)ρισθῇ - - - - - | ρητ[ρ]ος καὶ γραμματικῶς | θεσε - - - - - |
| | κατὰ πληξίν τῷ(ν) θε(ω)ν - - - - - | υ τῇ Ἐλεφαντίνῃ | | | |

l. 55. (ῥ)μῦν is, I think, certain. Hence the quarrymen are thanking the king for the health, ease, and reposeful old age brought to them and their children owing to the confirmation of the lease of land in the island of Pso.

The letter in this line before the gap is probably Π. I suggest ΑΠΟΝΙΑΝ, though the space is rather small for four letters; one of them is, however, ι, and it will be seen that there is sometimes crowding.

l. 60. Mahaffy's reading καὶ φορτῶν is probably right, though I cannot trace as many letters as he does. - - - νευσαι is, I think, certain. Can the word be ὀνεύσαι, 'to haul up' (of goods and packages)?

l. 62. There can be no doubt that Wilcken's γινόμενας ἀρχαϊκὰς ἐπιγραφάς is right. I take ἐπιγραφὴ in the sense of 'tax'.

l. 66. Mahaffy first read the date—53rd year of Ptolemy VIII, 118–117 B.C. In the same line I read (with Strack) - - - ης, which I take to be the end of [Μεσορῆς.

l. 67. The restoration is due to Wilcken.

l. 69. Ψ can clearly be distinguished in this line, so that it is not improbable that ΨΩ should be restored.

l. 71. This line, first deciphered by Mahaffy, gives the date, viz. the 53rd year of Ptolemy VIII, i.e. 118–117 B.C. Ptolemy VIII dated the years of his reign from 170 B.C., the time when he assumed the title of king with his brother Philometor.

ll. 72 ff. are somewhat difficult to explain. The

date in the last line is the ninth of Mesore in the second year, no doubt of Ptolemy X, i.e. Sept. 115 B.C. It is probable, though not certain, that ἐνάτη should be restored in the other cases where this date is given. The letter is addressed to an individual, as is shown by ἔρρωσο. The mention of the Egyptian month Mesore alone, without its Macedonian equivalent, shows, as Wilcken observes, that the writer is an Egyptian. In l. 73 we have enough to show that the writer has had letters given to him, and the ὡς ἐν τοῖς τόποις of l. 72, which is a very likely restoration, makes it probable that the letter has something to do with the placing of the inscription. It seems not unlikely that the document was a letter addressed by Phommûs to a subordinate giving instructions as to the erection of the inscriptions.

l. 74. Mahaffy read οἱ[κ]ομομηθήσεται[ι]. I think that the appearance of M at the fifth letter is due to accident, and that N can be traced. The meaning seems to be 'will be arranged'.

After the date I believe I can trace a P on the extreme right-hand side of the next line, but I have not included it in the facsimile, as it might be due to accident.

Dittenberger, *Or. Gr. Inscr.* i, Nos. 137–9 (Correspondence of Ptolemy VIII and the priests of Isis at Philae), should be compared throughout with the present inscription.

MLXVII.

GIZAH.

1067. Limestone stele with rounded top, sculptured with the winged disk and pendant uraei. Set up near the Sphinx at Gizah. Ht. 3 ft. 11 in.; width 2 ft. *C. I. G.* 4699 and add. p. 1187; Dittenberger, *Or. Gr. Inscr.* ii, No. 666, with references there given; Cagnat, *J. G. ad r. Rom. pert.* i, 1110; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1057. [Dept. No. 192.]

The inscription is a decree passed by the people of Busiris in honour of Tiberius Claudius Balbillus, praefect of Egypt in 55 A.D. under Nero.

Above the main inscription is a graffito

[XN]
[ΑΓ τὸ προσκύνημα
-----ματος TOT

Cf. Cagnat, *J. G. ad r. Rom. pert.* i, 1237 ff.

l. 1. After ΤΥΧΗΙ a rough ΑΓ appears, the latter very lightly incised. Probably due to the hand which incised the graffito.

l. 2. For the intentional erasure of Nero's name cf. No. 1056 from Cyrene.

l. 3. For the adulation cf. Dittenberger, *Syll.*, No. 376, l. 31.

l. 6f. Tib. Claudius Balbillus. Praefect of Egypt 55 A.D. Dittenberger cites Tac. *Ann.* xiii. 22; Plin. *H. N.* xix. 3; Seneca, *Quaest. Nat.* iv. 2. 13: 'Balbillus, vir optimus profectusque in omni litterarum genere rarissimi.' In this passage Balbillus

is described as having witnessed a battle between crocodiles and dolphins. Cf. *J. G.* xiv. 1323.

l. 12f. Dittenberger quotes Ptol. *Geogr.* iv. 5. 18, p. 704. 3: Λητοπολίτης νομὸς καὶ μητρόπολις Λητοῦς πόλις μεσόγειος.

πυραμίσι. The great pyramids of Cheops, Chephren, and Mycerinus.

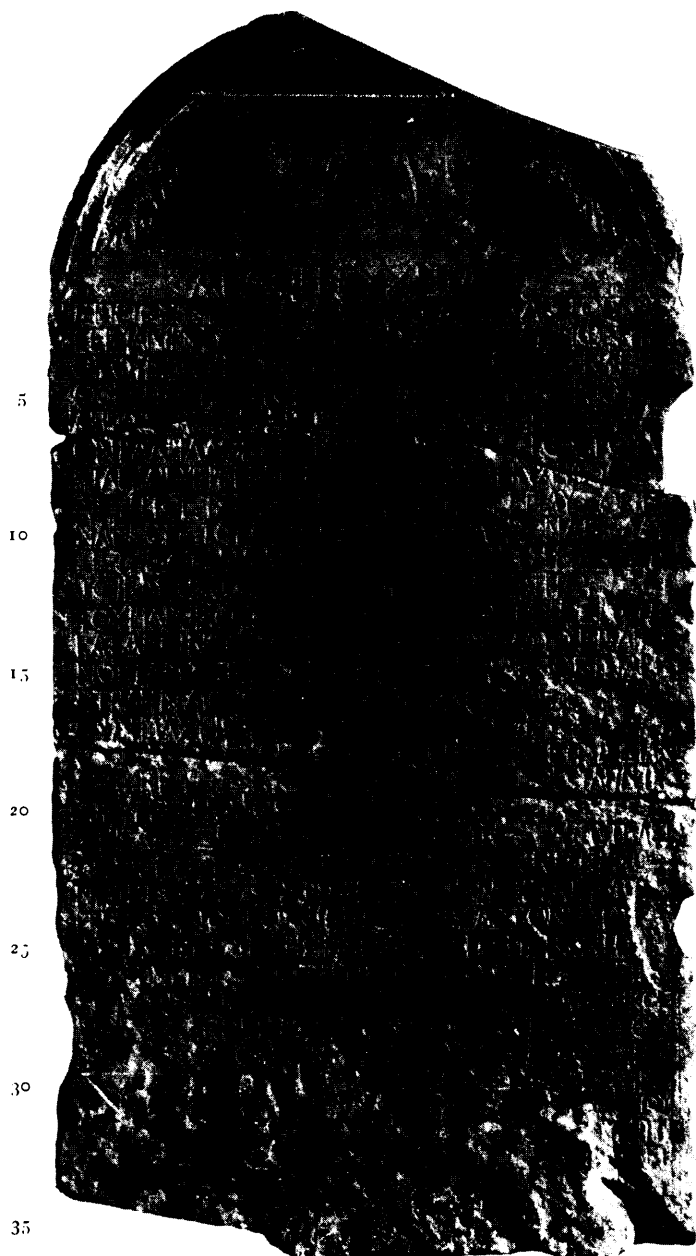
l. 14. The νομὸς was divided into τόποι and the τόποι again into κῶμαι. Cf. No. 1073 δις τοπ(άρχης).

l. 16f. 'Ηλίωι Ἀρμάχει. Egyptian Har-em-khu. As Brugsch suggested, the Sphinx is the image of this deity. The reading ΙΑ . . . ΤΩΙ is certain. [τῶ]ι ἀἱρεῖται θεῶι therefore seems likely.

l. 18. NONTHN seems certain. [Δηλοῦσα]ν is impossible. I think that [αἵρουσιν ἐς ἐπαί]νον or the like stood in the gap.

l. 22. The first letter of this line is certainly Δ. Hence we must postulate a verb στηλιδόω.

l. 26. The letters are certainly ΥΠΕΡΟΥΙΑ, clearly a mistake for ΥΠΕΡΦΥΙΑ.



Ἀγαθῇ τύχῃ. <αγ>
 Ἐπεὶ [Νέρων] Κλαύδιος Καίσαρ Σεβαστὸς
 Γερμανικὸς Αὐτοκράτωρ, ὁ ἀγαθὸς δαίμων τῆς
 οἰκουμένης, σὺν ἅπασιν εἰς εὐεργέτησεν ἀγα-
 5 θοῖς τὴν Αἴγυπτον τὴν ἐναργεστάτην πρόνοι-
 αν ποιησάμενος ἔπεμψεν ἡμεῖν Τιβέριον Κλαύδ[ι-]
 ον Βάλβιλλον ἡγεμόνα διὰ δὲ τὰς τούτου (χ[ά-]
 ριτας καὶ εὐεργεσίας πλημυροῦσα πᾶσιν ἀγαθοῖς (ἡ)
 Αἴγυπτος, τὰς τοῦ Νείλου δωρεὰς ἐπανξομέ-
 10 νας κατ' ἔτος θεωροῦσα, ἵνῃ μᾶλλον ἀπέλαν-
 (σ)ε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ, ἔδοξε
 τοῖς ἀπὸ κώμης Βουσίρεως τοῦ Λητοπολ[ι]-
 του παροικοῦσι ταῖς πυραμίσι καὶ τοῖς (ἐν) αὐτ[ῇ]
 καταγεινομένοις τοπογραμματεῦσι καὶ κω-
 15 μογραμματεῦσι ψηφίσ[ασθαι], καὶ ἀν[α]θεῖναι
 στήλην λιθίνην παρὰ [τῶ]ι ἀ[ρίστ]ῳ θε[ῶ]ι (Ἡλί-
 [ῳ]ι Ἀρμάχει, ἐκ τῶν ἐκεχαργμ[έν]ων αἰ[χ]ρου-
 [σιν] ἐς ἐπαι[νον] τὴν πρὸς αὐτοῦ εὐεργεσίαν,
 ἐξ ὧν ἐπιστ[ή]νονται καὶ [τὴν] πρὸς δὴν τ[ῇ]ν
 20 Αἴγυπτον καλοκα[γαθίαν] πάντες. ἀρμό-
 ζει γὰρ τὰς ἰσοθέων αὐτοῦ χάρι[τας] (ἐνε)στηλει-
 δομένας τοῖς ἱεροῖς γράμμασιν αἰῶνι μνημο-
 νεύεσθαι [παντί]. παραγενόμενος γὰρ ἡμ[ῶ]ν
 εἰς τὸν νομὸν καὶ προσκ[υ]νήσας τὸν Ἡλί[ον]
 25 Ἀρμ[α]χιν ἐπόπτην καὶ σωτῆρα τῇ τε τῶν πυρ[ῶ]ν
 μ[ε]ιδων με[γ]αλ[ε]ϊότητι καὶ ὑπερφ[υ]νία τερφθεί(ς),
 [θεασ]άμενός (τε) πλείστ[ης] ψάμμου διὰ τὸ μῆκος
 τοῦ . . αἰος πε (γ)ον . ν ψάμματα πρῶτος
 τῆς εοι α . θηραι-
 30 [ς] αστην
 ιει ιτου
 την
 θε μ λει
 (ο)
 35 [Νέρωνος] Κλαυδίου Καίσαρος Σεβαστοῦ
 [Γερμανικοῦ Αὐτοκράτ]τορος

l. 28. The letters at the opening of the line seem to be ΤΟΥ . . ΑΙΟΙΟΠΕ ΓΟΝ . ΝΥ. Hence the reading ψάμματα is to be preferred to γράμματα. Probably Balbillus cleared away the accumulation of sand around the pyramids.

l. 29. The first three letters appear to be ΤΗΕ rather than ΕΙΕ.

l. 34. A line, ending in Ο, appears to have been omitted by previous editors.

MLXVIII.

GIZAH.

1068. Limestone stele, with rounded top. Ht. 2 ft. 3 in.; width 1 ft. 2 in. Found in front of the Sphinx at Gizah. Budge, *Guide to the Egyptian Galleries* (Sculpture), 1058; *C. I. G.* 4701; Cagnat, *I. G. ad r. Rom. part. i*, 1112. Presented by Captain Caviglia, 1817. [Dept. No. 438.]

The inscription records the repair of the walls surrounding the Sphinx at Gizah in the 6th year of Marcus Aurelius Antoninus and Lucius Verus (A. D. 166), in the praefecture of Flavius Titianus and

generalship of Lucceius Ophellianus and nomarchy of Theon. Dated the 15th of the month Pachon (10th May).

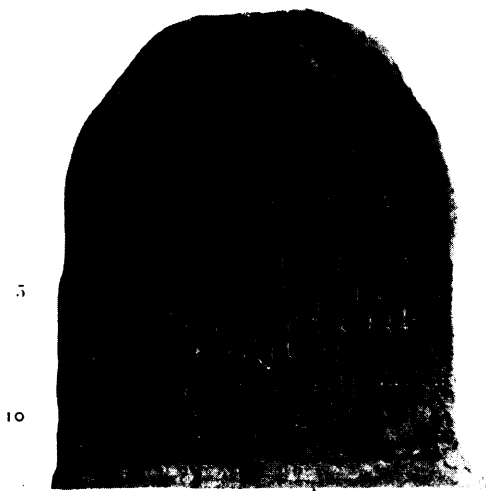
ΑΓΑΘΗΤΥΧΗ
 ΛΑΝΤΩΝΕΙΝΟΥ
 ΚΑΙΣΥΗΡΟΥΤΩΝ
 5 ΚΥΡΙΟ ΑΥΤΟΚΡΑΤΟΡΩ
 ΗΤΕ ΓΥΟΝΤΟΣ ΦΛ
 ΤΙΤΙΑΝΟΥ ΕΠΙΣΤΡΑΤΗΓΟΥ
 ΤΩΣΛΟΥΚΗΙ ΥΟΦΕΛΛΙΑΝΟΥ
 ΕΠΡΑΤΗ. ΣΥΝΤΟΣΤΟΥΝΟ
 ΜΟΥΘΕΩΝΟΣ ΑΠΟ
 10 ΚΑΤΕΣΤΗΣΕΝΤΑΤΙ
 ΧΗΕΤΤΑΓΑΘΩΙ
 ΠΑΧΩΝ ΙΕ

Ἀγαθὴ τύχη.
 Λ 5' Ἀντωνείνου
 καὶ Οὐήρου τῶν
 κυρίων] Αὐτοκρατόρων],
 5 ἡγε[μον] (ε)ύοντος Φλ.
 Τιτιανού, ἐπιστρατηγού-
 τος Λουκκήϊου Ὁφελλιανού,
 στρατηγούντος τοῦ νο-
 μοῦ Θεώνος, ἀπο-
 10 κατέστησεν τὰ τί-
 χη ἐπ' ἀγαθῶι.
 Παχῶν ιε.

MLXIX.

FAYOUM.

1069. Block of limestone, rounded at the top, where, in a kind of pediment, it has the disk and horns of Isis carved in relief. Ht. 1 ft. 1½ in.; width 11½ in.; depth 6 in. Grenfell, Hunt, and Hogarth, *Fayoum Towns*, p. 54; De Ricci in *Archiv für Papyrusf.* ii, p. 439, No. 45; Cagnat, *I. G. ad r. Rom. pect.* i, 1122. Found *in situ* in the wall of a room of a Roman house at Harît (Theadelphia). Presented by the Egypt Exploration Fund, 1902.



Διπνητήριον προ-
 εσβυτέρων γερ-
 δίων ἐπὶ Νεφερῶ-
 τος τοῦ Κεφαλᾶ-
 5 τος φροντιστοῦ.
 Ἦρων ἔγραψεν ἐ-
 π' ἀγαθῶι Λιβ'
 Τραϊανοῦ Καίσαρος
 τοῦ κυρίου Φαρμου-
 10 θῆ 5'.

'Dining-hall of the senior weavers, Nephros the son of Kephalas being curator. Heron set up this inscription (for a good omen) in the year 12 of our sovereign lord and emperor Trajan. Pharmuthi 6th.'

l. 4. Kephalas. Cf. *Ox. Pap.* i. 79, recto, 2, 6.

l. 7. The date is 109 A. D. (1st April).

For the office of φροντιστής cf. *B. M. Papyri*, iii, p. 49, l. 11, &c.; *Ox. Pap.* i. 58, ll. 8, 12, 16, 24; also *Journ. Hell. Stud.* xxviii, p. 195 f.; xxix, p. 130, where, on a late Greek inscription (time of Constantine or after), we read:

[Ισα]κίς (?) φροντιστὴς τῆς ἀγιοτάτ-

[ης] πρώτης συναγωγῆς ἔστην εὐτ-
 [υχῶ]ς - - - -

Weavers are mentioned in an official inscription of the time of Nero, but it is too fragmentary to furnish much information (Milne, *Musée du Caire, Inscr.* p. 11, No. 9302, l. 11); also in an inscription from Egypt published by De Ricci in *Rev. Épigr.* i. 1913, p. 146: τόπος γερδίων ἀπὸ Ἀβύδου ὁ ποιηθεὶς ἐπὶ Ἰέρακος πλεσάνων. For πρεσβυτέρων cf. Cagnat, *I. G. ad r. Rom. pect.* i, No. 1155: τῶν ἀπὸ Πτολεμαίδος τεκτόνων πρεσβυτέρων. The guilds were apparently divided into senior and junior sections.

MLXX.

EGYPT (?).

1070. Limestone votive base, with projecting moulding above and below. Projecting sunk portion on l. side, which is complete. Surface broken away on r. Ht. 7 in.; width 1 ft. 2½ in. Budge, *Guide to the Egyptian Galleries (Sculpture)*, 1084. [Dept. No. 661.]

ΑΡΤΕΜΙΔΩΡΟΣ ΑΥΕΙΝΟΥ ΕΠΙΧΕΡ
 ΕΑΥΤΟΥ ΚΛΙΑΡΣΙΟΥ ΤΗΣ Γ'
 ΚΟΣ ΚΑΙ ΤΩΝ ΤΕΚΝΩΝ ΘΕΟ
 ΠΑΤΡΩΙΟΙΣ ΕΥΧΗΝ

Ἀρτεμίδωρος Αὐείνου ἐπ[ι]χ[ε]ρ
 ἑαυτοῦ κ(α)ὶ Ἀρσίου τῆς γ(υ)ναι-
 κὸς καὶ τῶν τέκνων θεο[ῖ]ς
 πατρώοις εὐχὴν.

l. 1. The name Aueinos, if the reading is correct, is curious. The E seems certain. N is uncertain. *Αὐξίμου* suggests itself, but cannot be made out from the stone. *Αὐειδος* is found (Milne, *Musée du Caire, Greek Inscr.* p. 140, Index).

l. 2. *Ἀρσίου* is certain on the stone: the name, as Mr. Hill notes, is probably *Ἀρσίου*.

The lettering suggests a date in the second-first century B. C.

MLXXI.

EGYPT.

1071. Marble base in the form of a thin slab, which has supported a statuette. There are two roughened patches of rectangular form at each end. Inscribed on the front. L. 1 ft. 5½ in.; depth 6 in.; ht. 1½ in. Petrie and Walker, *Memphis*, i (1909), Pl. liii. 1. From excavations by Prof. Flinders Petrie at Memphis and Athribis. Presented by the Committee of the Egyptian Research Account, 1908.

ΝΙΛΩΙΓΟΝΙΜΩΤΑΙ ΝΙΑΛΕΞΑΝΔΡΟΕΡΗΤΩΡ

Νίλαι γονιμώ(τ)ωι Ἀλέξανδρος ῥήτωρ.

The spelling *Νίλος*, according to *Etym. Magnum*, 721. 53, is a barbarism. The best commentary on the term *γονιμώτατος* is supplied by such a sculptured group as that in the Vatican, showing the god surrounded by his numerous offspring (Roscher, *Lex.*, s. v. *Neilos*, pp. 97-8, Fig. 2; *B. M. Coins of Alexandria*,

Pl. xxi. 1577, 1587, 1672). It seems likely that a small group of a similar kind was dedicated on this plinth by Alexandros. The deification of the Nile goes back to the New Empire.

Lettering of the second-third century A. D.

MLXXII.

ABUKIR.

1072. Column of black stone, from the front of which a portion has been cut away to provide a flat surface for the inscription. The letters are very thin and much worn in places. Ht. 4 ft. 2 in. *Archaeologia*, xv. (1806) p. 389; *C. I. G.* 4966; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1086; De Ricci in *Archiv für Papyrusf.* ii, p. 450, No. 87; Cagnat, *I. G. ad r. Rom. pert.* i, 1092; cf. Hill, *B. M. Coins of Palestine*, p. li. Presented by Dr. Bancroft, jr., 1807. [Dept. No. 99.]

ΔΙΙΗ ΜΕΓ
 ΣΑΡΑΠΙΔΙΕΝΚΛΩΩ
 ΘΕΟΝΠΤΑΡ ΠΟΥ
 ΛΗΒΗΛΟΝΑΝ ΚΗΤΟΝ
 5 ΜΑΜΑΣΙΜΟ
 ΚΩΝΕΙΤ
 ΛΕΛΦΩΝΚΙ
 ΜΑΓΑΙΟΥ
 ΚΑΙΤΗCΣΥΜ
 10 CΥΣΑΜΕΝΟCΑΝΕCΗC
 ΘΩ ΕΤΟΥCΣ ΑΥΓΟ
 CΚΑΙCΑΡΑCΜΑΡΚΟ
 ΗΛΙΟ ΕΒΗΡΟΥ
 (ΤΥΧΟΥCΕCΤΟ
 15 10 01 12

Διι Ἡ(λ)ί(ω) Μεγ(άλ)ω
 Σαράπιδι ἐν Κανώ(β)ί(ω)
 Θεὸν πάτρ(ιον) (μ)ο(ν) [Ἡρακ-]
 λῆ Βῆλον ἀν(εί)κητον
 5 Μ(άρ)κος Ἀ(ὕρ)ηλιος Μάξιμος Σύρος Ἀσ-]
 κ[α]λ(ω)νεί(τ)ης ὑπὲρ τῶν
 ἀδελφῶν κα(ί) [τοῦ πατρὸς ?]
 Μ(άρ)κου Ἀ(ὕρ)ηλίου Γαίου - - -
 καὶ τῆς συμ(βί)ου - - -
 10 εὐξάμενος ἀνέθηκ' (ἐπ') ἀγ-]
 [α]θῶ, ἔτους 5' Αὐ(τ)οκρά-]
 [τορ]ος Καίσαρ(ος) Μάρκο(υ)
 [Αὐρ]ηλ(ί)ου [Σ]εβήρου [Εὐ-]
 [σεβ]οῦς [Εὐ]τυχοῦς (Σ)εβαστο(ῦ)
 15 [Φαρ]μο(ῦ)θ(ι) 15'

Dedication by a citizen of Askalon to Sarapis of a statue of his native god Herakles Belos. Dated in the 6th year of Severus Alexander (A. D. 227), 17th Pharmuthi (12th April).

l. 4. The dedication is similar in character to those made to Malachbelos (see Roscher, *Lex.* s. v.), where *θεοὶ πατρώοι* often occurs. The dedication of one

god in honour of another is curious.

My copy was made independently without knowledge of De Ricci's reading. I cannot trace all the letters he has indicated as on the stone, but think that his supplements are correct, except that I am doubtful as to Z in l. 11. It seems to me to have been altered from Z to 5.

MLXXXIII.

EGYPT.

1073. Limestone tablet, with raised frame. Broken away on r. and below. L. 12½ in.; ht. 7½ in.; depth 3 in. Petrie and Walker, *Memphis*, i, Pl. liii. 6. From excavations by Prof. Flinders Petrie at Memphis and Athribis. Presented by the Committee of the Egyptian Research Account, 1908.

ΠΑΧΙΛΤΗΣ
ΓΕΓΔΙΣΤΟΠ

Παχίλτης
ΓΕΓΔΙ *dis* τοπ(άρχης).

The name Παχίλτης is unusual.
ΓΕΓΔΙ is obscure. Does it = Γ (inverted) σί—year 210 of an era?

The nomes of Egypt were divided into toparchies, each governed by a toparch. Cf. *Ox. Pap.* ii, ccxlv. 23: Σαρα(πίων) τοπ(άρχης): C. I. G. 4976: Ἡράκλειος υἱὸς Ἑρμίου τοπάρχου Ἀριανσαίτιος ἐτῶν εἴκοσι πέντε. Cf. *Ox. Pap.* ii, p. 204.

MLXXXIV.

KOPTOS.

1074. Small limestone cylinder, perhaps a pedestal for the support of a statuette of an antelope. Ht. 8 in. Letters painted red. Hall in *Class. Rev.* xii (1898), p. 280 f.; De Ricci in *Archiv für Papyrusf.* ii, p. 562, No. 104; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1088. [Dept. No. 1043.]

ΙΣΙΔΙΤΗΝΔΑΝΕ
ΘΗΚΑΜΙΣΟΙΣΑΣ
ΔΟΙΚΑΔΑΕΥΧΗΝ
ΧΩΓΛΥΦΙΔΙΓΛΑ
5 ΨΑΚΤΟΝΣΤΙΧΟΝ
ΑΥΤΟΕΦΥ

Ἰσιδι τήνδ' ἀνέ-
θηκ' Ἀμισοίσας
δορκάδα εὐχὴν,
χὼ γλυφίδι γλά-
5 ψας τὸν στίχον
αὐτὸς ἔφν.

Dedication of an antelope to Isis by Amisoisas, who carved the statuette and inscribed the distich. The name Amisoisas is curious, but though there is some damage to the two final letters, there does not seem any real doubt as to the reading. The mark after the word is probably a mere decoration to fill up the space.

MLXXXV.

MEMPHIS.

1075. Limestone sepulchral stele, with portico and pediment. Ht. 1 ft. 8 in. Hall in *Class. Rev.* xii (1898), p. 281 f.; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1083. Traces of red in the letters. [Dept. No. 1206.]

ΑΓΝΟΦΥΤΟΥΡΙ
ΖΗΣΑΓΑΘΟΝΒΛΑΣΤ
ΗΜΑΠΟΛΕΙΤΑΙ ΚΑΔΥ
5 ΣΑΤΕΜΕΠΟΛΙΤΑΝ
ΤΗΝΠΑΣΙΑΡΗΡΕΚΟ Π
ΣΙΠΑΡΜΗΤΡΙΑΜΕΜ
ΤΟΣΑΝΕΓΚΛΗΤΟΣ
ΠΑΤΡΑΠΑΤΡΙΠΕΝΤ
10 ΑΣΤΗΨΩΑΙΓΙΑΝ
ΑΠΛΗΞΑΜΕΝΗΟΥΜ
ΟΙΝΟΝΕΝΚΗΠΟΙΣΙ
ΚΑΛΥΚΕΣΦΥΕΤΑΙ
ΡΟΔΟΝ ΑΛΛΑΚΥ
15 ΙΠΟΛΙΤΑΠΑΝΤΟ
ΘΑΛΗΣΑΝΕΦΥΚΙ
ΜΕΔΕΙΣΑΙΔΑΔΙΦ
ΝΙΔΙΩΣΑΡΠΑΣΟΙ C
ΣΑΠΟΥΣΕΟΛΑΙΠ
20 ΟΥΧΡΥΣΙΑΚΟΣΜΗΟΙ
ΣΑΥΠΟΠΑΤΡΟΣΟΙ
ΚΤΡΟΝΜΕΝΤΟΑΝ ΕΙΝ
ΠΑΣΙΝΔΕΒΡΟΤΟΙΣ
ΕΠΕΚΛΩΣΘΗΙ
ΤΟΥΤΟΦΥΓΕΙΝΔΟΥΔΕC
25 ΘΗΗΤΟΣΕΩΝΔΥΝΑΤΑΙ

Ἀγνοφύτου ρί|ζης ἀγαθὸν βλάστ|ημα, πολεῖται,
5 κλαύ|σατ' ἐμὲ Πόλιτταν || τὴν πᾶσι ἀρηρεκο|σι. (sic)
Πὰρ μητρὶ ἄμεμπ|τος ἀνέγκλητος | παρὰ πατρί,
10 πεντ|αέτη ζῶω αἰεὶ ἀν||απληξαμένη.
Οὐ μ|όνον ἐν κήποισι | κάλυκες φύεται | ῥόδον, ἀλλὰ 5
15 κ(α)|ὶ Πόλιττα παντο||θαλῆς ἀνέφν.
Κί|με δ' εἰς Ἀῖδα αἰφ|νιδίως ἀρπασθί|σα. (sic)
20 Ποῦ στολαί, π|οῦ χρυσία, κοσμηθί||σα ὑπὸ πατρός; (sic)
Οἰ|κτρὸν μὲν τὸ (θ)αν|εῖν, πᾶσιν δὲ βροτοῖς | ἐπεκλώσθη; (sic)
25 τοῦτο, φυγεῖν δ' οὐδεῖς || θνητὸς ἐὼν δύναται. (10)

The writer's knowledge of Greek and metre were alike uncertain. Hall, *loc. cit.*, attempts to turn into elegiac couplets (for which they were doubtless intended originally).

1. (2). No doubt intended for πᾶσιν ἀρηρεκύναν.
1. (4). Probably, as Hall says, for αἰὲν ἀπληξαμένη, 'never chastised'.

1. (7). κίμε as often in late inscriptions = κείμαι. Cf. No. 1038 from Bargylia, where we find κίτε.

Π C and ΕΙΝ are inscribed on the r. pilaster, which supports the pediment.

MLXXXVI.

ANTINOE.

1076. Slab of grey crystalline stone, broken away diagonally on the r., otherwise complete. L. 1 ft. 5 in.,⁴ ht. 1 ft. 2 in. Johnson in *Journal of Egyptian Archaeology*, 1914, p. 181. Acquired 1914. [Dept. No. 1648.]

ΑΓΑΘΗ ΤΥΧΗ
 ΛΑΛΥΙΟΝ ΜΑΙΚΙΟΝ ΣΕ
 ΔΙΟΝΥΣΟΔΩΡΟΝ ΤΩ
 ΜΟΥΣΕΙΩΙ ΣΙΤΟΥΜΕΝΩΝ
 5 ΠΛΑΤΩΝΙΚΟΝ ΦΙΛΟΣΟΦΟΝ ΚΑΙ
 ΒΟΥΛΕΥΤΗΝ Ἀντινοέων Νέων
 ΕΛΛΗΝΩΝ

Ἀγαθῇ τύχῃ.
 Φλάβιον Μαίκιον Σε[κόνδον] (?)
 Διονυσόδωρον τῶν [ἐν τῷ]
 Μουσείῳ σιτουμ[έ]νων ἀτελῶν
 5 Πλατωνικὸν φιλ[ό]σοφον καὶ
 βουλευτὴν Ἀ[ν]τινοέων Νέων
 Ἑλλήνων (ῆ) [βουλῇ].

Other inscriptions from Egypt record the existence of persons maintained free of cost in the Museum at Alexandria.

C. I. G. 4724 (from Thebes): Σέ[ξτος] Βόνος Σου-
 άπισ νεωκόρος τοῦ μεγάλου Σαράπιδος, τῶν ἐν
 Μουσείῳ σιτουμένων ἀτελῶν

C. I. G. 5914: [Μ. Αὐρ. Ἀσκληπιάδην νεω-
 κόρον τοῦ μεγάλου Σαράπιδος καὶ τῶν ἐν τῷ Μουσείῳ
 [σειτου]μένων ἀτελῶν φιλοσόφων.

Cf. also Breccia, *Musée d'Alexandrie, Inscr.*
 No. 146: Αἴλιον Δημήτριον τὸν ῥήτορα οἱ φιλόσοφοι
 [Φλ]αυτίου Ἰέρακος [τοῦ] συσσίτου ἀναθέντος [τὸν διδάσκα-
 λον καὶ πατέρα.

Johnson (*loc. cit.*) quotes *Pap. Ryl.* 143, 2 ff. Cf.
 Dittenberger, *Or. Gr. Inscr.* ii, No. 714, n. 4. The
 Museum was divided into various faculties—philos-
 ophers, rhetoricians, poets, doctors, &c.

If (as is probable) the heading ἀγαθῇ τύχῃ is

arranged in the middle of the inscription, some
 6 letters will be missing from l. 2. Σε[κόνδον] or
 Σε[κοῦνδον] may be suggested. This seems more
 probable than Tod's suggestion (*Journ. of Eg. Arch.*,
loc. cit.) Σε[ξτου ὕδν]. Διονυσόδωρον will be an *αἰσχρομεν*.
 We may compare the decree in honour of the famous
 rhetorician-sophist Aelius Aristides (C. I. G. 4679):
 ἡ πόλις τῶν Ἀλεξανδρέων καὶ Ἐρμούπολις ἡ μεγάλη καὶ
 ἡ βουλὴ ἡ Ἀντινοέων Νέων Ἑλλήνων . . . ἐτίμησαν Πόπλιον
 Αἴλιον Ἀριστείδην Θεόδωρον ἐπ' ἀνδραγαθία καὶ λόγοις.

Antinoopolis was constituted by Hadrian in
 A. D. 132. Hence the expression Ἀντινοέων Νέων
 Ἑλλήνων ἡ βουλῇ. Cf. Dittenberger, *Or. Gr. Inscr.* ii,
 No. 701, n. 3, and No. 709, n. 4.

l. 5. For Πλατωνικὸν φιλόσοφον cf. Dittenberger,
*Sylloge*², i, No. 380.

Probably third century A.D.

MLXXXVII.

SUDAN (Bakarawiyah).

1077. Limestone slab. Ht. 12 in.; width 10 in. Mentioned by Sayce in *Academy*, No. 1249, p. 1310; published by P. Jouguet in *Revue des Études grecques*, ix, p. 433 ff. Both had seen it in a dealer's shop at Luxor. Sayce gives the provenance as Erment. The information of provenance given to the Museum is as above. [Dept. No. 1296.]

ΕΥΒΙΟΣ ΑΝΔΡΟΜΑΧΟΥ ΠΑΡΕ
 ΜΟΙΚΕΙ ΤΩ ΠΑΡΟΔΕΙΤΑ
 ΕΞΟΡΚΙΣΩ ΗΜΑΣ ΣΥΣΚΗΝΟΙ
 5 ΦΙΛΟΙ ΚΑΙ ΣΥΣΤΡΑΤΙΩΤΑΙ
 ΕΑΝ ΠΑΡΑΓΗΤΕ ΑΡΥΣΑΝ
 ΝΙΛΟΥ ΤΩ ΔΕ ΠΙΧΕΙΣΤΑΓΟ
 ΝΑΣ ΚΑΙ ΛΕΓΕΤΕ ΕΥΒΙΕ ΔΩΡΕ
 ΧΡΗΣΤΕ ΧΑΙΡΕ ΟΥΚ ΕΤΕ ΓΩ
 ΓΑΡ ΓΟΝΕΩΝ ΜΕΛΟΣ ΟΥ Ο
 10 ΜΑΙΟΥ ΔΕ ΓΥΝΑΙΚΟΣ ΠΑΤΡΑ
 ΓΑΡ ΜΑΤΕΚΝΩΣΕ ΟΥ ΔΕ ΓΑΡ
 ΩΚΕΑΝΟΥ ΨΥΧΡΟΝ ΥΔΩΡ ΠΙΝΟΜΑΙ
 ΟΜΑΙ ΤΕ ΕΠΗΠ ΙΗ
 15 ΗΝ ΔΕ ΩΣ ΕΤΩΝ ΚΕ
 ΕΓΡΑΨΕ ΚΑΛΛΙΣ

Εὐβιος Ἀνδρομάχου παρ' ἐμοὶ κεῖτ', ὦ παροδείτα.
 Ἐξορκίζω (ὕ)μας, σύσκηνοι φίλοι καὶ συστρατιῶται,
 5 εἰάν παραγῇτε Ἀρυσᾶν Νίλου, τῷ δ' ἐπίχαι: σταγόννας,
 Καὶ λέγετε, Εὐβιε ἄωρε, χρηστὲ χαίρε· οὐκέτ' ἐγὼ γὰρ
 10 γονέων μέλος ὄνομαι οὐδὲ γυναικός.
 Πάτρα γὰρ μ' ἀτέκνωσε·
 Οὐδὲ γὰρ Ὀκεανοῦ ψυχρὸν ὕδωρ πίνομαι.
 Λέ'—Ἐπῆπ ιη'.
 ἦν δὲ ὡς ἐτῶν κέ. ||
 15 Ἐγραψε Καλλίς. (10)

The epitaph is in bad Greek and worse metre. It is impossible to force the quaint mixture of hexameters and pentameters into anything like scansion, but I have given some indication of what may have been in the writer's mind as regards arrangement of lines. It will be noted that Jouguet's reading, which was made hurriedly under difficulties, has to be amended in various points.

l. 5. I think there is no doubt that *παράγητε* means 'pass'. *Ἀρυσᾶν*, as Jouguet says, remains obscure, but may be a place-name or else, as Jouguet suggests, be connected with *ἀρύω* with a meaning like 'well-spring'. *Ἀρυσᾶς*, meaning a vessel for drawing water, occurs among the treasures at Delos. See *B. C. H.* vi, p. 39, l. 97; No. 962, l. 18 above.

The sudden change from plur. to sing. seen in *ἐπίχει* is in keeping with the careless Greek.

l. 9. *μέλος*, as Jouguet suggests, must bear a general meaning, such as 'features'.

l. 10. Jouguet thinks *Πάτρα* a proper name. The more natural interpretation is 'My country has robbed me of (the power of begetting) children'—by depriving me of life in her service.

l. 12. Jouguet is no doubt right in interpreting *Ὠκεανός* as = the Nile, whose waters meant so much to the dwellers by it.

Dated in the year 5 of an Emperor, the 18th of the month Epip or Epiph. The usual form is *Ἐπίφ* or *Ἐπέφ*, *Ἐπήφ* being apparently due to the pronunciation of *η* as *ι*. Cf. Dittenberger, *Or. Gr. Inscr.* ii, No. 669, n. 138.

l. 15. Kallis, the composer of the epitaph, is probably the wife, whose husband died at about the age of 25.

MLXXVIII.

PHILAE.

1078. Sandstone slab, probably broken on all sides. L. 2 ft. 6 in.; width 1 ft. 2 in. De Ricci in *Archiv für Papyrusf.* ii, p. 451, No. 93; Dittenberger, *Or. Gr. Inscr.* ii, No. 719, with references; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1059. [Dept. No. 1359.]



The inscription may be conjecturally restored—
[Γάϊον] Ουαλέριον] Διοκλητιανόν [καὶ Μάρκον] Αὐρήλιον]
Ουαλέριον Μαξιμιανόν]
[καὶ Φλάουιον] Ουαλ]έριον Κωνσταντῖον καὶ Γαλέριον Μαξι-
μιανόν]

though there is of course no certainty as to the exact titles.

Date between A. D. 293 and 305.

MLXXIX.

EGYPT (?).

1079. Limestone mould, grooved round the edge. The intaglio designs on either side are respectively (as they appear in casts): (a) Elpis to l., holding flower in her r. hand and grasping skirt and embroidered chlamys in l. Behind her is a wreath crossed by a palm-branch. (b) Female gryphon, with r. paw resting on a four-spoked wheel. The tail is in the form of an uraeus. Diam. $4\frac{1}{2}$ in.; thickness $\frac{3}{4}$ in. *Journ. Hell. Stud.* xxxiii, p. 84 ff.; *B. C. H.* xxxviii, p. 94 ff. Acquired 1910.



(a)



(b)

The inscriptions on the mould run respectively—

On side (a): *Ἐχω ἐλπίδας καλὰς.*

On side (b): *Νέμεσις Σικεα.*

The types are interesting. The combination of Elpis and Nemesis is not uncommon in the Roman age, occurring, for example, on the Chigi krater

(Matz-Duhn, iii. 3687; Jahn, *Arch. Beitr.* p. 149 f.). Cf. also *Anth. Pal.* ix. 146:

Ἐλπίδα καὶ Νέμεσιν εὐνοὺς παρὰ βωμὸν ἔτευξα,
τὴν μὲν ἴν' ἐλπίζης, τὴν δ' ἵνα μηδὲν ἔχης.

The gryphon type with the uraeus tail occurs on a coin of Alexandria (Dattari, *Monete imperiali greche*, Pl. xxxii, No. 3318).

The mould is almost certainly of Egyptian origin. The lettering of the inscription indicates a date in the second or third century A.D.

The real difficulty is the interpretation of ΣΙΚΕΑ. Only suggestions can be offered, and no certain solution seems possible.

(1) Possibly the epithet is local. Cf. the Σμυρναῖαι

Νεμέσεις of *Anth. Pal.* xii. 193.

(2) ΣΙΚΕΑ may be a corruption or dialectical variant of δικάια. Ζίκαιος for δίκαιος occurs in inscriptions in the Elean dialect (Collitz-Bechtel, *Griech. Dialektinschr.* i, No. 1152, &c.).

(3) ΣΙΚΕΑ may be = ΝΙΚΕΑ, the Ν being placed out of position by the engraver. In this case ΝΕΜΕΣΙΣ ΣΙΚΕΑ would be Νέμεσις Νικαία—the Nemesis who could withhold victory—and to whom the would-be victorious athlete prayed. This suggestion, due to M. Perdrizet, would carry greater conviction if the inscriptions were not so carefully engraved. It gives an admirable antithesis to ἔχω ἐλπίδας καλὰς.

MLXXIX A.

BUBASTIS (?).

1079 a. Limestone moulded base, with long sinking on the top for the insertion of a statuette. L. 1 ft. 7 $\frac{3}{4}$ in.; ht. 4 $\frac{1}{4}$ in. *Proc. of Soc. of Bibl. Arch.* 1904, p. 92. Bought in Cairo in 1896. Acquired 1905.

Inscribed on the front of the base:

ΓΑΛΑΤΕΙΑ:ΘΕΥΔΟΤΟΥ
ΒΟΥΒΑΣΤΙ

Γαλατεία: Θευδότου
Βουβάστι.

The base supported a statuette of a cat, dedicated by Galateia, daughter of Theodotos, to the goddess Bubastis (the lion-headed Bast or Sekhet). We know from Herodotus (ii. 67) that cats sacred to the goddess Bubastis were buried in the city of that name, and a cat-cemetery has actually been found at Bubastis (Naville, *Bubastis*, p. 52 ff.). Professor

Sayce in the volume of the Proceedings of the Society of Biblical Archaeology above cited, notes that the present inscription was copied by Mr. Fraser in 1895. Mr. Fraser was mistaken in reading ΒΟΙΒΑΣΤΙ.

The lettering with its small o's indicates a date in the fourth-third century B.C.

MLXXX.

NAUKRATIS.

1080. Limestone statuette of a hunter, with two boars and two hares slung over his shoulders. He carries a knife in his r. hand and a bow in his l. At the back of his r. leg are the remains of the inscription. Ht. 1 ft. 7 in. *Naukratis*, ii, Pl. xiii, Fig. 5, p. 57; Smith, *B. M. Cat. of Sculpt.* i. 118. Presented by the Committee of the Egypt Exploration Fund, 1888.

Κ[α]λλί[α]ς [Αφροδῖτηι.

Κ[α]λλί[α]ς [Αφροδῖτηι.

Lettering of the fifth century B.C.



MLXXXI.

NAUKRATIS.

1081. Limestone base, with two feet and part of a trunk-shaped support remaining on the right. L. $6\frac{3}{8}$ in.; depth 4 in. *B. S. A.*, v, p. 32, Pl. xiv, Fig. 9. Presented by the Committee of the British School at Athens, 1900.



Inscribed in front of r. foot, on top of plinth, and on the front :

Σίκων) ἐπιόη-
σε Κύ(π)ριος.
'Αριστίων) 'Ηρακλεί.

Lettering of the fourth century B. C.

MLXXXII.

NAUKRATIS.

1082. Fragment of white marble, inscribed on both faces ; broken all round. L. 5 in.; ht. 3 in.; depth $1\frac{1}{4}$ in. *Naukratis*, ii, Pl. xxii, p. 68, Nos. 12 and 13. Found 100 yards east of the temenos of Aphrodite.

ΔΕΚΑ

(α) -- (ος)
--- δεκάτην

(β) ΕΜΟ

-- εμο

(β), with its sloping ε, appears to have been engraved at an earlier date than (α).

MLXXXIII.

NAUKRATIS.

1083. Marble slab, polished top and front ; broken away obliquely on r., on l., and at the back. L. 1 ft. $7\frac{1}{2}$ in.; depth 7 in.; ht. 6 in. *Naukratis*, i, p. 63, Pl. xxx, No. 4 ; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5757. Presented by the Committee of the Egypt Exploration Fund, 1886.



Κλεαίετος 'Αριστοθέμιος
Μαιάνδριος Στρατωνίδεω
τῇμ παλαίστρην ἀνέθηκαν
'Απόλλωνι.

The inscription, with its small o's, probably dates from the third century B. C. In *Naukratis*, *loc. cit.*, it is remarked that the new palaestra seems to date from the revival of the town's prosperity in the fourth century B. C. For the lettering cf. an inscription

from Alexandria, Wilhelm, *Griech. Inschriftenkunde*, p. 324 (dedication to Ptolemy Philadelphos). Bechtel, *loc. cit.*, notes that *Μαιάνδριος* points to the dedicators being Milesians.

MLXXXIV.
NAUKRATIS.

1084. Limestone stele, broken away above, where there are the remains of the feet and drapery of a human figure in the centre and of a quadruped, perhaps a dog, on the l. Ht. 1 ft. 2½ in.; width 11½ in.; depth 2½ in. *Naukratis*, i, p. 63, Pl. xxxi, 11. Presented by the Committee of the Egypt Exploration Fund, 1886.



ΟΥΧΙ ΚΡΟΚΩΙ ΠΑΣΤΟΣ ΣΕ ΔΙΑΒΡΟΧΟΣ ΟΥΔΕΝ ΎΠ' ΕΥΝΑΣ
ΑΓΑΓΟΝ ΕΣ ΝΥΜΦΑΣ ΙΜΕΡΟΠΝΟΥΝ ΘΑΛΑΜΟΝ
ΚΟΥΡΕ ΜΕΓΑΙΝΗΤΟΥ ΧΑΙΡΗΜΟΝΟΣ ΗΡΑΚΛΗΔΗ
ΑΛΛΑΣ ΕΠΡΟΣ ΛΑΘΑΣ ΑΝΙΟΧΗΣΛ ΝΕΔΟΣ
5 ΣΤΕ ΝΑΜΕΤΟΙΜΩΓΑΣ ΔΕ ΤΑΦΟΥ ΠΕΛΑΣΑΙ
ΕΠ' ΑΤΑΓΗΣ ΕΤΕ ΑΓΗΡΟΚΟΜΟΣ ΓΕΝΕΤΑΣ
ΣΟΝ ΤΕΝΑΧΗΣΕ ΠΟΛΙΣΒΑ ΚΛ ΠΟΤΜ
ΚΑΙ ΣΕ ΜΕΓΕΡΜΕΙΑΣ ΜΥΡΑΤΑΝΑΞ Ν
ΙΑΣΑΣΟ ΩΑΣΔΟΥΚΕ ΣΘΕΝΕΝ ΥΔΕ
10 ΥΜΟΙΡΩΝΝΟΣ ΦΙΛΕΛΟΓΧΕΘΑΝΩΝ

Οὐχὶ κρόκωι παστός σε διάβροχος οὐδὲν ὑπ' εὐνὰς
ἀγαγον ἐς νύμφας ἱμερόπνουν θάλαμον,
(κ)οῦρε μέγ' αἰνήτοῦ Χαιρήμονος Ἡρακλήδῃ,
ἀλλὰ σε πρὸς Λάθας ἀνιόχῃσα(ν) ἔδος.
5 στέ[ρ]να μετ' οἰμωγᾶς δὲ τάφου πέλας ἀ(ν)τετύπησα(ν)(?),
ἐπ(λ)ατάγῃσέ τ' ἔα γηρόκομ[ος] γενέτας.
[πᾶσά τε] σὸν [σ]τενάχῃσε πόλις βα[ρ]υκ(α)ῖ[δ]έα πότμ[ον],
καί σε μέγ' Ἑρμείας μύρατ' ἀνάξ[ι] ἀγω[ν].
ἰάσασθ[αι] ἐπ[ὶ]φ[ι]λ[ο]σ[ο]φ[ῆ]ς (?) δ' οὐκ ἔσθενεν [ο]ὐδὲ --
10 [νερτέρ]ι οἱ Μοιρῶν νόσφι λέλογχε θανάων.

A poorly composed epitaph on one Herakledes, who died, presumably, just before his marriage was to take place. In l. 9 I have restored ἐπφδαίς tentatively, though the line will not scan. This, however, would be a matter for no surprise in verses of this description. The lettering points to a date shortly before the Christian era.

MLXXXV.
NAUKRATIS.

1085. Fragment of white marble, with parts of the front and back surfaces preserved. Broken away on all sides. Dimensions of surface 3½ x 3½ in.; depth 3½ in. *Naukratis*, i, Pl. xxxi, 6. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- δημ ---
-- θηνο ---
-- θαλλιω ---
-- λυσων ---
5 --- (α)θι ---

The letters are good, perhaps of the third century B. C. Probably part of a list of names.

MLXXXVI.

NAUKRATIS.

1086. Fragment of white marble, splintered away on all sides except on the face. $4\frac{1}{2} \times 2\frac{1}{2} \times 1\frac{1}{4}$ in. *Naukratis*, i, p. 63, Pl. xxxi, 10. Presented by the Committee of the Egypt Exploration Fund, 1886.



- Φιλαδ[ελφ] -
- - - (λ)α - -
- - - ο(υ) - -

E. A. Gardner (*Naukratis*, *loc. cit.*) suggested Φιλάδ[ελφ]ος in the second line.

MLXXXVII.

NAUKRATIS.

1087. Fragment of dark grey basalt, broken away on all sides except the inscribed face. L. 7 in.; ht. $5\frac{1}{2}$ in.; depth 3 in. *Naukratis*, ii, p. 68, Pl. xxii, 18.



--- Πολ[υ]εμαίων ---
--- Φιλοπάτ[ρ]ορα Φι[λ]άδελφον ---

Probably Ptolemy XI Auletes (80-51 B. C.).

MLXXXVIII.

NAUKRATIS.

1088. Slab of white marble, complete on front and both sides. Broken at the back. In the middle of the upper surface are the remains of a sinking for a statuette. L. 1 ft. $4\frac{1}{2}$ in.; depth $9\frac{1}{2}$ in.; ht. $3\frac{1}{2}$ in. *Naukratis*, i, p. 63, Pl. xxx, 2. Presented by the Committee of the Egypt Exploration Fund, 1885.

ΑΜΠΕΛΙΩΝΣΕΩΣΙΚΡΑΤΟΥΣ
ΔΙΙΘΗΒΑΙΩ

'Αμπελίων Σωσικράτους
Διὶ Θηβαίωι.

Lettering of the fourth century B. C.

MLXXXIX.

NAUKRATIS.

1089. Limestone fragment, complete above, but broken away below and at the sides. Letters very roughly engraved. L. 4 in.; ht. $2\frac{1}{2}$ in.; depth $1\frac{1}{4}$ in. *Naukratis*, ii, pp. 61, 68, Pl. xxii, 14. From the temenos of Hera.



'Ιερὸν Δι[ὸς ἀπ-]
οτροπ[αίου] (?).

MXC.

NAUKRATIS.

1090. Block of grey marble, broken away on all sides except the inscribed face and smooth top. L. 6 in.; ht. $4\frac{1}{2}$ in.; depth $3\frac{1}{2}$ in. *Naukratis*, i, p. 63, Pl. xxxi, 5. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- Φοῖβε παῖτερ --

-- (η)ς ἰδί(ας) --

----- (α)ρτι -----

----- (ε)ρ -----

Apparently a metrical inscription.

MXCI.

NAUKRATIS.

1091. Limestone fragment, broken on all sides and at the back. Dimensions, 4×3 in. *Naukratis*, i, p. 63, Pl. xxxi, 8. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- ωιδ --

-- σπο --

MXCI A.

NAUKRATIS.

- 1091 a. Small limestone tablet, surmounted by a pediment. Ht. 2 in.; width $1\frac{7}{8}$ in. *Naukratis*, i, p. 63, Pl. xx, 28. Presented by the Committee of the Egypt Exploration Fund, 1886.

ΠΑΡΜΕ

ΝΙΣΚΟΣ

ΘΕΟΦΙ

Παρμε-

νίσκος

Θεοφί(λου).

MXCII.

NAUKRATIS.

1092. Fragment of inscription in micaceous stone. The back is preserved and worked into a projecting rim. The inscribed face is largely split away. L. $4\frac{1}{2}$ in.; ht. 3 in.; depth 1 in. *Naukratis*, i, p. 63, Pl. xxxi, 7. Presented by the Committee of the Egypt Exploration Fund, 1886.



----- 'Ηρακ(λ)χεῖ --- (?)

----- ος Λακ[ε]δαιμον --- (?)

-- ['Ηλ]ιδωρο(ς) -----

MXCIII.

NAUKRATIS.

1093. Fragment of strongly crystalline white marble, broken away on all sides, but intact on the r. edge at the back. There are traces of red in the alternate lines of the inscription. Ht. $3\frac{1}{2}$ in.; width $3\frac{5}{8}$ in.; depth 2 in. *Naukratis*, i, p. 63, Pl. xxxi, 9. Presented by the Committee of the Egypt Exploration Fund, 1886.



----- Μ]ιλήτου -----

-- (α)ι τέμενος -----

----- αδάμου Φε --

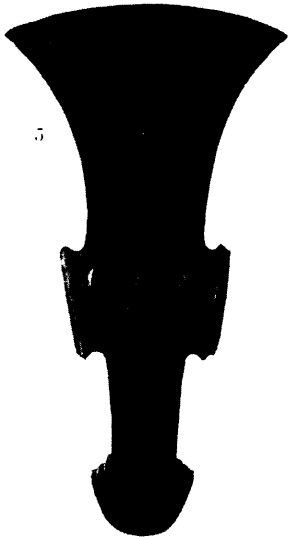
IX.—ITALY AND SICILY.

Nos. 1094—1104.

MXCIV.

CALABRIA.

1094. Bronze axe-head, decorated on either side of the socket with palmette and tongue ornament. Inscribed on one side of the blade. Ht. $6\frac{1}{2}$ in. Found in 1850 near S. Agata. Walters, *B. M. Cat. of Bronzes*, 252 (where further literature up to 1899 is given); *I. G.* xiv. 643; *B. M. Guide to Greek and Roman Life*, p. 38, Fig. 22. Acquired 1884.



Τῆς Ἑρας ἱερός
εἰμι τὰς ἐν πεδί-
ωι. Κυνίσκο-
ς με ἀνέθη-
κε ὦρταμο-
ς Φέργων
δεκάταν.

l. 5. ὦρταμος is to be interpreted as = ὁ ἄρταμος. See Dittenberger in *Hermes*, xiii, p. 393. Ἄρταμος, meaning 'cook', is found in Xenophon, *Cyr. ii.* 2. 4.

l. 6. There can be no doubt that Φέργων δεκάταν must, as Dittenberger points out, be equivalent to 'a tenth of his earnings'.

We may see then in the axe-head a dedication by Kyniskos, a cook, the equivalent of a tenth of his earnings, probably on a particular occasion. Kirchhoff (*Studien*⁴, p. 164 ff.) points out that the presence of l = Γ and s = ι probably indicates a date previous to the destruction of Sybaris (ca. 510 B.C.).

There is possibly a connexion between the axe-head and the profession of Kyniskos, interested as he was in the slaughter of animals.

MXCV.

ROME.

1095. Sepulchral altar of white marble, with rounded gable and acroteria in the form of half palmettes. In the gable a wreath with ribbons. On the r. side is a jug in relief, on the l. a patera. Beneath these is a dowel-hole on each side. The main inscription is within a moulded frame. Ht. 3 ft. $\frac{1}{2}$ in.; width (greatest) 1 ft. 7 in.; depth (greatest) 10 in. *C. I. G.* 6264 ('Romae in hortis Iustinianis, nunc apud comitem Blacas'); *I. G.* xiv. 1868; Kaibel, *Epigr. Gr.* 652; Smith, *B. M. Cat. of Sculpt.* iii. 2385. Early publications will be found in *C. I. G.* 6264. Blacas Collection, 1867.



Θεοῖς) Κ(αταχθονίοις).

5 Σῶμα μὲν | ἦδε κόνις κε|ύθει θεομήστ||ορος ἀνδρός,
Ναρ|κισσίανος (π)ινυ(τ)|οῦ, ψυχὴ δὲ σύνεδρος
10 ἀθανάτων· | βωμὸν (γ)ᾶρ ἐδω||μήσαντο ταλάφ|ρων
μήτηρ Σαλβ|ία Ματρώνα Σα|τᾶς τε ἀδελφός. (5)

(A) E T E S X

The letters are carefully engraved, but there are mistakes of orthography, l. 6 HINYP|ΟΥ for ΠΙΝΥ-ΤΟΥ. l. 9 ΒΩΜΟΝΔΑΡ for ΒΩΜΟΝΓΑΡ, unless we read βωμὸν δ' ἄρ', which is possible, but less likely.

The style savours of the epic, but there is also a decided note of Orphism in the words ψυχὴ δὲ σύνεδρος ἀθανάτων. This belief in the immortality of the soul finds expression in Euripides and elsewhere. Cf. *Hcl.* 1014 ff.:

ὁ νοῦς
τῶν καθανόντων ζῇ μὲν οὐ, γνώμην δ' ἔχει
ἀθάνατον εἰς ἀθάνατον αἰθέρ' ἐμπεσών.

id. Suppl. 533 f.:

πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' ἐς γῆν.

The same belief is expressed in the epitaph on the Athenian soldiers who fell at Potidaea (*I. G.* i. 442; *B. M. Inscr.* No. 37):

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σώ[ματα δὲ χθών]
τῶνδε, Ποτειδαίας δ' ἀμφὶ πύλας ἔδ[αμεν].

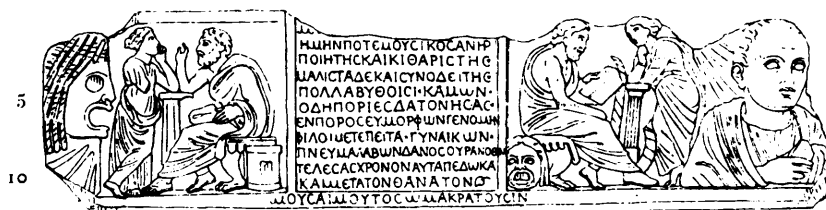
The AETES on the basis, followed by a cross, seems to be a later addition, possibly made at the time of a second burial, in the Christian period.

Lettering of the second-third century A.D.

MXCVI.

ROME.

1096. Marble front of a sarcophagus, broken above on the r. side, and slightly on the l. The inscription is in a panel between reliefs. Those on the l. show a tragic mask, and a bearded poet seated before a standing Muse. Those on the r. a seated poet with mask before a standing Muse with lyre, and on the r. of this group a beardless portrait bust to front, with some object (a roll?) in his hand. Ht. 11½ in.; l. 3 ft. 10 in. *C. I. G.* 6287; *I. G.* xiv. 2000; Cagnat, *I. G. ad r. Rom. part.* i. 346; Smith, *B. M. Cat. of Sculpt.* iii. 2313, with the literature there given. Found in the garden of the Augustinian Friars, near the Via Flaminia. Towneley Collection.



Μ. (Σ[εμπρώνιος Νεικοκράτης]. ἤμην ποτὲ μουσικὸς ἀνὴρ, |
 ποιητὴς καὶ κιθαριστὴς | μάλιστα δὲ καὶ συνοδείτης· ||
 5 πολλὰ βυθοῖσι καμὼν | ὁδηπορίες (sic) δ' ἀτονήσας, |
 ἔμπορος εὐμόρφων γενόμεν, | φίλοι, μετέπειτα γυναικῶν. |
 10 πνεῦμα λαβὼν δάνος οὐρανόθεν, || τελέσας χρόνον αὐτ' ἀπέδωκα. (5)
 καὶ μετὰ τὸν θάνατον | Μοῦσαι μὲν τὸ σῶμα κρατοῦσιν.

It seems that the whole of the epitaph was intended to run in six hexameters. It will be noticed that in no case is the scansion correct.

l. (2). Συνοδείτης. M. Sempronius Neikokrates was member of a σύνοδος, probably of musicians or

actors, such as the Διονυσίασται, to whom the term ἡ σύνοδος is often applied. See Ziebarth, *Das griech. Vereinswesen*, p. 136 f.; Poland, *Gesch. d. griech. Vereinswesens*, p. 146 n.

MXCVII.

TIVOLI.

1097. Marble herm of Perikles, wearing helmet. Ht. 1 ft. 11 in. Smith, *B. M. Cat. of Sculpt.* i. 549, with references. Add *I. G.* xiv. 1191; Furtwängler, *Meisterwerke*, p. 270 ff., Pl. ix (*Masterpieces*, p. 117, Pl. vii); Arndt-Bruckmann, Nos. 411-12; Kekule von Stradonitz, *Ueber ein Bildnis d. Perikles* (61. *Berl. Winckelmannsprogramm*), p. 21; Hekler, *Greek and Roman Portraits*, 4 a; Delbrück, *Antike Porträts*, p. xxxi, Pl. 13. Found in the Villa of Cassius at Tivoli, 1781. Towneley Collection.



ΠΕΡΙΚΛΗΣ

(Περικλῆς.

Szanto (*apud* Arndt, *op. cit.*) puts the date of the inscription at the end of the third or at the beginning of the second century B.C. Hiller v. Gaertringen (*apud* Delbrück, *op. cit.*) would assign it to the first century B.C. The letters which are characteristic are (π), κ and η. The curved strokes in the last two letters are noteworthy. This curving is charac-

teristic of inscriptions of the second century B.C. (a good example is No. 1000 from Sestos, dating from about 120 B.C.). It is to the second century B.C. that I should be inclined to assign the herm and the inscription. There can be little doubt that the herm is a copy of the bronze portrait of Perikles by Kresilas (Pausanias, i. 25, 28).

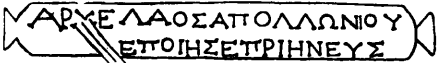
MXCVIII.

BOVILLAE.

1098. Marble relief, representing the Apotheosis of Homer. Fully described by A. H. Smith in *B. M. Cat. of Sculpt.* iii. 2191. Above is the half-reclining figure of Zeus. In the next two rows are figures of the Muses and Apollo, and the figure of a victorious poet on a pedestal before a tripod. In the lowest row is the seated figure of Homer, crowned by ΟΙΚΟΥΜΕΝΗ and greeted with the homage of various personified figures of the Arts and Virtues. Ht. 3 ft. 10½ in.; width 2 ft. 7½ in. See *C. I. G.* 6131; *I. G.* xiv. 1295, and the bibliography given by Smith, *op. cit.* Add Robert in Pauly-Wissowa, s. v. *Archelaos*, No. 39; *Inchriften von Priene*, 573; Sauer, *Philologenversammlung*, Halle, 1903. Acquired 1819.



In a *tabula ansata* below the figure of Zeus :



Ἀρχ(χ)έλαος Ἀπολλωνίου
ἐποίησε Πριηνεύς.

Under the figures in the lowest row :

(a) Left side of altar.

ΟΙΚΟΥΜΕΝΗ ΧΡΟΝΟΣ ΙΛΙΑΣ ΟΔΥΣΣΕΙΑ ΟΜΗΡΟΣ ΜΥΘΟΣ
Οἰ(κ)ο(υμ)έ(νη). Χρόνος. Ἰλιάς. Ὀδύσσεια. Ὅμηρος. Μῦθος.

(b) On the altar. ΑΛ.

(c) Right side of altar.

ΙΣΤΟΡΙΑ	ΠΟΙΗΣΙΣ	ΤΡΑΓΩΔΙΑ	ΚΩΜΩΔΙΑ	ΦΥΣΙΣ	ΑΡΕΤΗ
		ΜΝΗΜ			Μνήμ[η].
		ΠΙΣΤΙ			Πίστι[ς].
		ΣΟΦ			Σο(φ)ία].

Various dates have been assigned to the relief on stylistic grounds. Watzinger would place it in the time of Ptolemy Philopator (221-205 B.C.); Sauer in the middle of the second century B.C.; Löwy in the first century B.C.; Brunn in the first century A.D. We may on epigraphical grounds, on account of the form of Π and the small ο's feel confident that the date lies between the third and the first centuries B.C. The form of Α, though not a certain criterion,

would favour the earlier part of this period. The lettering appears to me to indicate a date slightly later than that of the royal letter from Amyzon in Caria (No. 1035), which may, with some probability, be placed in 204-203 B.C. I should place the relief in the first half of the second century B.C. It is probable that the relief was executed originally at Priene or some other town on the Asia Minor littoral, and subsequently conveyed to Bovillae.

MXCIX.

LANUVIUM.

1099. Upon the marble supports (of tree-trunk form) of two statues of a young Pan. See Smith, *B. M. Cat. of Sculpt.* iii. 1666-7, with the literature there cited. Add *Bull. Arch. Com.* 1906, p. 6; Cagnat, *I. G. ad r. Rom. pert.* i. 397; Robert in Pauly-Wissowa, s.v. *Cossutius* (3). In the case of the shorter and less perfect inscription, some of the letters have been defaced by a metallic cramp used in repairing the figure in ancient times. Towneley Collection.



(a)

The sculptor Marcus Cossutius Cerdo seems to have worked in the first or second century B.C., to judge from the spelling of the word *Μάρκος*, which occurs as early as the second century B.C. (*I. G.* ii. 952, l. 15; *C. I. G.* 5644; Michel, No. 655, l. 86), but is supplanted towards the middle of the first century B.C. by *Μάρκος* (*I. G.* ii. 874, l. 12), which form continued in vogue in Imperial times (Larfeld, *Handbuch*, i, p. 303).

(a)	ΜΑΡΚΟΣ	<i>Μάρκος</i>
	ΚΟΣΣΟΥ	<i>Κοσσού-</i>
	ΤΙΟΣ	<i>τιος</i>
	ΜΑΡΚΟΥ	<i>Μάρκου</i>
5	ΑΠΕΛΕΥ	5 <i>ἀπελεύ-</i>
	ΘΕΡΟΣ	<i>θερος</i>
	ΚΕΡΔΩΝ	<i>Κέρδων</i>
	ΕΠΟΙΕΙ	<i>ἐποίη.</i>

(b)	ΡΚΟΣ	[<i>Μάρ</i>]κος
	ΕΟΥ	[<i>Κοσσού-</i>
	ΟΣ	[<i>τ</i>](<i>ι</i>)ος
	ΚΕΡΔΩΝ	<i>Κέρδων</i>
5	ΕΠΟΙΕΙ	5 <i>ἐποίη.</i>

A marble fragment (probably from a support of tree form) with the signature of an artist named *Μάρκος* has been found, and is in the National Museum at Athens. It reads [*Μ*]άρκος [*Μ*]ειραιεύς ἐποίη. See Wilhelm, *Griech. Inschriftenkunde*, p. 91, Fig. 48. The form of lettering is almost exactly the same as that of the present inscription, and it is at least possible that the artist is identical with *Μάρκος Κοσσούτιος Κέρδων*. At any rate he is practically contemporary with him. Other artists of the name are, however, known. One is another freedman of M. Cossutius. See *I. G.* xii. v (2). 1049.

The practice of signing on some part of the work and not on the base seems to have been a practice peculiar to the late Hellenistic (Neo-Attic) school of sculptors. Thus Agasias of Ephesus signs in this same manner (Brunn and Bruckmann, *Denkmäler*, 75); cf. also *Röm. Mitt.* xvi, p. 368.

MC.

ITALY (VADO).

1100. Bronze hand (right), with the thumb, fore-, and middle fingers raised. The little and fourth fingers are depressed into the palm. It is inscribed on the wrist with punctured letters. Ht. 6 in. *Notizie degli Scavi*, 1891, p. 45; Walters, *B. M. Cat. of Bronzes*, 3216. Acquired 1898.



ΑΡΙΣΤΟΚΛΗΣ	<i>Ἀριστοκλῆς</i>
ΕΠΙΣΤΑΤΕΥΣΑ	<i>ἐπιστατεύσα(s)</i>
ΔΙΣΑΒΑΣΙΩ	<i>Δὶ Σαβαζίῳ.</i>

On the Thraco-Phrygian deity Savazios or Sabazios, whose worship was introduced into Rome about the end of the second or early in the third century A.D., see Wissowa, *Religion u. Kultus d. Römer*, p. 314 f., with references. By the Greeks Sabazios was identified with Dionysos, by the Romans with Jupiter. The lettering of the present inscription points to the third century A.D. For another dedication to Sabazios see the following inscription.

The title *ἐπιστάτης* is extremely common from the Hellenistic age onwards. See Herwerden, *Lcx. Suppl.*² s.v.

MCI.

UNCERTAIN LOCALITY.

1101. Bronze hand (right), with the thumb, fore-, and middle fingers raised, holding between them a cone. The little and fourth fingers are depressed. On the back of the hand are a lizard and a tortoise, round the wrist is coiled a serpent. The inscription is on the wrist. Ht. $4\frac{3}{8}$ in. *Arch. Zeit.* 1854, *Anzeiger*, pp. 440, 517; Jahn in *Ber. d. sächs. Gesellsch.* 1855, p. 102; cf. *Arch.-ep. Mitt.* 1878, pp. 45, 57; Walters, *B. M. Cat. of Bronzes*, 874; *C. I. G.* 8523 b; *I. G.* xiv. 1022; Cagnat, *I. G. ad r. Rom. perit.* i. 99. Presented by A. W. Franks, Esq., 1879.



ΣΟΥΓΟΡΑΞΕΥΞΑ
ΜΕΝΟCΑΝΕΘΗ
ΚΕΝCΑΒΑΖΙ
ΕΝΕΘΕΑΚΟΜΩ

Σουγόρας εὐξά-
μενος ἀνέθη-
κεν Σαβαζί(ω)
εαεθέακομω.

The unintelligible formula in l. 4 is probably magical. Keil's restoration θεῶ ἐπηκόω does not seem justified.

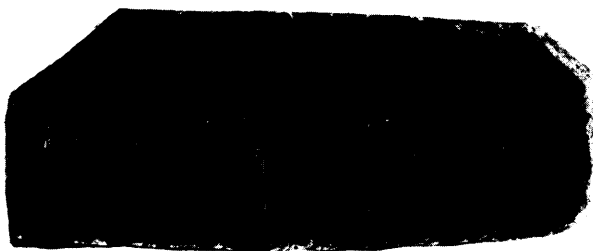
The lettering, which is under the influence of cursive, is of the second or third century after Christ.

MCII.

SICILY (?).

1102. Silver ingot in the form of an irregular oblong. It has been cast in a mould. Broken away at two of the corners. L. $4\frac{5}{8}$ in.; width $1\frac{5}{8}$ in.; depth $\frac{9}{16}$ in.; wt. 11,193 grns. (725 grammes). Röhl, *I. G. A.* No. 523; *I. G.* xiv. 597; Cook, *Zeus*, i, p. 88, n. 5. Acquired 1885.

(a)



(b)



Inscribed on both sides, with rather deeply cut letters.

(a) Τρυγών.

(b) Διὸς Λυκαίου.

A dedication by Trygon to Zeus Lykaeos.

For the form ξ cf. the Ionic portion of the Sigeion pillar, No. 1002.

Fifth century B.C.

MCIII.

AGRIGENTUM.

1103. Fragment of white marble. Ht. $5\frac{5}{8}$ in.; width $2\frac{3}{8}$ in. Probably nearly intact on the r. edge and below. From excavations at Girgenti by Mr. Dennis. Acquired 1863.



5

----- ι
-- (θ)ις αὐτῆς
-- στη· δο
-- (η) 'Αφρικανῇ

5 [σε](μ)νοτάτη
[έτω]ν· η'.

A fragment of a funeral monument of about the second century A.D., to judge from the ligatures.

MCIV.

CENTURIPAE.

1104. Slab of white marble, broken away at the top l. corner, otherwise intact. L. 1 ft. 1½ in.; ht. 3½ in.; depth 1½ in. Ansal di. *Mon. dell' ant. Centuripi*, p. 52; *I. G.* xiv. 576; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), 5230. 'From excavations at Girgenti by Mr. Dennis.' Acquired 1863.

ΝΕΩΤΕΡΑΣ ΚΑΤΑΒΑΤΡΙΑ ΑΡΧΥΤΑΙ
 ΝΣΤΙΟΔΩΡΟΥΣ ΑΝΓΡΑΤΟΝΝΑΟΝ ΚΑΙ ΤΣ
 ΑΓΑΛΜΑ ΕΠΟΗΣΕ
 ΕΚ ΤΩΝ ΙΔΙΩΝ

Νεωτέρας κατὰ βάτρια (sic). Ἀρχυται (sic)
(ν)στιοδώρου (sic). Σάνγρα τὸν ναὸν καὶ τ'ὸ
ἄγαλμα ἐπόησε
ἐκ τῶν ιδίων.

The letters are very careless and badly cut.

l. 1. I cannot explain this line. *Νεωτέρα* occurs as a proper name, e.g. *C. I. G.* 4716c. Possibly (so Kaibel) it represents a goddess. *κατὰ βάτρια* is most likely a mistake for *κατὰ (π)άτρια*. *Ἀρχυται* is quite obscure, but is probably the corruption of a proper name, possibly Archytas.

The information as to provenance in the Museum

records is as above, but in *I. G.* xiv. 576 the following is given: 'Centuripis rep. a. 1844 nell' orto laterale alla chiesa di S. Maria delle Grazie, deinde apud Paulinum Riolo'.

l. 2. The name was perhaps (*Αρι*)στιόδωρος, or (*Ε*)στιόδωρος or (*Ι*)στιόδωρος (so Wilamowitz).

For the form of dedication cf. *C. I. G.* 5139 ff.

About the third century A.D.

X.—BRITAIN (Corbridge).

No. 1105.

MCV.

CORBRIDGE (ENGLAND).

1105. Altar of white marble, with rectangular sinking at the top. Partly broken away below. On the l. side are a knife and ox-head in relief, on the r. a wreath. Ht. 3 ft. 4 in.; width 1 ft. 5 in.; depth 1 ft. 4 in. *C. I. G.* 6806, with literature there given. 'In agro Corbrigiensi prope vallum in quo elaborarunt legiones duae, altera Secunda Augusta, altera Vicesima Victrix, arae repertae duo sunt'—viz. this and *C. I. G.* 6807. Presented by the Duke of Northumberland, 1774.

ἩΡΑΚΛΕΙ
 ΤΥΡΙΩ
 ΔΙΩΠΑ
 ΑΡΧΙΕΡΕΑ

Ἡρ(α)κλεῖ | Τυρίω | Διοδώρα | ἀρχιέρεια.

This inscription and the one on the altar found with it are both metrical (hexameters). *C. I. G.* 6807 reads:

Ἀστ[άρ]τη[ς] βωμόν μ' ἐσορᾷ[ς]. Π[ο]ύλ[χ]ερ μ' ἀν[έ]θηκ' ἐν.

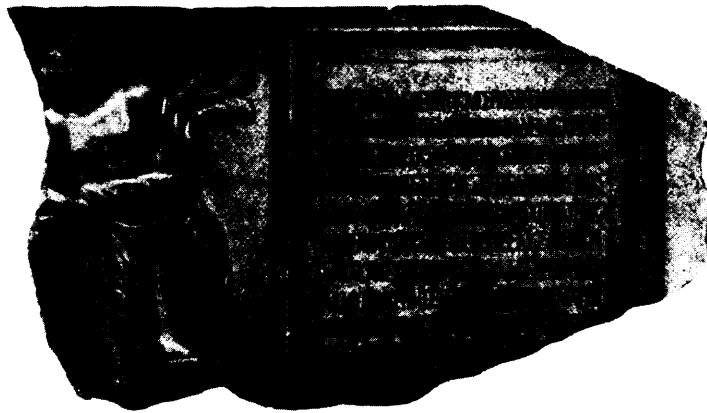
XI.—GAUL (Aquae Sextiae).

No. 1106.

MCVI.

AQUAE SEXTIAE (Aix).

1106. Slab of white marble, from the front of a sarcophagus. There were originally three panels, the central one containing the inscription, the left the figure of a young man in profile to l., leaning his r. arm on a column. Behind him is a branch of laurel. Probably Proclus is represented as the victorious orator (cf. l. 5 f. of the inscription). The r. panel is broken away. L. 2 ft. 5 in.; ht. 1 ft. 5 in. *C. I. G.* 6779; *I. G.* xiv. 2469; Kaibel, *Epigr. Gr.* 590; Smith, *B. M. Cat. of Sculpt.* iii. 2314; Cagnat, *I. G. ad r. Rom. fert.* i. 16. Blacas Collection, 1867.



'Ρουφείνης ἐμέθεν Πρόκλος πόσις ἐνθάδε κείσαι,
 Μοιράων βουλῇσι λιπὼν βίον ἡδέ με χήρην·
 τεῦξα δέ τοι μέγα σῆμα περισκέπτῳ ἐνὶ χώρῳ
 θηητὸν πάντεσσι, θύρας δ' ἐπέθηκα φαεινάς,
 5 εἰδωλὸν τ' ἐθέμην πανομοίον, σχῆμά τ' ἔθηκα,
 οἷον ἔχων ῥητῆρσι μετέπρεπες Αὔσονίοισι,
 ἐν τ' αὐτοῖς ὑπάτοις κλέος ἔλλαβες ἔξοχον ἄλλων.
 'Αλλ' οὔτοι νόσφιν γε σέθεν ποτ(ἐ) κείσομαι αὐτή·
 ὥς πρὶν δ' ἐν ζωῶσιν ὁμὸς(ς) δόμος ἄμμι τέτυκτο,
 10 ὥς καὶ τεθνεώτας ὁμὴ σορὸς ἀμ(φικ)αλύψει].

The lettering points to a date in the second—third century A.D. As the readings are quite certain, the various small differences of Boeckh and Kaibel need not be noted. The whole character of the diction is epic, e.g. l. 3 (περισκέπτῳ ἐνὶ χώρῳ: cf. Hom. *Od.* i. 426), l. 10 (ὥς καὶ τεθνεώτας ὁμὴ σορὸς ἀμ(φικ)αλύψει: cf. *Il.* xxiii. 91: ὥς δὲ καὶ ὅστέα νῶϊν ὁμὴ σορὸς ἀμφικαλύπτει).

XII.—UNCERTAIN LOCALITIES.

Nos. 1107—1155.

MCVII.

UNCERTAIN LOCALITY (Parion?).

1107. Stele of white marble, with acroteria. That on the l. has been broken away, as has also the central one, for which there is a dowel-hole for separate insertion. Immediately beneath the gable is the inscription in small characters crowded together. Total ht. 3 ft. 6½ in.; width (above) 1 ft. 8½ in., (below) 1 ft. 7 in. Below the inscription 34 in. of marble are left plain, evidently for a painting now faded away. Cf. No. 1036. *C. I. G.* 3648, where references to the earlier literature are given. Add Kaibel, *Epigr. Gr.* 86. Boeckh says: 'Titulus ubi repertus sit, non constat: rettuli ad urbem Parium, utpote patriam defunctorum, nec facile potuit alio atque ibi loco positus esse.'

ΔΙΕΤΡΕΦΗΣ:ΙΩΛΙΛΟ:ΠΑΡΙΗΝΟΣ:ΣΤΡΑΤΙΩΤΗΣ:ΔΗΜΟΦΩΝ:ΜΗΤΡΟΔΩΡΟ
ΠΑΡΙΗΝΟΣ:ΣΤΡΑΤΙΩΤΗΣ:ΜΝΗΜΑΦΙΛΗΜΗΤΗΡΜΕΔΙΕΙΤΡΕΦΕΙΝΘΑΔΕΘ
ΗΚΕΝΚΑΙΠΕΡΙΚΛΕΙΦΘΙΜΕΝΟΙΝΜΗΤΡΙΧΗΑΙΝΟΜΟΡΟΣΑΓΝΗΣΤΕΝΟΑ
ΔΕΟΙΟΥΓΑΤΗΡΚΑΙΑΔΕΛΦΟΣΕΧΟΣΙΝΜΟΙΡ/ΥΔΗΜΟΦΩΝ
ΤΗΣΜΕΤΑΓΑΣΙΒΡΟΤΙΣ



*Διειτρέφης: Ζωΐλου: Παριηνός: στρατιώτης: Δημοφών: Μητροδώρου
Παριηνός: στρατιώτης:*

*Μνήμα φίλη μήτηρ με Διειτρέφει ἐνθάδ' ἔθ' ἡκεν
καὶ Περικλεῖ φθιμένῳ Μ(η)τρίχη αἰνόμενος,
'Αγνής τ' ἐνθάδε οἱ θυγάτηρ καὶ ἀδελφὸς ἔχουσι
μοῖρ(αν) Δημοφώνων || τῆς μετὰ πᾶσι βροτοῖς.*

The last four lines (omitting the first two words) make two elegiac couplets, but the metre is not always unforced. Thus *Ἀγνής* has to be scanned as a disyllable.

The inscription appears to be of the latter part of the fifth century B.C. The letters are really written *στοιχηδόν*, though the punctuation marks sometimes take the place of letters. The inscription belonged

to the Elgin Collection (cf. *B. M. Synopsis*, 1817, p. 130, No. 172).

1. 2. *Παριηνός*. 'Of Parion' on the Hellespont.

Metriche apparently married twice. By one husband, Zoilos, she seems to have had two sons—Dietrephes and Perikles; by the other, Metrodoros, a son and daughter, Demophon and Agneis. Dietrephes and Demophon are apparently placed first as soldiers.

MCVIII.

UNCERTAIN LOCALITY.

1108. Fragment of bluish marble, broken on all sides, except at the top. Ht. 6½ in.; average width 3½ in.; depth 2½ in. Presented by Admiral Spratt, C.B., 1874.

5 0 | - - πρόξε[ν]οι
 ΦΡΑΣΛΝΟ - - - - - Φράσων[ς]
 ΝΦΙΛΙΔ - - - - - Πα[ν]φιλίδ[α]
 ΟΔΙΟΣ - - - - - Ρ[ο]δῖος
 5 ΤΑΝΔΙ, 5 - - - - - ταν δι(α)
 ΕΕΝ' - - - - - προ]ξεν[ι]α[ν]

Apparently a list of *proxeni*, dating from the second century B.C.

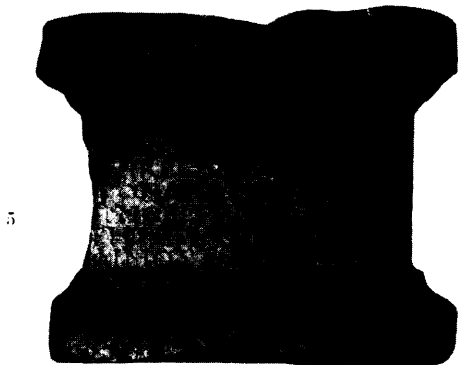
For the heading cf. a list of *proxeni* from Delphi (Michel, *Recueil*, No. 655): τοῖδε Δελφῶν πρόξενοι.....

The name Pamphilidas is a common one in Rhodes. Cf. Collitz-Bechtel, *Griech. Dialektinschr.* Nos. 3879, 4269; Polyb. xxi. 5. 8.

MCIX.

UNCERTAIN LOCALITY (ASIA MINOR?).

1109. On a small base of white marble, with deeply projecting mouldings above and below. Slightly broken in different places above on the front, and behind at the r. upper and l. lower corner. On the top is a shallow oblong sinking (doubtless for the statuette of Dionysos). L. 10 in.; ht. 8 in.; depth 7 in. Purchased at Borrell's sale by Cureton. Lot 1576. Acquired 1852.



ΑΓΑΘΗ ΤΥΧΗ
ΕΠΙΣΤΕΦΑΝΗΦΟΡΟΥ ΠΑΙΔ
ΝΕΙΚΑΛΟΥ ΠΡΟΣΗΡΑΚΛΕΙΤΟΥ
ΤΟΝ ΔΙΟΝΥΣΟΝ ΑΝΑ
ΠΝΟΕΙΤΑΙΣ ΤΟΙΣ ΕΠΙ
ΤΗ ΝΕΙΚΗ ΑΥΡ. ΤΡΟ
ΦΙΜΟΣ ΚΑΠΟΛΛΩΝΙΟΣ

'Αγαθὴ Τύχη.

'Επὶ στεφανηφόρου · Πα(πλίου)· Αἰλ(ίου)·

Νεικά(ν)ορος 'Ηρακλείτου

τὸν Διόνυσον ἀνα-

πνοείταις τοῖς ἐπὶ

τῇ νείκῃ· Αὐρ(ήλιος)· Τρό-

φιμος καὶ 'Απολλώνιος.

1. 2. *Stephanephori* as eponymous magistrates are found at Rhodes (*B. M. Inscr.* iii, No. 441); Magnesia ad Maeandr. (*B. C. H.* xii, p. 206, 2); Priene (*Inscr. v. Priene*, Nos. 3, 4, &c.); Magnesia (*Inscr. v. Magnesia*, Nos. 9, 10, &c.); Iasos (Dittenberger, *Syll.*², i. 96, n. 1); Miletus (*Fourn. Hell. Stud.* xxxiv, p. 328) and elsewhere.

1. 3. In ΝΕΙΚΑΝΟΡΟΣ the stone-cutter seems first to have written ΝΕΙΚΑΛΟΡΟΣ.

1. 4 f. ἀναπνοείταις. The word ἀναπνοείτης seems hitherto unknown. Its interpretation is difficult. The phrase ἀναπνοείταις τοῖς ἐπὶ τῇ νείκῃ would apparently mean 'to those who recover their breath after the victory'. It might possibly, as Mr. Hill suggests, have an active meaning—'inspiring', hence 'trainers'.

The inscription is a dedication and may be translated: 'In the year that P. Aelius Nikanor, son of

Herakleitos, was *stephanephoros*, Aurelius Trophimos and Apollonios dedicated the statue of Dionysos in honour of those resting after victory.' The interpretation must, however, be regarded as uncertain.

In *Ath. Mitt.* xxxvi, p. 157 ff. is published an inscription, probably from Syros, wherein is mentioned a dedication by Attalos, a *stephanephoros*, on behalf of the Emperor Hadrian. The *stephanephoros* was an eponymous priest, compared by Dionysios of Halikarnassos, *Ant. Rom.* ii. 64, 2, to the *flamen curialis* at Rome. He is coupled with his wife, called an ἀρχεῖνα, in the inscription from Syros.

The free use of ligatures in this inscription points to a date not previous to the time of Hadrian (cf. Larfeld, *Handbuch*, ii, p. 513). The use of Σ and C in the same inscription is also noteworthy.

MCX.

UNCERTAIN LOCALITY (ATHENS?).

1110. Marble capital of a Doric column. Inscribed on the abacus. Diam. 1 ft. 10 in. Smith, *B. M. Cat. of Sculpt.* iii. 2561.

ΕΠΙΕΤΙΜΕΛΗΤΟΥ ΔΕΤΗ
ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΔΙΟΝΥΣΙΟΥ
ΠΑΙΑΝΙΕΩΣ

'Επὶ ἐπιμελητοῦ δ' ἔτη
Διονυσίου τοῦ Διονυσίου
Παιανιέως.

Roman period.

MCXI.

UNCERTAIN LOCALITY.

1111. Fragment of white marble, nearly complete below, broken away elsewhere. The names are complete on the l. side.
L. 11 in.; ht. 5½ in.; thickness 4½ in.



--- ιθ ---
Τιμάρατος --
Κλέας ---
Διοπεΐθης --

Apparently a list of names.
For Κλέας in l. 3 cf. Pape-Benseler, s. v.

MCXII.

UNCERTAIN LOCALITY.

1112. Large fragment from the lower r.-hand corner of a stele of white marble. The front and r. side are intact, and the bottom is probably nearly so. Ht. 7 in.; width 4½ in.; depth 6½ in.



--- εις
--- ειος
-- (μ)ευς
-- χειος.

Apparently a list of names.

MCXIII.

UNCERTAIN LOCALITY.

1113. White marble relief, curved above. Two bearded men in civil costume standing. The one holds some object over a burning altar, and a roll; the other lays his r. hand upon a helmet, which rests on a semi-cylindrical case, with short sword in front. Below is the inscription. Ht. 1 ft. 10 in.; width 1 ft. 3½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2271, Fig. 39.



ΠΑΥΣΑΜΕΝΟΣ ΤΡΑΤΙΑΣ ΑΡΗΣ ΑΡΗ ΠΑΡΕΔΩΚΕΝ ΟΤΙ
ΚΑΙ ΤΡΑΤΙΑΝ ΚΑΤΑΛΙΨΑΣ ΤΑΥΤΑ ΕΙΣ ΕΤΕΡΟΝ ΚΟΣΜΟΝ
ΑΠΕΛΗΛΥΘΕ, ΟΠΟΥ ΟΥΔΕΝ ΥΠΑΡΧΙ, ΕΙ ΜΗ ΜΟΝΟΝ ΣΚΟΤΙΗ ΚΘ

Παυσάμενος στρατιάς "Αρης" Αρηι παρέδωκεν
ὅπλα | καὶ στρατιάν· καταλίψας ταῦτα εἰς ἕτερον κόσμον ἄκοσμον |
ἀπελήλυθε, ὅπου οὐδὲν ὑπάρχει, εἰ μὴ μόνον σκοτίη. κθ'.

The first line is a hexameter, but the remainder can scarcely be forced into any metrical scheme. For the name of the soldier who died aged 29, cf. *C. I. G.* 196: Κλ. "Αρης.

MCXIV.

UNCERTAIN LOCALITY.

1114. Slab of white marble, from the front of a *loculus*. Ht. 1 ft. $4\frac{1}{8}$ in.; width 1 ft. $1\frac{1}{8}$ in.; depth $2\frac{1}{2}$ in. Beneath the inscription is a recess of oblong form, in which is the figure of a skeleton lying at full length. *C. I. G.* 6309; *I. G.* xiv. 2131; Smith, *B. M. Cat. of Sculpt.* iii. 2391 (Fig. 55), where full references are given. Smith, *loc. cit.*, shows that the attribution of the stone to Antium rests upon an error. Add Kaibel, *Epigr. Gr.* 711; Treu, *de Larvarum imag.* No. 52, p. 56; Altmann, *Grabaltäre*, p. 149.

Εἰπεῖν τίς δύναται, | σκῆνος λιπόσαρκον | ἀθήσας φ,
5 εἴπερ "Υλας | ἡ Θερσείτης ἦν, ὦ || παροδείτα;

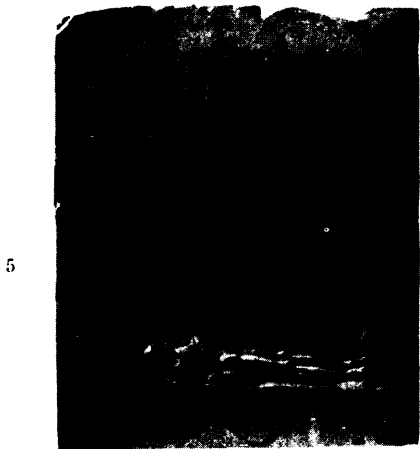
Σκῆνος for the body apart from the soul is of common use in Greek philosophy. See e. g. Plat. *ap.* Clem. Alex. 703: εἰκότως ἄρα ἐκ γῆς μὲν τὸ σῶμα διαπλάττεσθαι λέγει ὁ Μωυσῆς, δ γήινόν φησιν ὁ Πλάτων σκῆνος. Cf. also *C. I. G.* 1656.

For the sentiment cf. an epigram quoted by Welcker, *Syll.* 67:

ἀλλ' ἔμπας δόξας κενεὰ χάρις· εἰν 'Αἶδα γὰρ
Μῖνω Θερσείτης οὐδὲν ἀτιμότερος.

As in this last epigram the idea is that the just and the unjust are equal in death, so in the present the fair and the ugly are equal. There is a close parallel in Lucian, *Dial. Mort.* 25, where Nireus is taken as the type of beauty and Thersites as the type of ugliness.

About the second century A.D.



5

MCXV.

UNCERTAIN LOCALITY (ASIA MINOR?).

1115. Fragment of white marble sepulchral relief. Man standing and clasping the hand of a seated woman. By the chair a diminutive girl, holding a casket. Ht. 1 ft. 5 in.; width 1 ft. 4 in.; depth $2\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2248.

ΕΥΠΟΡΙΑΔΗΜΗΤΡΙ
ΟΥΑΝΤΙΟΧΙΣΑΓΥ
ΝΗΔΕΕΥΝΙΚΟΥ
ΧΡΗΣΤΗΚΑΙΑΛΥ
5 ΠΕΧΑΙΡΕ

Εὐπορία Δημητρί-
ου Ἀντιόχισα γυ-
νὴ δὲ Εὐνίκου
χρηστὴ καὶ ἄλυ-
5 πε χαῖρε.

1. 2. Ἀντιόχισα. Ἀντιόχισσα occurs with the meaning 'a native of Antioch' on an inscription from Delos. See *B. C. H.* vi, p. 339, No. 43: καὶ ἡ γυνὴ Καλλι-
στιον Μαρσίου Ἀντιόχισσα. On the form see Schweizer,
Gramm. d. perg. Inschr. p. 140, n. 2. For the
spelling with a single σ cf. Wood, *Disc. at Ephesus*,
App. viii. 5, l. 12: πατρώνισαν.

About the first century B. C.

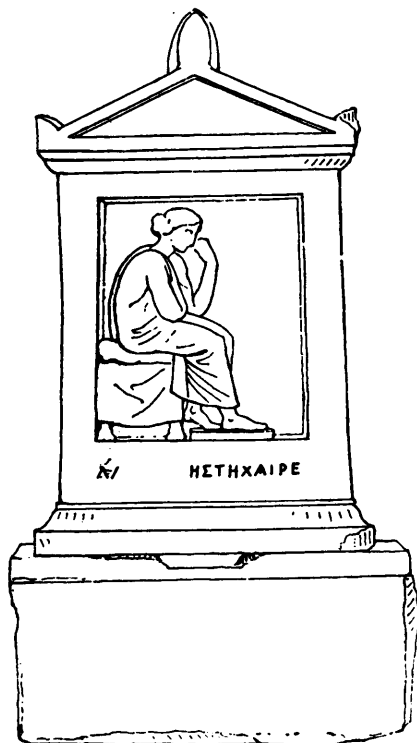


5

MCXVI.

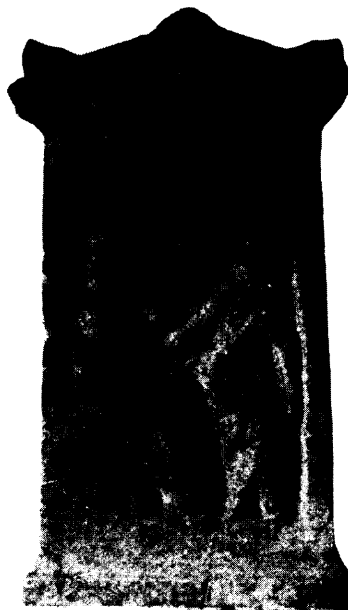
UNCERTAIN LOCALITY (ASIA MINOR?).

1116. White marble relief on basis, with pediment and acroteria. In a sunk panel is the figure of a girl seated to r. Ht. 2 ft. $4\frac{1}{2}$ in.; width 1 ft. $\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2253. Cf. a stele from Chios figured by Pfuhl in *Jahrb. d. Arch. Inst.* xx, p. 54, Fig. 9.



ἄλ[υ]πε χρ[η]στῇ χαῖρε.

1116.



ΜΑΡΩΝ ΧΡΗΣΤῇ
ΧΑΙΡΕ

Μάρων χρ[η]στ(ῇ)
χ(α)ῖρε.

1117.

MCXVII.

UNCERTAIN LOCALITY (ASIA MINOR?).

1117. Limestone stele, with pediment and acroteria. In the pediment an eagle (?) with wings spread. The relief represents a woman seated, clasping the hand of a man who stands before her. Ht. 1 ft. 4½ in.; width 9 in.; depth 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2254. Inscribed above the relief. Temple Bequest, 1856.

MCXVIII.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1118. Fragment from the lower part of a sepulchral stele of white marble. All that remains of the relief is the lower part of a draped boy's figure and a foot (on a larger scale) of a figure standing or seated before him. Ht. 8 in.; width 11 in. Smith, *B. M. Cat. of Sculpt.* iii. 2247.



[Σερ]απίων
χρηστὲ χαῖρε.

MCXIX.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1119. Marble relief with pediment, much corroded. Draped man standing to front, with diminutive boy by his side; opposite is a draped woman, seated. Ht. 2 ft.; width 1 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* i. 643. Found in a store at Portsmouth.



Χρηστὲ καὶ ἄλ[υ]πε
χαῖρε.

MCXX.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1120. Relief of white marble, with figures in arched recess below a pediment. Man reclining on couch, with draped attendant (sex uncertain) standing before him. The inscription is below the figures. Ht. 2 ft.; width 1 ft. 3 in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 744. Obtained by the Euphrates Expedition (1835-7).



ΑΛΥΠΕ ΧΑΙΡΕ

---- (Χρηστὲ καὶ)
ἀλυπε χαίρε.

MCXXI.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1121. Relief of white marble, with three figures in an arch below a pediment. In the middle is a draped boy, on the l. a draped man, on the r. a draped woman. Behind, an oak tree, with serpent twined in the branches. Ht. 3 ft. 3 in.; width 1 ft. 8½ in.; depth 5½ in. *C. I. G.* 6990; Smith, *B. M. Cat. of Sculpt.* i. 746; *Jahrb. d. Arch. Inst.* xx, p. 93; cf. *ibid.* p. 53. Fig. 7. Acquired 1846.

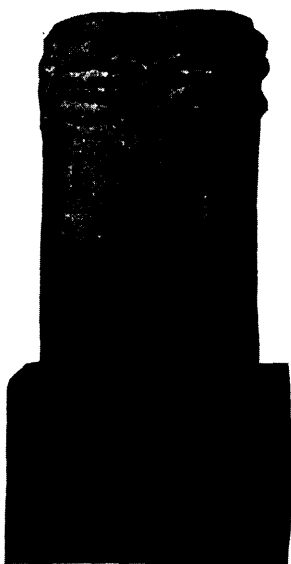


ΣΕΡΑΠΙΩΝ
ΧΡΗ ΣΤΕΚΑΙ
ΑΛΥΠΕΧΑΙΡΕ

Σεραπίων
χρηστὲ καὶ
ἀλυπε χαίρε.

MCXXII.

UNCERTAIN LOCALITY.



1122. Cippus of bluish marble, elliptical in section, standing on a rectangular plinth. Round the top is a wreath of olive in relief. Ht. 1 ft. 1½ in.; diam. 5 in. Smith, *B. M. Cat. of Sculpt.* iii. 2284.

Μαρκιανὲ
χρηστὲ
καὶ ἄωρε χαίρε,
ζήσας ἔτη κη.

A cippus of similar form, probably from Salamis, Cyprus, is published in *Rev. Arch.* 3rd ser. vii. p. 146. Inscribed:

Διόδωρε | χρηστὲ | καὶ ἄλυπε χαίρε· ζήσα(ς) | ἔτη πη.

Lettering of about the third century A. D.



1123

MCXXIII.

UNCERTAIN LOCALITY.

1123. Marble front of a circular sepulchral altar, with two ox-heads in relief, linked by a festoon from which are suspended a bunch of grapes and two tassel-shaped pendants. Ht. 2 ft. 2 in.; width 1 ft. 6 in. Smith, *B. M. Cat. of Sculpt.* iii. 2286. Acquired 1852.

ZENOKPATH
XPHSTEXAIBE

Ξενοκράτη
χρηστὲ χαῖρε.

For this type of monument cf. Pfuhr in *Jahrb. d. Arch. Inst.* xx, p. 85; *École Française, Délos*, Fasc. ii, p. 59, Fig. 82.

Lettering of about the third century A. D.

MCXXIII A.

UNCERTAIN LOCALITY.

- 1123 a. Circular sepulchral altar of marble, similar to No. 1123. Ht. 1 ft. 5½ in.; diam. 1 ft. 2½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2287; *C. I. G.* 6898. Elgin Collection.

ΓΑΕΙΕΚΑΣΤΡΙΚΙΕΧΡΗ
ΣΤΕΧΑΙΡΕΚΑΙΥΓΙΑΙΝΕ

Γάειε Καστρίκιε χρη-
στὲ χαῖρε καὶ υἱαῖνε.

MCXXIV.

UNCERTAIN LOCALITY.

1124. Rectangular tablet of white marble. Ht. 6¾ in.; width 8¾ in.



5

Πατρία ἡ καὶ
'Ιουλία χρηστὴ
καὶ ἄωρε χαῖρε.
ἑξέτη δεκαέξ.

5 15

l. 1. For the double name cf. No. 1050.

l. 4. For the doubling of the consonants cf. Nos. 1006, 1010.

Lettering of about the third century A. D.

MCXXV.

UNCERTAIN LOCALITY.

1125. Funeral relief of white marble, surmounted by a pediment on which is the inscription. Boy seated on a rock, fishing. Ht. 1 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* i. 648; Ellis, *Townley Gall.* ii, p. 166; *Arch. Zeit.* 1871, p. 143, n. 32; *Berl. Phil. Woch.* 1892, p. 1173; *C. I. G.* 6892. Purchased from the Besborough Collection, 1801.



5

'Αγα-
θήμε(τ)-
ρος 'Ασι(ι)άχω
συντρόφω μνή-
μης χάριν.

5 μης χάριν.

The superfluous τ in l. 2 has been partly chiselled away.

l. 3. The sixth letter is no doubt meant for ι, the oblique stroke being accidental. The name is therefore 'Ασίαχος, and there is no justification for Michaelis's 'Ασιατικ(κ)ος.

Lettering of the second-third century A. D.

MCXXVI.

UNCERTAIN LOCALITY.

1126. Marble relief, with busts of man and woman to front, draped. Below, on an oblong plinth, is the inscription. Ht. 2 ft. 1½ in.; width 1 ft. 5 in.; depth 7 in. Smith, *B. M. Cat. of Sculpt.* iii. 2272. The marble has been blackened by exposure to the water. Found in the Thames. Probably from the Earl of Arundel's Collection. Presented by the Rev. G. T. Hudson, 1870.



ΙΒΟΛΙΣΙΟΔΡΑΝΟΥΑΣΙΛΙΑΕΥΤΥΧΙ
ΔΙΤΕΥΜΒΙΩΖΟΝΜΗΜΕΧΑΡΙΝ

--- ἰβολίς Ἰοδρανοῦ · Ἀσιλία · Εὐτυχί-
δι τῇ συμβίῳ · ζών · μνήμης · χάριν.

Lettering of the second-third century A. D.

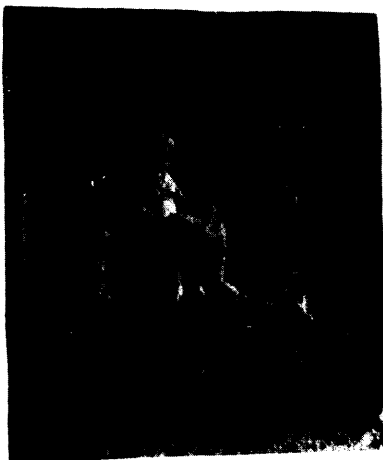
MCXXVII.

UNCERTAIN LOCALITY.

1127. Tablet of white marble, with pediment and acroteria slightly sketched out. The relief shows a girl seated, and reading, with a dog behind her. Before her is (probably) a stand with another book-roll. Ht. 1 ft. 1 in.; width 11 in.; depth 1½ in. Smith, *B. M. Cat. of Sculpt.* i. 649, with references there given; *C. I. G.* 6866. Towneley Collection.

Ἀβείτα· ζήσασα· ἔτη· ἰ·
μῆνας· δύο
χαίρετε.

- l. 1. Ἀβείτα = Avita.
l. 3. χαίρετε. The plural implies that the girl addresses those who visit her tomb.
About the first century A. D.



MCXXVIII.

UNCERTAIN LOCALITY.

1128. Stele of bluish Greek marble, with oblong panel. The relief shows a young man, standing to the front, grasping an end of his himation with his r. hand, and holding roll in l. Ht. 3 ft. 10 in.; width 1 ft. 5½ in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 634. Acquired 1835.

Ἑρμόδωρος
Ἀριστομένου.

- For the form Ἀριστομένου cf. *Περιγένου* in No. 1032, l. 1.

The lettering suggests a date in the second-first century B. C.



MCXXXIX.

UNCERTAIN LOCALITY.

1129. Stele of white marble, with relief of a draped man standing with his r. hand raised to his head; he holds his himation with his l. Inscribed on each side of the head. Ht. 2 ft. 2½ in.; width 11½ in.; depth 2½ in. Smith, *B. M. Cat. of Sculpt.* i. 655.



ΣΩΙ ΝΙΚΕ
ΧΑΙ ΡΕ

Σωίνικε
χαίρε.

The name is probably a variant of Σώνικος, which occurs in other inscriptions, e. g. *C. I. G.* 4682, 5361 (from Egypt and the Cyrenaica respectively). It is possible that the horizontal line over the Ι is meant for an erasure, or perhaps, as Mr. Tod suggests, it represents a diaeresis.

Lettering of about the first century A. D. Cf. No. 1020, though the form of Α is different.

MCXXX.

UNCERTAIN LOCALITY (ASIA MINOR?).

1130. Marble stele with rough bust of draped man to front. Inscribed below bust, where the r. side is broken away. Arnold Collection, 1911.

ΝΕΙΚΗΩ

Νεική(ου) - - -

Apparently a local variant for Νεκίου - - -

| Lettering of the first-second century A. D.

MCXXXI.

UNCERTAIN LOCALITY (ASIA MINOR?).

1131. Relief of white marble, broken away above. The lower parts of two draped statues on plinths (one carrying a staff), probably Pluto and Persephone, are preserved. Between them is Cerberus, also on a plinth. Below is the inscription. Ht. 1 ft. 8 in.; width 1 ft. 3½ in.; depth ca. 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2171. 'Delivered at the British Museum about 1873 (?) from a steamer plying to Bristol.'



Θεοῖς ἐπήκοοις
Φ(λάουῖος) Σαβεῖνος εὐξά-
(μ)ενος ἀνέθηκε(ν).

The title ἐπήκοος ('gracious') is, as is pointed out by Drexler in *N. Jahrb. f. Phil.* cxlv. (1892) pp. 361 ff. and 841; cxlix. (1894) 330, and by Jessen in Pauly-Wissowa, s. v. *Epekoos*, applied to numerous particular deities (e. g. *B. M. Inscr.* ii, p. 142; *Journ. Hell. Stud.* viii, p. 228, n. 5), and sometimes (as in the present case) to unnamed deities. The majority of such inscriptions belong to the Imperial period. The Φ. doubtless stands for F(lavius). See also an article by O. Weinreich in *Ath. Mitt.* xxxvii, pp. 1 ff., and cf. No. 1034 above.

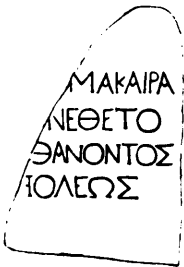
Lettering of about the first century A. D.

MCXXXII.

UNCERTAIN LOCALITY.

1132. Fragment of slab of white marble, complete on r. side, at back, and below. Ht. 7½ in.; width 5 in.; thickness 1 in. Presented by H. Martin Gibbs, Esq., 1900.

The inscription is between faint guide-lines.

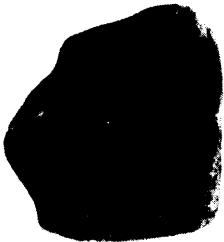


--- Μάκαιρα
--- ἀνέθετο
--- θανόντος
--- (π)όλεως.

MCXXXIII.

UNCERTAIN LOCALITY.

1133. Fragment of white marble, broken away on all sides. Deeply engraved letters. Ht. 6 in.; width 5½ in.



----- (π)ρ(ω) -----
----- (π)ρογο(ν) -----
--- κ]αὶ τῇ πό[λει ---
--- πρ[ι(θ)ς τοὺς (θ)ξοὺς ---
5 --- πολ[ι]τευσα(μ)χεν ---
--- (ο)ν (ἐπι) -----

Fragment of an honorific decree. The letters point to an early Imperial date.
Cf. for the general form of the decree Latyshev, *Inscr. Pont. Eux.* i. 22, l. 9 f.: ἀνὴρ γενόμενος ἐκ προγόνων λαμπρῶν κ(α)ὶ πολλὰ τῇ πατρίδι ἡμῶν κατανυσαμένων κ.τ.λ.

MCXXXIV.

UNCERTAIN LOCALITY.

1134. Fragmentary marble relief, with two hoofs of a horse and the paw of an animal remaining. Ht. 3½ in.; width 3¼ in. Smith, *B. M. Cat. of Sculpt.* iii. 2256.



--- Πρω(τ) ---
--- κ'υρίω ---

Votive relief, probably of the fourth century B. C.

MCXXXV.

UNCERTAIN LOCALITY.

1135. Fragment of white marble, broken on all sides. Ht. $6\frac{1}{2}$ in.; width 3 in.; depth $1\frac{1}{2}$ in.

Σ	-- σ(υ) --
ΘΕ	-- θε --
Π	-- (π) --

Letters of about the third century B. C.

MCXXXVI.

UNCERTAIN LOCALITY.

1136. Fragment of a soft, light-coloured stone. Broken all round. L. $4\frac{3}{4}$ in.; ht. $2\frac{1}{2}$ in.; depth 1 in. Bequeathed by Sir William Temple, 1856.

ΟΔΙΣΣΕΙΣ	Ὀδισσεῖς
ΔΙΟΜΑΧ	Διομ(ή)δης
Φ	Φ

Probably a fragment of a *tabula Iliaca*. Cf. *C. I. G.* 6125, l. 44; *ibid.* 6130 (spelling 'Ὀδισσεύς).

MCXXXVII.

UNCERTAIN LOCALITY.

1137. Fragment of coarse limestone, broken away all round. Ht. 10 in.; width $9\frac{3}{4}$ in.; depth $3\frac{1}{2}$ in. Presented by Admiral Spratt, C.B., 1874.

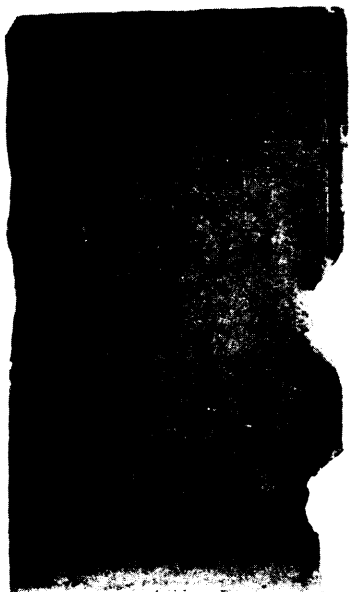


-- με κυρία κ --
-- ἀζετε διδο --
-- (υ)να και --

MCXXXVIII.

UNCERTAIN LOCALITY.

1138. Slab of white marble, decorated above with curved incisions. Ht. 1 ft. $10\frac{1}{2}$ in.; width 1 ft. 1 in.; depth 3 in. Blacas Collection, 1867.



Μελιτίνη
ἡ καὶ Οὐρανία
καὶ Ἀκτὴ
χαῖρε
ἐτῶν κη.

l. 1. For the name *Μελιτίνη* cf. *C. I. G.* 2114 c (near Kertch); *ibid.* 3299 (probably Smyrna); *ibid.* 3350 (Smyrna); *ibid.* 6437 (Rome).

l. 2 f. The possession of three names by the same lady is rare. Two, however, are not uncommon. Cf. Nos. 1050, 1124. An Akte, as Mr. Tod points out, was a slave-favourite of Nero (Dio Cass. lxi. 7; Tac. *Ann.* xiii. 12).

Letters of about the first century A. D.

MCXXXIX.

UNCERTAIN LOCALITY.

1139. Fragment of white marble, cut away on r. side. Ht. 7½ in.; width 6½ in. Blacas Collection, 1867.

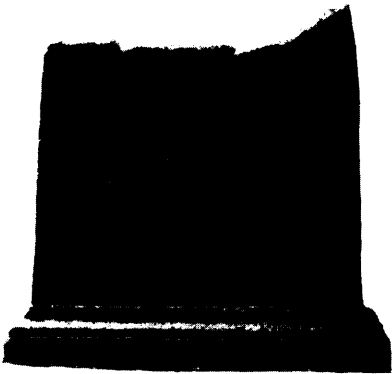
ΝΕΟΚΛ	Νεοκλ[ῆς]
ΘΕΟΔΩ	Θεοδώ[ρου]
ΕΤΩΝ	ἑτῶν - -
ΧΑΙΡ	χαίρ[ε]

Above the κ of ΝΕΟΚΛ a small circle has been partly chiselled away, representing perhaps the Θ of Θ [Κ].

MCXL.

UNCERTAIN LOCALITY.

1140. Lower part of a stele of white marble. Ht. 1 ft. 1 in.; width 1 ft. 2 in.; depth 5 in. (greatest).



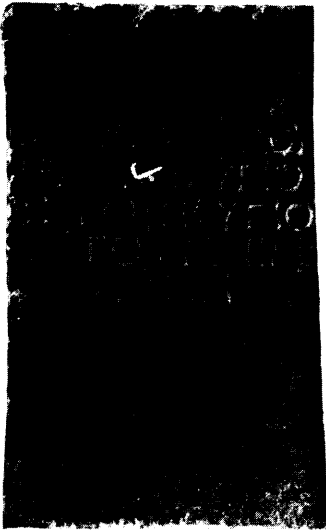
ΘΕΟΦΙΛΑ ΑΝΔΡΟΝΙΚ
ΗΡΟΣΤΡΑΤΟΥΑΣΚΛΗΠ
ΧΡΗΣΤΗΧΑΙΡΕΧΡΗΣΤΕ

Θεοφίλα	Ἀνδρόνικ[ε]
Ἡροστράτου	Ἀσκληπ[ιάδου]
χρηστή χαίρε.	χρηστὲ [χαίρε].

MCXLI.

UNCERTAIN LOCALITY.

1141. Slab of white marble, cut away on the l. side. Ht. 1 ft. 3 in.; width 9 in.; depth 2 in.



(Π)ακωνία γ' Φιλου-
(μ)ένης· Εὐπό-
(ρ)ιστος Εὐπο-
(ρ)ίστου μνίας
5 χάριν.

l. i. (Ν)ακωνία is possible, but (Π)ακωνία (= Roman Paconia) is more probable.

For γ cf. No. 966 Διονύσιος γ. It means 'third of the name' Paconia, i. e. daughter and granddaughter of Paconia, and great-granddaughter of Philoumene.

MCXLII.

UNCERTAIN LOCALITY.

1142. Square tablet of white marble. Ht. 8½ in. C. I. G. 6980. The letters are shallow and badly engraved.



Ε(εοῖς) Κ(αταχθονίοις).
Πρόκλη · Χρυσή-
δι τε ἀμφοτέρες (sic)
τέκνοισιν · ταῖς
δὲ γονῆαις (sic) · μνή-
μης χάριν · τόδε
σῆμ' · ἐποίησαν.

A badly-written inscription. There is some suggestion of hexameters, but these are not worked out.

l. 3. ἀμφοτέρες for ἀμφοτέραις.

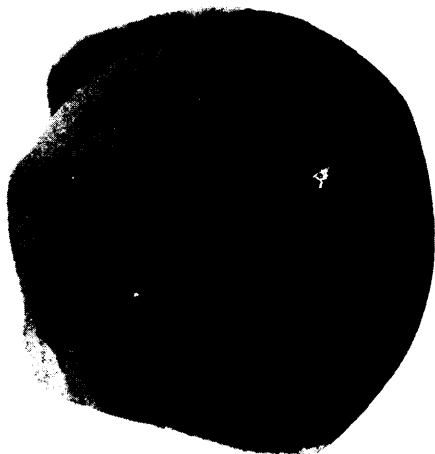
l. 4 f. Boeckh read ταῖς (γεγονυαῖς) without any probability. Two interpretations seem possible: (1) that ταῖς δὲ γονῆαις is an error for ταῖς τε γοναῖς, 'and their offspring' or (2) that γονῆαις stands for γονεῖς or γονῆες, 'parents'. The latter explanation has the advantage of supplying a subject to ἐποίησαν. 'And for them their parents made this memorial.'

Lettering of the second to third century A. D.

MCXLIII.

UNCERTAIN LOCALITY.

1143. Small shield of white marble, with (probably) a leg, now partly broken away, carved in the middle as a device in relief. The rim is broken away on the l. side. Diam. (complete) ca. 10 in. C. I. G. 6859; Kaibel, *Epigr. Gr.* 665.



Σῆμά με Νυκτελίου (νεῖοστεφὲς οἰχομένοιο |
δυστήνων ὁράας δακρύνειν τοκέων.

'Thou seest in me the new-crowned memorial (and badge) of dead Nyktelios, bewept by his unhappy parents.'

l. 1. σῆμα. It seems pretty certain that there is a play on σῆμα as the 'badge' of the shield, and σῆμα the 'memorial'.

For an inscription similarly written on a shield, and nearly contemporary with the present, cf. *B. M. Inscr.* DCXXVIII (from Ephesos); *ibid.* CCCLIII; *I. G.* iii. 1165.

Second to third century A. D.

MCXLIV.

UNCERTAIN LOCALITY.

1144. Fragment of white marble, broken on all sides. Ht. 9 in.; width 9¾ in.; C. I. L. vi. 1230; *I. G.* xiv. 1049; Cagnat, *I. G. ad r. Rom. pert.* i. 119.

ΔΙΥΙ·ΙΥΛΙ
ΠΟΛΙΣ
ΣΤΕΥΕΡΓΕΣΙ
5 ΝΗΦΙΣΑΥΤ

(o)
· Divi · Iuli
[ῆ] πόλις (τ) ---
[τ](ω)ν εὐεργεσι(ω)ν ἕνεκα
5 [τ](ω)ν εἰς αὐ(τ)ήν.

Dedication by a city to one of the Julio-Claudian emperors, perhaps Claudius. The attribution of the inscription to Rome does not seem to rest on any adequate authority.

MCXLV.

UNCERTAIN LOCALITY.

1145. Limestone fragment, probably complete on a portion of the l. side, broken away on the three remaining. Ht. 7 in.; width 6½ in.; depth 3½ in.

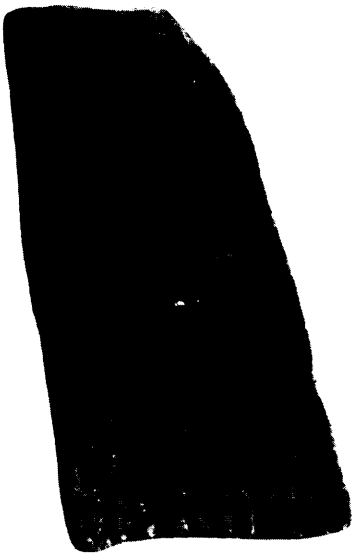


'Αδ-----
ὑπὲρ-----
θεοῦ-----

MCXLVI.

UNCERTAIN LOCALITY.

1146. Fragment of bluish marble, broken on all sides except the top. Ht. 8 in.; width 4 in.



--- Σε]βαστο[υ -----
-- Σε]βαστοῦ -----
--- το]υ στόλα(υ) ---
----- αν(δ)ρεων -----
5 ----- Αἴλιος Ἀντ[ων --
----- (ο)ν Σεβαστῶ
----- αικιτω η γ ---
----- ματι (πρακ) --

Apparently a dedication by one Aelius Ant(onium) or Ant(oninus) (?) on behalf of an Imperial expedition of the second century A. D.

MCXLVII.

UNCERTAIN LOCALITY.

1147. Limestone fragment, apparently cut down from a larger block. On the l. of the inscription there are the remains of a slanting projection. L. 10 in.; ht. 3½ in.; depth 6½ in. The letters are deep-cut.



The inscription, which does not offer any obvious sense, would seem to be magical. Possibly the monogrammatic Κνου at the end of the last line is an abbreviation of Κνοῦ(βις). Mr. Tod, however, is inclined to think that the inscription is Christian, of the type Κύριε βοήθει τοῦ δούλου σου, &c. In this case l. 2 would stand for τοῦ (δ)ούλου, and l. 4 might contain τοῦ τ(έ)κνου. But the interpretation is very uncertain.

MCXLVIII.

UNCERTAIN LOCALITY.

1148. White marble fragment, intact on the two faces, broken away on all sides. L. 3 in.; ht. 1¾ in.; depth ⅝ in.



-- ολιμι --

MCXLIX.

UNCERTAIN LOCALITY.

1149. Fragment of white marble, broken away on all sides except the extreme r. Ht. 3 in. ; width 2½ in. ; depth 1 in.



-- μετα
-- ων
-- (τ)ο(υ).

MCL.

UNCERTAIN LOCALITY.

1150. White marble fragment, complete on r. edge, broken away above and below and on the l. Ht. 3 in. ; l. 3½ in. ; depth ca. 1½ in.



----- νίων
-- (λ)ιταισαμε
--- τη(ς) πολυ

MCLI.

UNCERTAIN LOCALITY (ATHENS?).

1151. Votive relief of Pentelic marble, representing three men approaching Leto, Artemis, and Apollo, the last seated. Ht. 1 ft. 7½ in. ; width 2 ft. 8 in. Smith, *B. M. Cat. of Sculpt.* i. 776 ; *C. I. G.* 1946 ; *I. G.* ii. 1527 b ; Kaibel, *Epigr. Gr.* 799 ; Wolters in *Rh. Mus.* 1886, p. 346. Towneley Collection.

Inscribed on the base :—

Ξ Η Γ Χ Α Υ
Ι Γ Ρ Ο Κ

Σ Ι Λ Ε Υ Γ Α Ι Δ Ν Ε Κ Α Τ Η Β Ο Λ Α Π Ο Λ
Ρ Α Ϊ Σ Δ Ν Ε Θ Η Κ Ε Τ Ο Δ Ε

Σήγ χάρι[ιν ὧ βα]σιλεῦ Παιᾶν ἐκατηβόλ' Ἀπολ[λον]
'Ἰπποκ[ράτης] π(αῖ)ς ἀνέθηκε τόδε.

The letters are strictly στοιχηδόν. They are figures seem Roman. The γ of σήγ is certain, con- apparently of the fourth century B.C., though the sequently Wolters' restoration is most probable.

MCLII.

UNCERTAIN LOCALITY (ATHENS?).

1152. Sepulchral vase of Pentelic marble on stele in relief, supported by winged sphinx. On the vase is a relief of two armed warriors standing with clasped hands. Ht. 2 ft. 11½ in. ; width 1 ft. 1 in. *C. I. G.* 552 ; *I. G.* ii. 1700 ; Smith, *B. M. Cat. of Sculpt.* i. 693 ; Conze, *Alt. Grabreliefs*, No. 1005, Pl. cxcv. Formerly in the Guilford Collection. Presented by G. Plucknett, Esq., 1886.

ΑΡΧΙΑΔΗΣ
ΔΓΝΟΞΙΟΣ

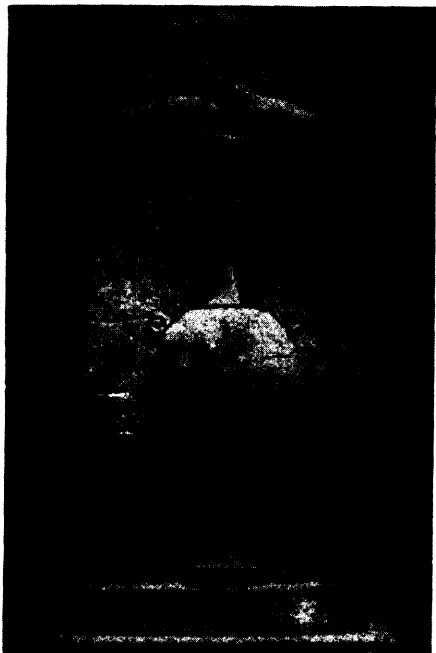
ΠΟΛ

ΕΜΟΝΙΚΟΣ
ΔΘΜΟΝΕΥΣ

Inscribed above figures :—

'Αρχιάδης Ἀγνούσιος.

Πολεμόνικος Ἀθμονεύς.



MCLIII.

ATTICA (?).

1153. Marble stele, with gable. In relief is a leucophaea, with spiral handles. On the lip are perched two doves facing inwards. Ht. 3 ft. 4 in. Acquired 1915.

Faintly inscribed on the upper part of the belly of the vase are

(a) [Left] ΜΕΛΑΝΤΗΣ, Μελάντης.

(b) [Right] ΜΕΝΑΛΚΗΣ, Μενάλκης.

No doubt the figures of Melantes and Menalkes were originally painted in and have now faded away. Cf. Conze, *Grabreliefs*, 1317 a, Pl. cclxxi.

MCLIV.

UNCERTAIN LOCALITY.

1154. Circular marble base, with frieze of female figures in relief. Ht. 2 ft. 5 in.; diam. 2 ft. 5 in. Smith, *B. M. Cat. of Sculpt.* iii. 2485 with ref. Presented by Miss Beaumont, 1889.

ΖΩΠΥΡΟΣ ΖΩΠΥΡΟΥ ΤΟΝ ΟΙΚΟΝ
ΕΣΤΙΑΙ ΚΑΙ ΤΩΙ ΔΑΜΩΙ

Ζώπυρος Ζωπύρου τὸν οἶκον
'Εστίαι καὶ τῷ δάμῳι.

MCLIV A.

UNCERTAIN LOCALITY.

1154 a. Marble relief of a soldier standing near a trophy. A woman stands on the l. of the trophy, pouring out a libation. On the r. is the forepart of a horse and the head of a groom. Inscribed on the upper and lower edges. Ht. 2 ft. 1 7/8 in.; width 3 ft. 8 1/2 in. *Museum Marbles*, ii, Pl. 41; Ellis, *Townley Gallery*, ii, p. 157 ff.; *C. I. G.* 1936; Smith, *B. M. Cat. of Sculpt.* i. 750. Brought from Greece by Mr. Topham, 1725. Presented by Sir Joseph Banks and the Hon. A. C. Fraser, 1780.

The inscription, which appears to be independent of the relief, belongs to the third or second century B.C. The inconsistencies of spelling are noteworthy, e.g. α for ι in ll. 2, 6, 8 (cf. *Τίμωνος* in l. 14), and the capricious use of the iota adscript.

The names, which are all in the dative case, are probably those of persons to whom *proxenia* was granted by some city. This is rendered likely by the general similarity of the present inscription to the decree from Oreos in Euboea published in Dittenberger, *Syll.*² ii, No. 494. There is nothing to indicate the name of the city bestowing the right of *proxenia* in the present case, nor can we determine whether the grants were made in the same year or were spread over several years. In the case of Oreos they were apparently all made in one and the same year.

It will be seen that the towns of the recipients are grouped according to districts. Those of ll. 1-5 are in the Peloponnese; those of ll. 7-17 in Boeotia, Phocis, and Locris; those of ll. 18-27 in Thessaly

and Macedonia; those of ll. 29-35 (lower edge) are in Asia Minor and Thrace.

Some of the places are not very familiar, though all are mentioned by ancient authorities. Such are Aliphera in Arcadia (Steph. Byz.; Paus. viii. 26, &c.); Kaphyae in Arcadia (Steph. Byz.; Strabo, c. 388, &c.), the inhabitants of which appear variously as *Καφῦνται*, *Καφυνεῖς*, *Καφυνεῖς*, or (as here) *Καφυνεῖς*; Larymna in Boeotia (Paus. ix. 23, &c.); Skarpheia in Locris (Steph. Byz.; Strabo, c. 426, &c.); Echinos in Thessaly (Polyb. ix. 41; Strabo, c. 433, &c.); Skotussa in Thessaly (Steph. Byz.; Strabo, c. 329, &c.); Metropolis in Thessaly (Steph. Byz.; Strabo, c. 437, &c.); Phalanna in Thessaly (Steph. Byz.; Strabo, c. 440, &c.) The town indicated by *Νεωτ* - in l. 34 is obscure.

The principal variations in readings from those given by Taylor Combe in *Mus. Marbles* (followed in *C. I. G.* 1936) are as follows:

L. 2, ΚΑΦΥΣΙΕΙ for ΚΑΦΥΕΙ; l. 3, ΤΕΛΕΑ for ΓΕΛΕΑ; l. 11, (Ν)ΑΒΥΛΟΥ for ΑΒΥΛΟΥ; also the additional readings in ll. 31, 32, 35.

ΑΛΙΥΜΕΙ
 ΟΡΓΩΓΟΡΓΟΥ ΚΑΦΥΣΙΕΙ
 ΤΕΛΕΑΔΑΜΟΚΡΙΤΟΥ ΤΕΓΕΑΤ
 ΦΙΛΙΣΚΩΙΚΥΔΙΜΑΧΟΥ
 5 ΤΡΟΙΣΗΝΙΩΙ
 ΚΑΦΕΙΣΟΔΩΡΩΜΝΑΣΙΜΑΧ
 ΛΕΒΑΔΕΙ
 ΤΕΙΜΟΚΡΑΤΕΙΛΥΚΛΩΝΟΣ
 ΛΑΡΥΜΝΑΙΩ
 10 ΔΙΑΚΙΔΗΚΑΙΧΑΡΕΦΑΝΗΤΟ
 ΝΑΒΥΛΟΥ ΔΕΛΦΟΙΣ
 ΣΩΦΑΝΗΚΑΙ ΑΓΕΛΑΩΙΤΟΥ
 ΦΙΛΩΝΟΣ ΕΛΑΤΕΥΣΙΝ
 ΚΛΕΩΝΥΜΩΙ ΤΙΜΩΝΟΣ ΑΒΑΙ.
 15 ΙΕΡΩΝΙΑΜΦΙΟΥ ΟΠΟΥΝ ΤΙΩΙ
 ΠΟΛΥΞΕΝΙΔΗ ΣΙΜΩΝΟΣ
 ΣΚΑΡΦΕΙ
 ΚΑΛΛΙΣΘΕΝΗ ΑΜΦΙΟΥ ΕΧΙΝ
 ΦΑΝΑΣΙΠΠΟΙΟΥ ΛΥΚΟΥ ΦΑΡΣΑΛΙ.
 20 ΔΑΜΟΔΙΚΟΥ ΔΑΜΙΣΚΟΥ
 ΣΚΟΤΟΥΣ ΣΑΙΩΙ
 ΤΡΟΜΑΧΩ ΙΣΤΙΟΥ ΑΓΓΕΑΤΙ
 ΑΙΣΧΙΝΗΚΑΙ ΑΝΔΡΟΝΙΚΩΙΤΟ
 ΣΑΜΟΘΟΙΝΟΥ ΜΗΤΡΟΠΟΛΙΤ
 25 ΝΙΚΙΑΦΑΛΑΧΡΟΥ ΤΡΙ ΚΑΙ
 ΑΝΤΙΒΙΩ ΑΡΧΕΛΑΟΥ
 ΦΑΛΑΝΝΑΙΩΙ

ΟΛΥΔΩΝ ΑΠΟΛΛΩΝΙΩ
 ΚΑΛΧΗΔΟΝΙΩΙΣ
 30 ΛΥΠΗΤΩ ΑΛΥΠΗΤΟΥ ΚΑ
 ΑΤΑΚΩ ΑΠΟΛΛΑ ΚΑΙ ΦΡΩΝ
 ΧΑΡΜΙΩΝ ΝΙΚΟΘΩΝ
 ΒΥΙΩ Σ
 ΕΒΙΑΤΩ ΑΤΟΥ ΝΕΩΤ
 35 ΑΡΧΕΛΑΟΥ

Upper Edge. A.

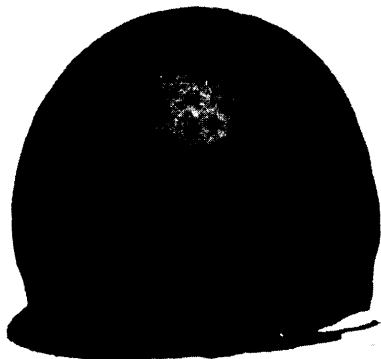
[Τῷ δέϊνι τοῦ δέϊνος]
 'Αλ(ιφρη)εῖ,
 [Γ]όργῳ Γόργου Καφυ(ε)εῖ,
 Τελέα Δαμοκρίτου Τεγεάτ[η].
 Φιλίσκῳ Κυδιμάχου
 5 Τροισηνίῳ,
 Καφεισοδώρῳ Μνασιμάχ[ου]
 Λεβαδεῖ,
 Τειμοκράτῃ Λύκωνος
 Λαρυμναίῳ,
 10 (Α)ιακίδῃ καὶ Χαρεφάνῃ τοῦ
 (Ν)αβύλου Δελφοῖς,
 Σωφάνῃ καὶ 'Αγελάῳ τοῦ
 Φίλωνος 'Ελατεῦσιν,
 (Κ)λεωνύμῳ Τίμωνος 'Αβαί(ω)
 15 'Ιέρωνι 'Αμφίου 'Οπουντίῳ,
 Πολυξενίδῃ Σίμωνος
 Σκαρφεῖ,
 (Κ)αλλισθένῃ 'Αμφίου 'Εχιν[αίω].
 Φανασίππῳ Οἰολύκῳ Φαρσαλί(ω),
 20 Δαμοδίκ(ω) Δαμίσκῳ
 Σκοτουσσαίῳ,
 (Π)ρομάχῳ ('Α)[ρ]ιστίου Α(δ)γεάτ(η),
 Αἰσχίνῃ καὶ 'Ανδρονίκῳ τοῦ
 Σαμοθοίνου Μητροπολίτ[αις],
 25 Νικία Φαλά(κ)ρῳ Τρι[κ]καί(ω)
 'Αντιβίῳ 'Αρχελάῳ
 Φαλαν(ν)αίῳ.

Lower Edge. B.

(Π)ολυδ(ώρῳ) 'Απολλωνί(ο)ῦ
 Καλχηδονίῳς,
 30 [Α]λυπῆτῳ 'Αλυπῆτου καί
 [Β?]ατάκῳ ('Απολλ)ᾶ καὶ Φρῶν - -
 Χαρμί(ου) καὶ - - [ω] Νικοθῶν[ις]
 Βυζ[αντίοις],
 ('Ε)βιά(τωι) 'Εβιάτου Νεωτ - -
 35 - - - λόθῳ 'Απελλ[οῦ] - -

MCLV.
OLYMPIA.

1155. Bronze helmet, found at Olympia in 1817. Ht. 8 in. C. I. G. 16; I. G. A. 510; Walters, *B. M. Cat. of Bronzes*, 250, where references to the earlier literature will be found. Add Hicks and Hill, *Greek Hist. Inscr.* 22; Collitz-Bechtel, *Griech. Dialektinschr.* iii (1), No. 3228; Hoffmann, *Syll. Epigraph. Graec.* No. 310; Michel, *Recueil*, No. 1084; Pauly-Wissowa, s. v. *Hieron*, col. 1501; cf. Dittenberger, *Syllog.* ii, No. 910. Presented to His Majesty King George IV by Sir Patrick Ross, and by him to the British Museum in 1823.



ΒΙΑΡΟΝΟΔΕΙΝΟΜΕΝΕΟΣ
 ΚΑΙ ΤΟΙΣ ΝΡΑΚΟΣΙΟΙ
 ΤΟΙΔΙ ΤΝΡΑΝΑΠΟΚΥΜΑΣ

'Ιέρων ὁ Δεινομένεος
 καὶ τοὶ Συρακόσιοι
 τῷ Διὶ Τυρ(ρ)άν' ἀπὸ Κύμης.

With this offering, made by Hieron of Syracuse to the Olympian Zeus from spoils won from the Etruscans at the sea-battle off Kyme in 474 B.C.,

should be compared the dedications of Hieron and Gelon at Delphi (Dittenberger, *loc. cit.*).

APPENDIX

CCCCLXXXI*.

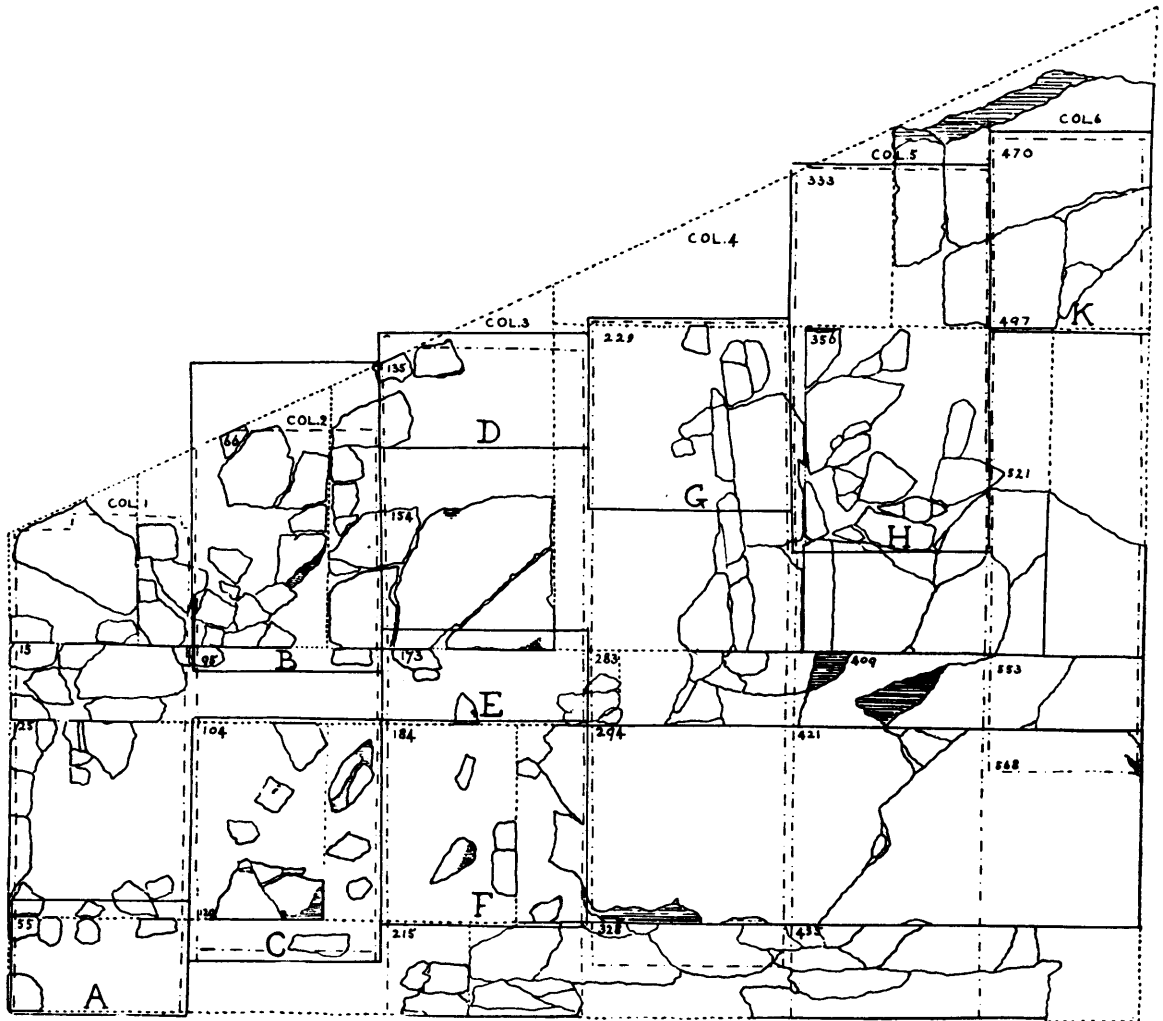
EPHESOS.

481*. Series of inscribed blocks of white marble, forming the wall on the r. flank of the south entrance of the great theatre, recording the benefactions of C. Vibius Salutaris. *B. M. Inscr.* iii, No. CCCCLXXXI; *Forschungen in Ephesos*, ii, p. 127 ff., No. 27, and p. 188 ff. with *Builage* (giving an uncial text).

The present republication of the Salutaris inscription includes a series of fragments which have been acquired since the original issue of the inscription. These new fragments appear in the text in *heavy* type; the fragments published by Hicks in *B. M. Inscr.* No. CCCCLXXXI, but not there placed in the main inscription are, if now incorporated, shown in the text in *spaced* type, together with those fragments which are now placed in a changed position.

The diagram shows the present arrangement of the inscription in six columns, and must be substituted for the diagram accompanying No. CCCCLXXXI, which shows seven columns. One column was eliminated by the discovery that the columns there numbered 3 and 4 are in fact the same column, and that the course containing the stones there lettered F and G is continuous with LNO. This observation was made independently at the British Museum and by Professor Heberdey.

The lettered sections A, B, C, D, E, F, G, H, K show the positions of the parts embodying the new or changed fragments; these parts are reproduced in facsimile in the text. For the uncials of the remainder the reader is referred to CCCCLXXXI. The text itself is a reproduction of that given by Heberdey in *Forschungen in Ephesos*, *loc. cit.*, and the restorations which make use of the small fragments with much ingenuity are due to him.



..... Joints of Masonry to be supplied.
 - - - - - Limits of the inscribed Columns.

A-K. Sections of the text, given below in uncials.
 For the remainder of the uncial text, see Part III, No. 481.

DIAGRAM OF THE INSCRIPTION OF SALUTARIS (481*).

(Revised arrangement to be substituted for that shown, facing p. 117, Part III.)

Ἐπ[ὶ πρυτᾶ[ν]ω[ς]

[Τιβ. Κλ. Ἀντιπάτρου Ἰου[λ]ια[ν]οῦ, μην[ος]

Ποσειδεῶνος ἑ ἰσταμένου.

[Ἐ]δοξε τῇ βουλῇ καὶ τῷ νεωκόρῳ δήμῳ φ[ι]λοσεβάστω·

5 (πε[ρὶ] ὧν ἐνεφάνισαν Τιβ. Κλ., Ἀλεξά[νδ]ρου υἱός, [Κυρ[ε]ίνα],

[Ἰουλιανός], φιλόπατρις καὶ φιλοσεβαστός, ἀγν[ός], εὐσεβής,

[γραμματεὺς τοῦ δήμου τὸ β, καὶ οἱ στρατηγοὶ τῆς πόλ]εως φιλοσε-

[βαστοι· ἐπειδὴ τοὺς] φιλοτείμους ἄνδρας περὶ τὴν [πόλιν] καὶ κατὰ

[πάντα ἀποδειξαμένους] στοργὴν γνησίῳ πολει[τῶν ἀ]μοιβαί-

10 [ων χρη] τυχύνει τειμών πρὸς τὸ ἀπολαύειν [μὲν τοὺς εἰ] ποίη[σαν]-

[τας ἤδη τὴν πόλιν, ἀποκείσθαι δὲ τοῖς βουλευομένοις περὶ τὰ]

ὁμοία ἀμ[ιλλᾶσθαι, ἅμα δὲ τοὺς] (ἐσπ)ουδακίτας τὴν μεγίστην θε-

ὸν Ἀρτεμιν [τειμᾶν, παρ' ἧς γίνεταί] πᾶσιν τ[ὰ κ]άλλιστα, καθήκε[ι]

παρὰ τῇ πόλει εὐδοκμεῖν, Γαίῳς τε Οὐίβ[ι]ος Σαλ[ου]τάριος, ἀ-

15 νῆρ ἱππικῆς τάξε[ος], γένει καὶ ἀ[ξι]ᾷ διάσημος, στρατείαις τε καὶ

ἐπιτροπαῖς ἀπὸ τοῦ κυρίου ἡμῶν Αὐτοκράτορος κεκοσμημένος,

πολείτης ἡμέτερος καὶ τοῦ βουλευτικοῦ συνεδρίου, πρὸς πα[τρ]ός]

[τε ἀγ]αθῇ χρά[μενος] δι[α]θέσει, ὡς καὶ τὰς ἀπὸ τῆς τύχης ἐπὶ τὸ κρεῖ[ιτ-]

[τον] προκοπὰς κοσμεῖν τῇ τῶν ἡθῶν σεμνότητι, εὐσεβῶν μὲν φιλοτεί-

20 [μως] τὴν ἀρχηγέτιν πα[κί]λῃς μὲν ἐπινοίαις ἐσπούδακεν περὶ τὴν θρησ-

[κε[ίαν], μεγαλοψύχοις δὲ] καθιερώσειν τὴν πόλιν (κατὰ) πᾶν (τετε[ξίμη]-

κεν, προσέτι δὲ καὶ νῦν προσελθ[όντων] εἰς τὴν ἐκκλησίαν ἐπέσχετο ἐννέα ἀ-

πεικονίσματα καθιερώσειν, ἐν μὲν χρύσειον, ἐν φ[ό] καὶ ἀργ[ύ]ρεα]

ἐπίχρυσα, ἑ[ξ]ερα δὲ ἀργύρεα ἀπεικονίσματα ὀκτώ, εἰκόνας τε]

25 [ἀ]ργυρέας εἰκοσι, πέντε μὲν τοῦ κ[υ]ρίου ἡμῶν Αὐτοκράτορος]

Νέρουα Τραῖα[ν]οῦ Καίσαρος Σε[β]α[σ]τοῦ, Γερμανικοῦ, [Δακικοῦ, καὶ]

τῆς ἱερωτάτης γυναικὸς αὐτοῦ Πλ[ω]τε[ί]νης καὶ τῆς ἱερ[ᾶς] συνκλήτου]

[κ]αὶ τοῦ Ῥω[μαίων] ἱππικοῦ τάγμα[τος] καὶ δήμου, [τούτων δὲ χω-]

ρ[ί]ς εἰκόν[ας] δεκαπέντε Ἐφεσίων τὴν [πόλιν] προσ[ωποποιούσας,]

30 [τοῦ] δ[ι]ήμου καὶ τῶν ἑξ φυλῶν καὶ βο[υλῆς] καὶ γε[ρουσίας] καὶ ἐφ[η]-

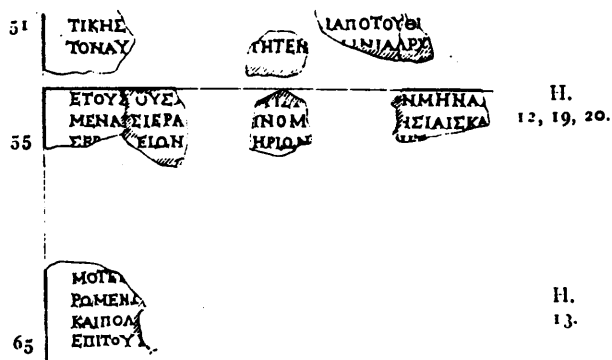
βεῖ[ας] -----] του [...]νκ[-----]

16 lines wanting, except for a few letters at the beginning of the lines.

[... ὑπὸ τῶν φυλάκων, συνεπιμελουμένων καὶ] δ[ύ]ο νε[οποι-]

ῶν καὶ τοῦ σκηπτούχου, φέρηται καὶ αὐ φέρηται, διαδ[ι]εχομέ-

30 νων [καὶ συμπροεμπόντων τῶν ἐφ[η]β[ων] ἀπὸ τῆς] [Μαγνη-]



A.

τικῆς [πύλης εἰς τὸ θέατρον καὶ] ἀπὸ τοῦ θ[ε]α[τρ]οῦ κατὰ

τὸν αὐτὸν τρόπον, τῇ τε ν[ο]μ[η]νίᾳ ἀρχ[ιερατικοῦ]

ἔτους θυσιᾶ καὶ ἐν ταῖς [ιβ καθ' ἑκαστο]ν μῆνα [ἀθροίζο-]

μένα[ις] ἱεραῖς τε καὶ ἐν ταῖς ἐκκλη[σι]αῖς καὶ ἐν ταῖς τῶν

55 Σε[βαστ]είων [καὶ Σωτ]ηρίων [καὶ τῶν πε[ντ]ετηρικῶν μεγά-]

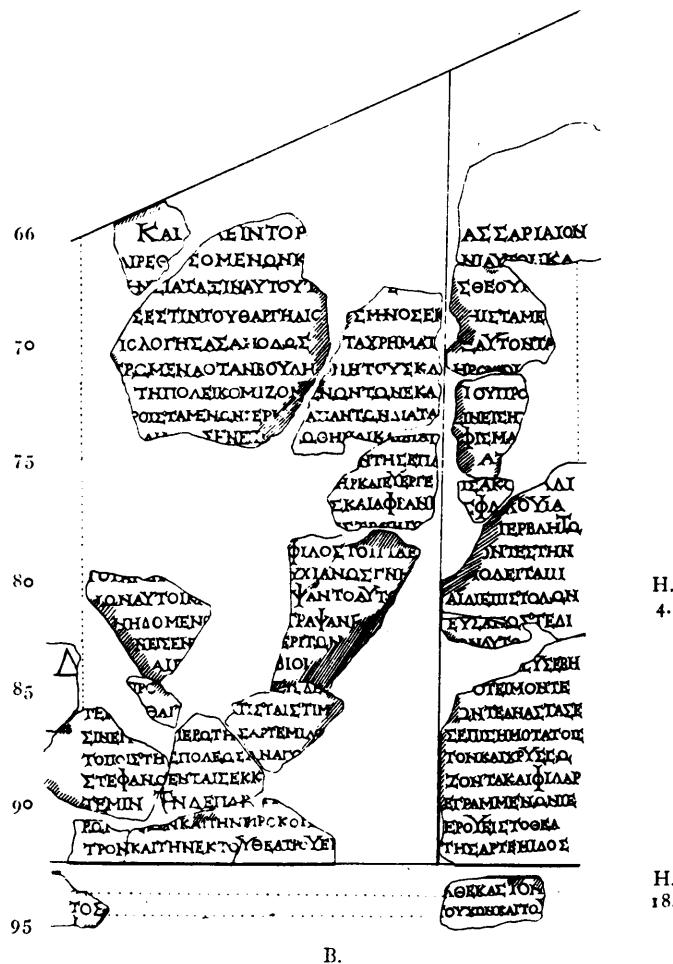
[λων Ἐφεσ(ε)ίων] ἐορταῖς -----]

5 lines wanting.

μοτε ----- τῶν δὲ χρημάτων τῶν καθιε-

ρωμένων ὑπ' αὐτοῦ Ἐφεσίων τῇ βουλῇ καὶ τῇ γερουσίᾳ]

καὶ πολ[εῖται καὶ ἐ]φ[ή]βοις καὶ παισὶν ὑπέσχετο αὐτοῖς]
65 ἐπὶ τοῦ (σ)[----- ἐκδανιστῆς γενέσθαι?]



B.

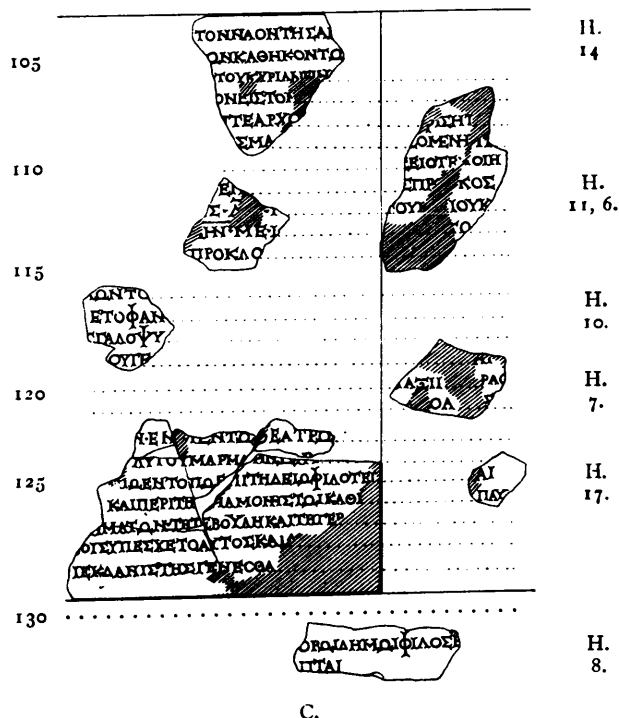
Column 2.

καὶ [τελ]εῖν τόκ[ον δραχμιαῖον] ἀσσαριαῖον
[δι]αιρεθ[η]σόμενον κ[αθ'] ἕκαστον ἐνιαυτ[ὸν] κα-
[τὰ] τὴν διάταξιν αὐτοῦ τῇ γενε[σ]ίῳ τῆς θεοῦ (ἡ)μέρα,
[ἥτις] ἐστὶν τοῦ Θαρρηλ[ιῶ]νος μηνὸς ἑκ[τ]ῇ ἰσταμέ[νου],
70 [δ]μολογήσας ἀποδώσε[ιν] τὰ χρήμα[τα ἡ] ἐαυτὸν τὰ [κα-]
[θιε]ρωμένα, ὅταν βουλη[θ]ῇ, ἢ τοὺς κλη[ρονό]μους αὐ-
[τοῦ] τῇ πόλει, κομιζο[μέ]νων τῶν ἐκά[σ]του προ[σώ]-
[που] προ[σ]τα[μ]ένων· περὶ [ὧν] ἀπάντων διάτα[ξ]ιν εἰσηγ[ησάμε]-
[νος ἰδία] ἡξίω[σεν] ἐπ[ικυ]ρωθῆν[αι] κ[αὶ] διὰ ψ[η]φίσμα[τος] τῆς
75 [βουλῆς καὶ τοῦ δήμου, καὶ νῦν] τῆς ἐπαρχεί[ας] [ἡγεμο]-
[νεύοντες ὁ κράτιστος ἀν]ήρ καὶ εὐεργέ[της] Ἀκοῦιλ[ι]-
[ος Πρόκλος, ὁ ἀνθύπατος, καὶ Ἀφράν]ιος Φλαουια-
[νός, ὁ πρεσβυτής καὶ ἀντι]στ[ρά]τηγος, ἀνυπερβλήτω
[τῇ φιλανθρωπία καὶ φιλοστοργί]ᾳ ἐπιγινώ[ν]τες τὴν
80 [τοῦ] (ἀνδ[ρ]ος μεγαλοψυχίαν, ὡς γνή[σιοι] πολεῖται [ἡ]-
μῶν αὐτοί, κ[αθ'] ἃ ἀντημείψαντο αὐτῷ κ[αὶ] δι' ἐπιστολῶν
[συ]νηδόμενοι ἀντέ[γραψαν], ἐπεκέλευσαν, ὥστε δι'
[αὐτῶν] εἰσενε[κκ]εῖν περὶ τῶν [καθιερώσε]ων αὐτ[οῦ].
δεδοχθ[αί] Γ[αῖον] Οὐέ[βιον] [Σαλουτάριον, ἀνδρα] ἐὔσεβῃ
85 [μὲν] πρὸς [τοὺς θεούς,] εἰς δὲ [τὴν πόλιν] φιλότιμον, τε-
τιμῆσθαι ταῖς κρατίσταις τιμ[αῖς] εἰκόνων τε ἀναστάσε-
σιν ἐν [τε τῷ] ἱερῷ τῆς Ἀρτέμιδος καὶ ἐν τοῖς ἐπισημοτάτοις
τύποις τῆς πόλεως, [ἀ]ναγορεῦσαι δὲ αὐτὸν καὶ χρυσέῳ
στεφάνῳ ἐν ταῖς ἐκκλησίαις ὡς σπουδάζοντα καὶ φιλόρ-
90 τεμιν· τὴν δὲ π[α]ρ[α]τήρησιν τῶν προγεγραμμένων ἱε-
ρῶν εἰδῶν καὶ τὴν πρὸ κοινοῦ ἀπὸ τοῦ ἱεροῦ εἰς τὸ θέα-
τρον καὶ τὴν ἐκ τοῦ θεάτρου εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος

H. 4.

[μετακομιδὴν ποιῆσαι κατὰ τὴν διάταξιν κ]αθ' ἑκαστον [ε-]
τος [ἐκ τῶν νεοποιῶν δύο καὶ τὸν σκηπτ]οῦχον καὶ τοῦ[s]
95 φ[υλάκους -----]

8 lines wanting.



A small fragment assigned by Heberdey to the ends of lines 105-7 could not be inserted.

[-----] τὸν ναὸν τῆς Ἀ[ρτέμιδος -----]
105 [-----] τῶν καθηκόντων[ν -----]
[----- τὴν δὲ διάταξιν αὐ]τοῦ κυρίαν εἶν[αι, ἀμετάθετον,
[ἀμετάβλητον, ἀπαράλλακτον εἰς τὸν [ἅπαντα χρόνον.]
[Ἐὰν δέ τις εἴτε ιδιωτῶν εἴτε ἀρχόντων ἐπιψη]φίσῃ τ[ι πα-]
[ρὰ τὴν διάταξιν τὴν διὰ ψηφί]σμα[τος κυρωθῇ]ομένη[ν] ἡ
110 [ἀλλάξῃ, ἔστω ἄκυρον ἅπαν τὸ ἐναντίον τῇ διατάξ]ει, δ τε ποιή-
[σας τι τούτων ἡ εἰσηγησάμ]εν[ος ἀποτεισάτω εἰς] πρ[ος]κόσ-
[μησιν τῆς κυρίας Ἀρτέμιδος] δ[ην. β μύρια] ε καὶ εἰς τὸν] τοῦ κ[υρ]ίου Κ[αί-]
[σαρος φίσκον ἄλλα] δην. (β) μύρια] ε, (κ)αθάπερ οἱ κράτιστ]ο[ι ἡ-]
[γεμόνες Ἀκουιλίου] Πρόκλ[ος, ὁ ἀνθύπατος, καὶ Ἀφράν]-
115 [ος Φλαουιανός, ὁ πρεσβευτὴς καὶ ἀντιστράτηγος, δι' ἐ-]
[πιστολῶν τὸ [προγεγραμμένον πρόσκειμον ὤρισαν.]
[Πρὸς δ]ὲ τὸ φαν[ερὰν γενέσθαι τὴν τε πρὸς τὴν πό-]
[λιν μεγαλοψυχίαν αὐτοῦ καὶ τὴν πρὸς τὴν θεὸν εὐσέβειαν]
[τὴν ὑπ' αὐτ]οῦ γε[γραμμένην καὶ διὰ τούτου τοῦ ψηφίσμ]α[τος]
120 [τῆς βουλῆς καὶ τοῦ δήμου κεκυρωμένην διάτ]αξιν, [ἀναγ]ρα(φ)[ῇ-]
[ναι -----]θα[....]σ[...]
[.....]ν ἐν (μὲ)ν τῷ θεάτρῳ [ἐπὶ τῷ τῆς νοτίας πα-]
[ρόδῳ τοίχῳ] αὐτοῦ μαρμαρίνῳ, (ἡ) β[ού]λεται αὐτός, ἐν δὲ]
125 [τῷ Ἀρτεμισί]ῳ ἐν τόπῳ ἐπιτηδείῳ, φιλοτε[ί]μ[ιας ἔνεκα κ]αὶ
[ἀρετῆς]· καὶ περὶ τῆς δ[ια]μονῆς τῶν καθι[ερ]ωμένων ὑ[π'] αὐ-
[τοῦ χρ(η)μάτων, (ὧν) τῇ τε βουλῇ καὶ τῇ γε[ρ]ουσίᾳ καὶ πολέταις καὶ]
[ἐφ' ἡβ[ο]ις ὑπέσχετο αὐτὸς κα(τ)ὰ τὴν διάταξιν τῷ ἐνεστώτι]
[ἔτε ?] ἐκδανιστῆς γενέσθαι -----]

2 lines wanting.

132 [Ἔδοξε τῇ βουλῇ καὶ τῷ νεωκ[ό]ρῳ δῆμῳ φιλοσε[βάστωι]
[γενέσθαι, καθότι προέγρα]πται.



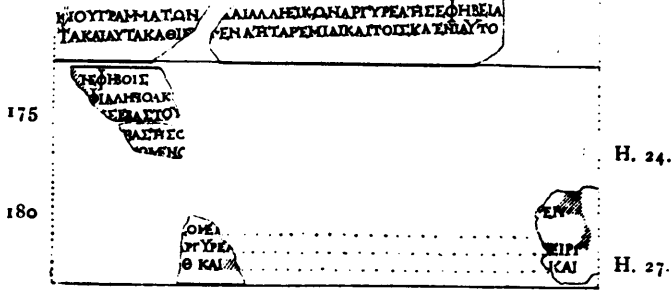
H.
DCCXLIX.
H.
DCCXXVIII.



D.

Column 3.
H.
DCCXLIX.
H.
DCCXXVIII.

Σέξτ[φ 'Αττίφ]
135 Σου[βο]υραν(φ) τ[ὸ β, Μάρκφ 'Ασινίφ]
Μα[ρκέλλφ ὑπάτοις, ----- 'Ιαν.]
['Επὶ πρυτάνεωσ Τιβ. Κλ. 'Αντιπάτρου 'Ιουλιανοῦ,
[μηνὸς Ποσειδεῶνος . ἱσταμένου.]
Γαί(σ) [Ουείβιος, Γ. υἱός, Οὐωφεντεῖνα, Σαλουτάριος διάτα-]
140 ξιν εἰσφέρει τῇ 'Εφεσίων βουλῇ φιλοσεβάστφ καὶ τῷ νεοκόρφ]
'Εφεσίω[ν δῆμφ φιλοσεβάστφ, περὶ ὧν καθιέρωκεν ἐπὶ]
ταῖς ὑπογεγραμμέναις οἰκονομίαις τῇ μεγίστῃ θεῶ 'Εφεσίᾳ 'Αρ-]
τέμιδι καὶ τῷ νεοκόρφ 'Εφεσίων δῆμφ φιλοσεβάστφ καὶ]
τῇ 'Εφεσίων βουλῇ φιλοσεβάστφ καὶ τῇ 'Εφεσίων γερουσίᾳ]
145 (φ)ιλοσεβάστφ καὶ ταῖς ἐξ 'Εφεσίων φυλαῖς καὶ τοῖς κατ' ἐνιαυτὸν]
['Εφεσίων ἐφήβοις καὶ τοῖς θεολόγοις καὶ ὕμνοδοῖς καὶ τοῖς νεο-]
[ποιόις καὶ σκηπτούχοις καὶ τοῖς ἀεὶ ἰσομένοις 'Εφεσίων]
[παισὶν καὶ παιδωνόμοις ἀπεικονισμάτων τῆς θεοῦ ἐννέα, ἐ-]
[νὸς μὲν χρυσοῦ, τῶν δὲ λοιπῶν ἀργυρέων, καὶ εἰκόνων ἀργυρέων]
150 [εἰκοσι καὶ δηναρίων δισμυρίων, ἐφ' ᾧ εἰκὼν ἀργυρέα τοῦ κυρίου]
[ἡμῶν Αὐτοκράτορος Καίσαρος Νέρουα Τραϊαν]οῦ Σεβαστοῦ, Γερ-]
[μανικοῦ, Δακικοῦ, ὀλκῆς λειτῶν ., οὐ]νκ[ι]ῶν γ, καὶ εἰκὼν [ἀργυρέα]
[Πλ]ω[τείνης Σεβαστῆς, ὀλκῆς λειτῶν γ, νεοκορῶνται πα]ρ[ο] αὐτῶι]
[Σαλ]ο[υταρίω] τῶι κ[αθι]ερωκῶτι, μετὰ δὲ τὴν Σαλουταρίῳ τελευτῇ]
155 ἀποδοθῶσιν αἱ προδηλούμεναι εἰκόνες τῶι 'Εφεσίων γραμμ[ατεῖ ἐπὶ τῶι]
προγεγραμμένῳ σταθμῶι ἀπὸ τῶν κληρονόμων αὐτοῦ, ὥ[στε καὶ αὐ-]
τὰς τίθε[σ]θαι ἐν ταῖς ἐκκλησίαις ἐπάνω τῆς σελίδος τῆς βουλ[ῆς μετὰ τῆς]
χρυσέας 'Αρτέμιδος καὶ τῶν ἄλλων εἰκόνων. 'Αρτεμις δὲ χρυσ[έα, ὀλκῆς]
λειτῶν τριῶν καὶ αἱ περὶ αὐτὴν ἀργύρεοι ἑλαφοὶ δύο καὶ τὰ λοιπ[ὰ ἐπὶ]χρυσᾳ,]
160 ὀλκῆς λειτῶν δύο, οὐνκιῶν δέκα, γραμμάτων πέντε. καὶ εἰ[κὼν ἀργυ-]
ρῆα τῇ]ς ἱερᾶς συνκλήτου, ὀλκῆς λειτῶν δ, οὐνκιῶν β, καὶ εἰ[κὼν ἀργυ-]
ρῆα τῇ]ς φιλοσεβάστου καὶ σεμνοτάτης 'Εφεσίων βουλῆς, ὀλκῆς λει-]
[τῶν δ, γραμμ]άτων θ, τὰ καὶ αὐτὰ καθιερωμένα τῇ τε 'Αρτέμιδι [καὶ τῇ φιλο-]
[σεβ]άστφ 'Εφεσίων βουλῇ. 'Ομοίως καὶ ἀργυρέα 'Αρτεμις λα[μπαδηφό-]
165 ρ[ο]ς, ὀλκῆς λ ζ, καὶ εἰκὼν ἀργυρέα τοῦ δήμου τοῦ 'Ρωμαίων, [ὀλκῆς λ .,]
καὶ εἰκὼν ἀργυρέα τῆς φιλοσεβάστου γερουσίας, ὀλκῆς λ [., τὰ καὶ]
αὐτὰ καθιερωμένα τῇ τε 'Αρτέμιδι καὶ τῇ 'Εφεσίων γερουσίᾳ.
'Ομοίως καὶ ἄλλη 'Αρτεμις ἀργυρέα λαμπαδηφόρος, ἐ[μ]φερῆς]
τῇ ἐν τῇ ἐξέδρᾳ τῶν ἐφήβων, ὀλκῆς λ ζ, οὐνκιῶν ε, γραμ[μάτων .,]
170 καὶ εἰκὼν ἀργυρέα τοῦ ἵππικοῦ τάγματος, ὀλκῆς λ γ, ἡ[μ]ιουν-]

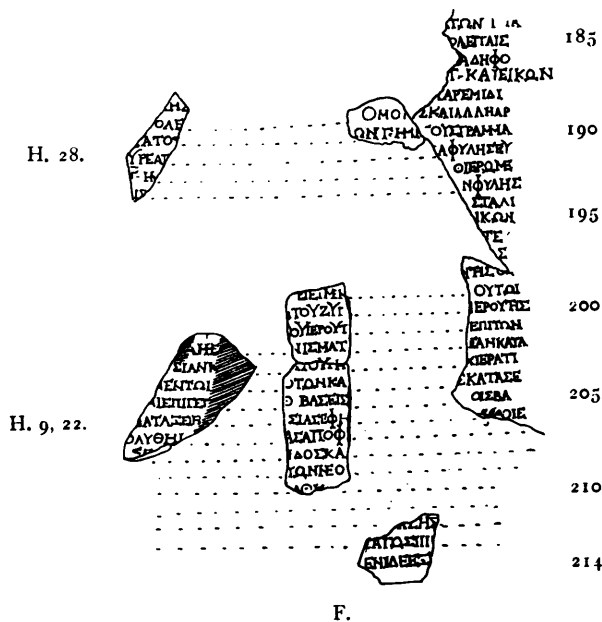


H. 24.

H. 27.

E.

- κίου, γραμμάτων [γ], καὶ ἄλλη εἰκὼν ἀργυρέα τῆς ἐφήβεια[s, ὀλκῆς λ .,]
 τὰ καὶ αὐτὰ καθιε[ρω]μένα τῇ τε Ἀρτέμιδι καὶ τοῖς κατ' ἐνιαυτὸν οὖ-
 [σι]ν ἐφήβοις. [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφόρος, ἔχου-
 [σα?] φιάλην, ὀλκῆς λ ., οὐνκίων ., γραμμάτων ., καὶ εἰκὼν ἀργυρέα]
 175 [θεοῦ] Σεβαστοῦ, [ὀλκῆς λ ., οὐνκίων ., γραμμάτων ., καὶ εἰκὼν ἀργυρέα φυ-
 [λῆς Σε]βαστῆς, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ
 [τοῖς ἀεὶ ἐσο]μέν[οις] πολεῖταις τῆς Σεβαστῆς φυλῆς. Ὁμοίως καὶ ἄλλη
 [Ἀρτεμις ἀργυρέα -----, ὀλκῆς λ .,]
 [καὶ εἰκὼν ἀργυρέα τοῦ φιλοσεβάστου Ἐφεσίων δήμου, ὀλκῆς λ .,]
 180 [καὶ εἰκὼν ἀργυρέα φυλῆς Ἐφεσίων, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερω]μέν[α]
 [τῇ τε Ἀρτέμιδι καὶ τοῖς ἀεὶ ἐ]σομέν[οις] πολεῖταις τῆς Ἐφεσίων φυλῆς.]
 [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀ]ργυρέα [- ----- χ]ειρὶ
 17. [-, ὀλκῆς λ ., οὐνκίων?] θ, καὶ [εἰκὼν ἀργυρέα ὀλκῆς λ .,] καὶ

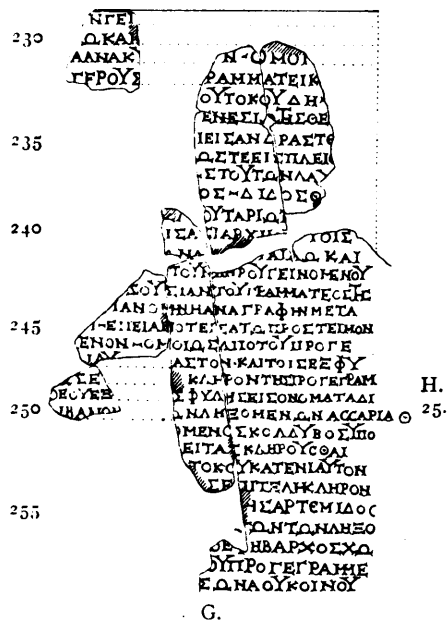


- [εἰκὼν ἀργυρέα φυλῆς Καρηναίων, ὀλκῆς λ ., οὐνκίων ., γραμμά]των [γ, τ]ὰ
 185 [καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ τοῖς ἀεὶ ἐσομένοις πολ]εῖταις
 [τῆς Καρηναίων φυλῆς. Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφό-
 [ρος, ὀλκῆς λ ., καὶ εἰκὼν ἀργυρέα Λυσιμάχου, ὀλκῆς λ ., γρ. γ, καὶ εἰκὼν
 [ἀργυρέα φυλῆς Τηίων, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι
 [καὶ τοῖς ἀεὶ ἐσομένοις πολ]εῖταις τῆς Τηίων φυλῆς.] Ὁμο[ί]ως καὶ ἄλλη Ἀρ-
 190 [τεμις ἀργυρέα ἔχουσ?]α τὸ τ[., ὀλκῆς λ ., οὐνκίων γ, ἡμί]σους γράμμα-
 [τος, καὶ εἰκὼν ἀργ]υρέα Εὐωνύμου, ὀλκῆς λ ., καὶ εἰκὼν ἀργυρέ]α φυλῆς Εὐ-
 [ωνύμων, ὀλκῆς λ] γ, ἡμ[ι]ουνκίου, γραμμάτων ., τὰ καὶ αὐτὰ κα]θιερωμέ-
 [να τῇ τε Ἀρτέμιδι καὶ τοῖς [ἀεὶ ἐσομένοις πολ]εῖταις τῆς Εὐωνύμων φυλῆς.
 [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφόρος ----- Κα]σταλί-
 195 [α? —, ὀλκῆς λ ., οὐνκίων ., καὶ εἰκὼν ἀργυρέα Πίωνος, ὀλκῆς λ ., καὶ εἰκὼν
 [ἀργυρέα φυλῆς Βεμβειναίων ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε (Α]χ[ρ-
 [τέμιδι καὶ τοῖς ἀεὶ ἐσομένοις πολ]εῖταις τῆς Βεμβειναίων φυλῆς].
 [Ὁ δὲ προγεγραμμένος σταθμὸς τῶν ἐννέα ἀπεικονισμάτων] τῆς [θε-]
 [οῦ καὶ τῶν εἴκοσι εἰκόνων παρεστάθη Εὐμέν]ει Εὐμέν[ου] τοῦ Θεοφίλου, τῷ
 200 [καὶ αὐτῷ στρατηγῷ τῆς Ἐφεσίων πόλεως, δι] (ἀ) τοῦ ζυγ[ο]στάτου Ἑρμίου,] ἱεροῦ τῆς
 [Ἀρτέμιδος, συμπαλαμβάνο]ν[τος Μουσαί]ου, ἱεροῦ τ[ῆς Ἀρτέμιδος, τοῦ] ἐπὶ τῶν
 [παραθηκῶν. Τὰ δὲ προεγρ]αμμένα ἀπεικον[ίσματ]α ἀποτιθέσθω]σαν κατὰ
 [πᾶσαν νόμιμον ἐκκλ]ή[σιαν κ]αὶ τῇ τῇ ν[ε]φ[ε] νομ[η]ν[ί]α ἔτους ἀρ]χιερατι-
 [κοῦ ἐπιτελουμένη θυσί]α ἐν τῷ [θεάτρῳ ὑπ]ὸ τῶν κα[θηκόντων ἐπὶ τὰς κατὰ σε-
 205 [λίδας τεθειμένας κ]αὶ ἐπιγεγ[ραμμένας] θ βάσεις [ἀνὰ γ, ὡς ἡ ἐπὶ τοῖς βά-
 [θροισι καὶ ἡ ἐν τῇ διατάξει β]ουλῆς, γερου]σίας, ἐφη[βείας καὶ φυλῆς] (κα)θιέ-
 [ρωσις· μετὰ δὲ τὸ λυθῇν]αι τὰς ἐκκλ[ησί]ας ἀποφ[ε]ρέσθωσαν τὰ ἀπεικονίσ-]

- [ματα καὶ αἱ εἰκόνες] εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος καὶ παραδιδόσθωσαν ὑπὸ
[τῶν φυλάκων, συνεπιμελουμένων καὶ] τῶν νεο[ποιῶν καὶ τοῦ σκηπτούχου.]
- 210 [Μουσαῖφ, ἱερῶ τῆς Ἀρτέμιδος τῷ ἐπὶ τῶν παρα]θη[κῶν, διαδεχομένων καὶ συμ-]
[προπεμπόντων καὶ τῶν ἐφήβων ἀπὸ τῆς Μαγνητικῆς πύλης εἰς τὸ θέα-]
[τρον καὶ ἀπὸ τοῦ θεάτρου μέχρι τῆς Κορησιακῆς πύλης μετὰ π]άσης [εὐπρε-]
[πίας?]. Ὡσαύτως δὲ γενέσθαι καὶ ἐν πᾶσι τοῖς γυμνασίοις ἀγῶσιν καὶ εἴ τινας]
[ἕτεροι ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ὀρισθήσονται ἡμέραι. Μηδ' ἐνὶ δὲ ἐξέστω]
- 215 [μετοικονομήσαι ἢ τὰ ἀπεικονίσματα τῆς θεοῦ ἢ τὰς εἰκόνας πρὸς τὸ
[μετονομασθῆναι ἢ ἀναχωνευθῆναι ἢ ἄλλω] τινὶ τρόπῳ κακουργηθῆναι, ἐπ(ε)ῖ
[ὁ ποιήσας τι τούτων ὑπεύθυνος] ἔστω ἱεροσυλία καὶ ἀσεβεία καὶ οὐδὲν
[ἦττον ὁ αὐτὸς ἐπιδεικνύσθω στα]θμὸς ἐν τοῖς προγεγραμμένοις ἀπεικονίσ-
[μασιν καὶ εἰκόσιν λειτῶν] ρῖα. ἔχοντος τὴν περὶ τούτων ἐκδικίαν ἐπ' ἀνάν-
- 220 [κῆ τοῦ ἐπὶ τῶν παραθηκῶν?]. Τῶν δὲ καθιερωμένων ὑπὸ Σαλouta-
[ρίου δην. β μυρίων] τ[ε]λέσει τόκον Σαλoutάριος δραχμαῖον καθ' ἕκαστον ἐνι-
[αυτὸν] τὰ γε[ν]όμενα δηνάρια χίλια ὀκτακόσια, ἀφ' ὧν δώσει τῷ γραμμα-
[τεῖ τῆς βοῦλης] δηνάρια τετρακόσια πεντήκοντα, ὅπως ἐπιτελεῖ (sic) [δ]ια[ν]ομῆν
[τοῖς] βουλευταῖς ἐν τῷ ἱερῷ ἐν [τῷ] προνάω τῇ γενεσίῳ τῆς μεγίστης θεᾶς Ἀρ-
- 225 [τέμιδος, ἥ]τ[ις] ἐστὶν μηνὸς Θαρρη[λίου] ἔκτη ἰσταμένου, γεινομένης τῆς διανο-
[μῆς ταύτης? τῆς πέμπτης, διδομένου] ἐκάστῳ τῶν παρόντων δηναρίου ἐνός,
[μὴ ἔχον]τ[ις] ἐξουσίαν τοῦ ἐπὶ τῆς διανομῆς ἀπόντι δοῦνα[ι, ἐπ]εὶ ἀποτεισά-
[τω τῇ βοῦλ]ῃ ὑπὲρ ἐκάστου ὀνόματος τοῦ μὴ παραγενομένου καὶ λαβόντος
[προστείμου δην. . . Ἐὰν δὲ μείζων] γεί[νηται ὁ κόλλυβος, ὥστε]
- 230 [εἰς πλείονας χωρεῖν, ἐξέστω] καὶ [- - - - -]
[- - - - -] α ἀνά κύκλῳ?]. Ὁμοίως δώ-
[σει τῷ τοῦ συνεδρίου τῆς] γερουσί[ας γ]ραμματεῖ κ[ατ'] ἐνι-
[αυτὸν ἕκαστον ἀπὸ τοῦ προγεγραμμένου] τόκου δην. [τ]πβ
[ἀσσάρια θ, ὅπως ἐπιτελῇ κληρὸν τῇ] γενεσίῳ τῆς θεοῦ]
- 235 [ἡμέρα τοῖς τοῦ συνεδρίου μετέχουσιν] εἰς ἄνδρας τε [ἀνά δην. α· ἐὰν]
[δὲ μείζων ἢ ὁ γενόμενος κόλλυβος,] ὥστε εἰς πλεί[ονας]
[χωρεῖν, κληρώσει καὶ πλείονας, ἐκά]στου τῶν λαχ[όν]-
[των ἀνά δηνάριον ἐν λαμβάνον]τος. Διδόσθ[ω] δὲ καὶ
[τοῖς τοῖς νεοκοροῦσι παρὰ] Σα[λ]outαρίῳ τ[ῷ] καθιερω-
- 240 [κῶτι εἰς διανομὴν δην. κς ἀσ. θ καὶ τοῖς] Ἀ[σ]ιαρχ[ή]σασιν τοῖς
[ἀναγραφάμενοις δην. νε εἰς κληρὸν ἀ]ν[ὰ] δηνάρια ἱ[α], φ' καὶ
[τὰ εἰς τὴν θυσίαν ἀγοράσουσιν,] τοῦ κ[λ]ήρου γεινομένου
[τῇ πέμπτῃ, μὴ ἔχοντος] ἐξουσίαν τοῦ γραμματέως τῆς
[γερουσίας τοῦ παρίεναι τὴν δ]ιανομὴν ἢ ἀναγραφὴν μετὰ
- 245 [τὴν Σαλoutαρίου τελευτήν,] ἐπεί ἀποτεισάτω πρόστειμον
[τὸ ἐν τῇ διατάξει ὠρισμ]ένον. Ὁμοίως [ἀ]πὸ τοῦ προγε-
[γραμμένου τόκου δώσει κατ'] ἐ[ι]α[ν]τὸν ἕκαστον καὶ τοῖς ἐξ φυ-
[λάρχαις ἀνά δην. ρκς, ὅ]πως ἐπιτελῶσι κληρὸν τῆς προγεγραμ-
[μένης καθιερώσεως τῆς] θεοῦ ἐξ [ἐκάστης] φυλῆς εἰς ὀνόματα δι-
- 250 [ἀκόσια πεντήκοντα, λα]μβανόντων τ[ῶν] ληξομένων ἀσσάρια θ
[καθ' ἕκαστον. Ἐὰν δὲ μείζων ἢ ὁ γενόμενος κόλλυβος,] ὑπὸ
[τῶν φυλάρχων ἐξέστω καὶ ἄλλους πολ]εῖτας κληροῦσθαι.
[Ὁμοίως δώσει ἀπὸ τοῦ προγεγραμμένου] τόκου κατ' ἑνιαυτὸν
[ἕκαστον τῷ ἐφηβάρχῳ δην. ρκς, ὅ]πως ἐπιτελῇ κληρὸν
- 255 [τῶν κατ' ἑνιαυτὸν ὄντων ἐφήβων τῇ] γενεσίῳ τῆς Ἀρτέμιδος
[εἰς ὀνόματα διακόσια πεντήκοντα, λαμβανόν]των τῶν ληξο-
[μένων ἀνά ἀσσάρια θ, λαμβανέτω] δὲ ὁ ἐ[φ]ήβαρχος χω-
[ροῖς τούτων δην. α. Ὁμοίως δώσει ἀπὸ τοῦ] προγεγραμμέ-
[νου τόκου καὶ τῷ ἀρχιερεῖ Ἀσίας τοῦ ἐν Ἐφέ]σῳ ναοῦ κοινοῦ
- 260 [τῶν Σεβαστῶν δην. κδ ἀσ. εἰ ἡμισυ] κατ' ἑνιαυτὸν ἕκασ-
[τον, ὅπως ἐξ αὐτῶν τῇ γενεσίῳ τῆς θεοῦ] ἡμέρα ἐπιτελεῖ (sic)
[κληρὸν τῶν θεολόγων ἐν τῷ ἱερῷ] τῆς Ἀρτέμιδος, λαμ-
[βάνοντος ἐκάστου τῶν παρ'] αὐτῷ ἀναγραφάμενων
[καὶ λαχόντων ἀνά δην. β ἀσ. εἰ ἡμισυ, γ]εινομένης τῆς ἀνα-
265 [γραφῆς τῇ πέμπτῃ. Ὁμοίως δώσει ἀπὸ τοῦ] προγεγραμ-
[μένου τόκου κατ' ἑνιαυτὸν ἕκαστον τῇ] ἱερείᾳ τῆς Ἀρτέμιδος
[καὶ τοῖς ὑμνοδοῖς τῆς θεοῦ τῇ] γενεσίῳ τῆς Ἀρτέμιδος εἰς

Column 4.

H. 25.



G.

- [διανομήν δηνάρια ιθ. 'Ομοίως δώσει] ἀπὸ τοῦ π[ρ]ογεγραμ-
 μένου τόκου κατὰ πᾶσαν νόμιμον ἐκκλησίαν δυσ[ί]ν νεοποι-
 270 [οῖς καὶ σκηπτούχῳ ἀσ. δ' ἤμισυ, ὥστε φέρε]σθαι ἐκ τοῦ προνάου
 [εἰς τὸ θέατρον τὰ ἀπεικονίσματα τῆς] θεοῦ καὶ τὰς εἰκόνας καὶ
 [πάλιν ἀναφέρεσθαι ἐκ τοῦ θεάτρο]ν εἰς τὸν πρόναον αὐθημε-
 [ρὸν μετὰ τῶν φυλάκων. 'Ομοίως δώσει] ἀπὸ τοῦ προγεγραμμέ-
 [νου τόκου κατ' ἐνιαυτὸν ἕκαστο]ν καὶ τοῖς παιδωνόμοις
 275 [δη. ιε ἀσ. ιγ' ἤμισυ, ὅπως τῇ γενε]σίῳ τῆς θεοῦ ἡμέρας ἐπιτελέ-
 [σωσι κληρὸν τῶν παίδων πάντ]ων εἰς ὀνόματα μθ, λαμβανόν-
 [των τῶν ληξομένων ταύτῃ] τῇ ἡμέρᾳ ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος
 [ἀνὰ ἀσ. δ' ἤμισυ, λαμβανόν]των καὶ τῶν παιδωνόμων χωρὶς
 [τούτων ἀνὰ ἀσσάρια θ. 'Ο]μοίως δώσει ἀπὸ τοῦ προγεγραμ-
 280 [μένου τόκου καθ' ἕκαστον ἐν]αυτὸν τῷ τὰ καθάρσια ποιοῦντι παρε-
 [-----] τὰ λοιπὰ δη. τριάκοντα, ὥστε κα-
 [θαρίζειν ἐκάστοτε, ὁπόταν εἰ]ς τὸ ἱερόν ἀποφέρητα[ι] τὰ ἀπεικον-
 [ίσματα τῆς θεοῦ, πρὶν ἀποθεῖν]αι αὐτὰ εἰς [τ]ὸν πρόναον τῆς Ἀρτέ-
 [μιδος. 'Εὰν μὲν οὖν ἕτερός τις κατ'] ἰδίαν π[ρ]οαίρεσιν ἀγοράσῃ
 285 [τὴν κληρονομίαν ταύτην καὶ βουλ]ηθῇ δίδοσθαι καθ' ἕκαστον ἐνι-
 [αυτὸν τὸν τόκον, διδῶτω ὁ ἀγοράζ]ων τὰ προγεγραμμένα δη. χίλια
 [ὀκτακόσια, μὴ ἐξὸν παρὰ τὴν] διάταξιν εἰσε[ν]ενκεῖν μηδὲν
 ἑλασσόν -----, ἀ]λλὰ προσασφαλιζομένου.
 'Εὰν δέ [τις ἀγοράσῃ αὐτήν, βουλ]ηθῇ δὲ ἀποδοῦναι τάχειον τ[ᾶ] τῆς
 290 καθιερώ[σεως ἀρχαία ἀπαντ]α, ἔξεσται αὐτῷ ἐπ' ἀνάγκη ληψομέ-
 νῳ τ[ῷ] ἐπὶ τῶν χρημάτων τῆς βουλῆς τὰ γεινόμενα ὑπὲρ τῶν
 κα[θ]ιερω[μένων τῇ βουλῇ] ἀρχαίου δη. πεντακισχίλια,
 ὁμ[ο]ίως καὶ ἐπὶ τῶν χρημάτων τῆς γερουσίας τὰ γεινόμενα
 ὑπὲρ τῶν καθιερω[μένων τῇ γερουσίᾳ] δη. τετρακ[ι]σχ[ι]ε[ί]-
 295 λια τετρακόσια πεντήκοντα, ὁμοίως καὶ τοῖς θεολόγοις
 καὶ ὑμνοδοῖς τὰ γεινόμενα ὑπὲρ τῆς καθιερώσεως ἀρχαίου
 δη. διακό[σι]α πεντήκοντα πέντε, ὁμοίως τῷ γραμματεῖ
 τοῦ δήμου τὰ λοιπὰ γεινόμενα τοῦ ἀρχαίου ὑπὲρ τῆς καθιερώ-
 σεως τῶν εἰς τοὺς πολέτας κλήρων καὶ ἐφήβων καὶ νεο-
 300 ποιῶν καὶ σκηπτούχων καὶ καθαρσίῳν δη. μύρια διακόσια
 ἑβδομήκοντα πέντε, ὅπως ἐκδανίζουσιν αὐτὰ ἐπὶ τόκῳ
 ἀσσαρίων δεκαδύο ἀργυρῶν ἀδιάπτωτα καὶ ἐπιτελή-
 ται καθ' ἕκαστον ἐνιαυτὸν ἀπὸ τοῦ τόκου τὰ διατεταγμέ-
 να [ἀ]νυπερθέτως, ὡς προγέγραπται. 'Εὰν δὲ πρὸ τοῦ [ἀ]πο-
 305 δοῦναι τὰ δισμύρια δη. ἡ διατάξεσθαι (sic) ἀπὸ προσόδου
 χωρίων δίδοσθαι τὸν τόκον αὐτῶν (ἡ) τελευτήσῃ
 Σαλουτάριος, ὑποκεισθῶσαν οἱ κληρονόμοι αὐτοῦ τῇ εὐ-
 λυτήσῃ τῶν καθιερωμένων δη. δισμυρίων καὶ τοῖς ἐπα-
 κολουθήσασιν τόκοις μέχρι τῆς εὐλυτήσεως, ὑποκει-
 310 μένων αὐτῶν τῇ πράξει κατὰ τὰ ἱερὰ τῆς θεοῦ καὶ τὰ πα-
 ρὰ τοῖς πρεσβυτέροις ἐκδανιστικὰ ἔνγραφα. 'Υπέσχετο
 [δ]ὲ Σαλουτάριος, ὥστε ἄρξ[ε]σθαι τὴν φιλοτειμίαν αὐτοῦ
 τῷ ἐιστάτῃ ἐτει, ἐν τῇ γενε[σί]ῳ τῆς θεοῦ ἡμέρας δώσει[ν]
 δη. χίλια ὀκτακόσια εἰς τὰς προγεγραμμένας διανομὰς
 315 καὶ κλήρους. Μηδεν[ί] δὲ ἐξέστω ἄρχοντι ἡ ἐκδίκῳ ἡ ιδιώ-
 τη π[ε]ιρᾶσθαι τι ἀλλάξαι ἢ μεταθεῖναι ἢ μετοικονομῆσαι ἢ μετα-
 ψηφί[σ]ασθαι[ι] τῶν καθιερωμένων ἀπεικονισμάτων ἢ τοῦ
 ἀργυρίου ἢ τῆς [π]ροσόδου αὐτοῦ ἢ μεταθεῖναι εἰς ἕτερον πόρον
 ἢ ἀν[α]λλ[ο]μα ἢ ἀλλ[ο] τι ποῆσαι παρὰ τὰ προγεγραμμένα καὶ δια-
 320 τε[α]γ[μ]ένα, ἐπεὶ τὸ γενόμενον παρὰ ταῦτα ἔστω ἄκυρον.
 'Ο δὲ π[ε]ιράσας ποιῆσαι τι ὑπεναντίον τῇ διατάξει ἢ τοῖς
 ὑπὸ τ[ῇ]ς βουλ[ῆ]ς καὶ τοῦ δήμου ἐψηφισμένοις καὶ ἐπικεκυ-
 ρωμένοις περὶ ταύτης [τ]ῆς διατάξεως ἀποτεισάτω εἰς
 προσκ[ό]σμημα τῆς με[γ]ίστης θεᾶς Ἀρτέμιδος δη. δισμύρια
 325 [πεντ]α[κ]ισχίλια καὶ εἰς τὸν τοῦ Σε[β]αστοῦ φύσκον ἄλλα δη. β' μ[ύ]ρια ε.
 [Ἡ δὲ προγεγραμμένη διάταξις ἔστ]ω κυρία εἰς τὸν ἅπαντα χρό-

[νον ἐν πᾶσιν, καθάπερ Ἀκουίλλιος Πρόκλος, ὁ ἐξηεργέτης
[καὶ ἀνθύπατος, καὶ Ἀφράνιος Φλαουιανός, ὁ κράτιστος πρεσβευτής
κ[αὶ ἀντιστ]ρά[τ]ηγος, διὰ ἐπιστολῶν περὶ ταύτης τῆς διατάξε-
330 ως ἐπ[ε]κύρωσαν] καὶ ὥρισαν τὸ προγεγραμμένον π[ρ]όσ[τ]ειμ[ον].

Γ[ά]ιος Οὐείβιος, Γαίου υἱός, Ὡφεντεῖνα, Σαλουτάριος εἰ[σ]ενήνοχα
τὴν διάταξιν καὶ καθιέρωσα τὰ προγεγραμμένα.

Column 5.

[Ἐπὶ πρυ]άνεως Τιβ.

[Κλαυδίου Ἀντιπ]άτρου Ἰο[υ]λιανού,

335 [μηνός] Ποσειδεῶνος.

335

340

345

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390

Α Ν Ε Ω Σ Τ Ι Β
Τ Α Τ Ρ Ο Χ Ι Ο Σ Λ Ι Α Ν Ο Υ
Π Ο Σ Ε Ι Δ Ε Ω Ν Ο Σ
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Χ Α Ι Ρ Ε Ι Ν
Α Τ Ο Ι Σ Τ Ε Α Λ
Τ Ε Ρ Ο Ν Ε Ν Π Ο Λ
Χ Ω Σ Ε Τ Υ Χ Ε Ν Π
Η Ν Α Ξ Ι Ο Ν Ε Ν Τ Ο Ι
Π Ε Τ Η Μ Ε Ν Π Ο
Τ Α Τ Ο Ι Σ Δ Δ Ρ Ο
Τ Ε Π Π Ι Φ Α Ν
Τ Ο Ι Κ Ο Ι
Ε Π Α Σ Ι
Ε Τ Η Σ Ε Α Υ
Ε Χ Η Μ Ε Ν Ο Ν
Ι Ο Ι Α Τ
Ε Τ Η Τ Α Ι
Ε Χ Η Σ Α Ι Μ Ε
Ε Κ Α Ι Μ Ε Τ Ι Σ
Τ Ω Ν Κ Α Ι Θ Ε
Ι Α Σ Κ Α Δ Ι Κ Α Η
Ε Φ Ο Ι Σ Η Δ Η
Ε Χ Ρ Η Ν Α Ι Τ Η Σ
Ε Ι Α Α Τ Ρ Ο Σ
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Δ Υ Ν Α Τ Α Τ Η
Ε Ο Υ Δ Ε Ν Α Κ Ρ Η
Ε Ι Κ Ο Ν Α Τ Η Σ

Ε Π Ι Π Ρ Υ Τ Α Ν Ε Ω
Ι Ο Υ Λ Ι Α Ν Ο Υ
Α Φ Ρ Α Ν Ι Ο Σ
Π Ο Σ Ε Φ Ε Σ
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Α Υ Τ Ο Ν Τ Ε Ρ Ψ Ω Ν Α Μ Ε Ι Ν Α Σ Θ Α Ι Ο Λ
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Ε Ι Α Ν Α Μ Ο Ι Β Η Σ
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Π Α Ε Ι Σ Τ Ο Ε Κ Α
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Α Υ Τ Ο Ν Τ Ε Ρ Ψ Ω Ν Α Μ Ε Ι Ν Α Σ Θ Α Ι Ο Λ
Ι Α Ε Σ Θ Α Ι Ο Μ Ι Ζ Δ Π Ρ Ο Σ Τ Ο Κ Α Ι Π Α Ν
Ο Ι Ο Σ Π
Ε Ι Α Ν Α Μ Ο Ι Β Η Σ

H.
2.H.
26, 23.

II.

[Ἀκουίλλιος Πρόκλος, ὁ λαμπρότατος, Ἐφεσίων ἀρχ[ουσι],

[βουλῇ, δῆμῳ] χαίρειν.

[Οὐείβιον Σαλουτάριον ὄντ]α τοῖς τε ἄλλοις πᾶσι[ν]

[πολεῖτην ἀριστον καὶ πρό]τερον ἐν πολ[ι]τοῖς τῆς ἐαυ-

340 [τοῦ φιλοτεμίας πολλά τε καὶ οὐ]χ ὥς ἔτυχεν π[α]ρε[σ]χημένον

[παραδείγματα εἰδώς, ὥσπερ] ἦν ἄξιον, ἐν τοῖς [οἰκ]ειοτάτοις]

[ἡμῶν εἶχον φίλοις· νῦν δέ, ἐ]πεὶ τὴν μὲν πόλιν προήρ[η]ται

[μεγίστοις τε καὶ ἀξιολογώ]τάτοις δώροις κοσμήσαι με-

[γαλοπρεπῶς εἰς τειμὴν τῆς] τε ἐπιφαν[εστάτης] καὶ μεγα-

345 [τῆς θεᾶς Ἀρτέμιδος καὶ τοῦ] οἴκου τῶν Σεβαστῶν καὶ τῆς

[ὑμετέρας πόλεως, τοῖς δὲ πολίταις εἰς διανομὰς καὶ κλή-

- [ρους καθιέρωκε δην. δισμύρια, νομίζω καὶ ὑμᾶς,] ἐφ' οἷς ἤδη
 [πεποίηκεν ὑμῖν καὶ νῦν ἐπανγγέλλεται ἀγαθοῖς, χρῆναι τῇ τε
 [φιλοτειμίᾳ αὐτοῦ ἀνταποδοῦναι καὶ τῇ εὐμενείᾳ, ἃ πρὸς
 350 [τειμὴν αὐτοῦ ἐψηφίσατε. Συνήδομαι δ' ὑμῖν εἰς τὸ ἐπαί]νεσαι τε τὸν
 [ἄνδρα καὶ ἀξιῶσαι αὐτὸν δικαίας παρ' ἡμῖν] μαρτυρίας
 [πρὸς τὸ καὶ πλείους γενέσθαι τοὺς κατὰ τὰ] δύνατα προ-
 [θυμουμένους εἰς τὰ ὅμοια. Τὰ δὲ ὑπ' αὐτοῦ καθιερ]ούμενα χρή-
 [ματα καὶ τὰ ἀπεικονίσματα τῆς θεοῦ καὶ τὰς] εἰκόνας ἡ τις
 355 [- - - - -]
 [.]χε[.]αισ[- - - - -]
 [.]εταιιονδε [.]εχρησ[- - - - -]
 [.]ε οὐδένα βούλομαι νυνὶ τρόπ[ω οὐδενὶ οὔτε παρενέσει οὐ-]
 [δ]εμιᾶ μετ[αβαλεῖν ἢ παρ]αλλά[ξαι τι τῶν ὑπ' αὐτοῦ διατεταγμέ-]
 360 [ν]ων· εἰ δ' ἐτις ἐπι[χειρήσ]ει ἢ λῦσ[αι ἢ παρ]αλλάξαι τι τῶν
 [ὑφ' ὑμῶν διὰ το]ύτου τ[οῦ] ψηφίσματος κυρωθησομένων
 [ἡ] εἰσ[ηγή]σασθαι τι τοιοῦτον πειράσει, ὑποκεισθω εἰς προσ-]
 [κ]ρίσ[μ]ησιν τῆς κυρίας Ἀρτέμιδος δη. β[ε] μ[υ]ρίοις εἰ καὶ εἰς τὸν ἱε-]
 [ρ]ώτατον φύσκον ἄλλοις δη. [δισμ]υρίοις πεντακισχελίοις καὶ
 365 [οὐ]δὲν ἔλαττον ἔστω ἄκυρον [ἅπαν τὸ παρὰ τὴν] καθιέρ[ωσιν. Συν-]
 [ἡ]δο[ι]μ[α]ι? δὲ αὐτῷ εἰς τὸ πᾶσιν [νῦν φανε]ρὰν γενέ[σθαι τ]ῇν
 [τ]ε πρὸς τὴν θεὸν εὐσέβεια[ν καὶ τὴν πρὸς τοὺς Σε]βαστο[ύς]
 [κ]αὶ τὴν πρὸς τὴν πόλιν ἐ[υ]μένειαν αὐτοῦ ἐν τῷ θεάτρῳ.
 Ἐρρίψοθε].
 370 Ἐπ[ι] πρυτάνεω[ς] Τ[ι]β. Κλ. Ἀντιπ[άτ]ρου
 Ἰουλιανοῦ, μηνὸς [Ποσειδεῶνος].
 Ἀφράνιος Φλαουιανός, [πρεσβευτὴς καὶ ἀντι]στρά[την-]
 γος, Ἐφεσίων ἀρχ[ουσι, βουλῇ, δήμῳ χα]ίρει[ν].
 Οὐείβιος Σα[λ]ουτά[ριος, ὁ] φίλτα[τος ἡμῖν, εὐγενέσ]τατ[ος]
 375 [μ]ὲν ἐκ τοῦ ἀξιῶ[ματος αὐτοῦ] ὑπάρχ[ων, προσέτι δὲ κ']αὶ τοῦ ἀρίσ-
 [του] ἡθου[ς ὦν, ὅτι ἐξ ἧς πρ]ὸς ἡμᾶς ἔχ[ει διαθέσει]ος, τῶν οἰκιο-
 [τ]ᾶτων καὶ ἀν[ανκα]ιοτάτ[ων] ἡμῖν διεφ[άνη? φί]λος, ἐν πολλοῖς
 [ἐ]γ[νωρίσθη], εἰ καὶ τοῦ[ς] πλείστους ἐλά[νθανε]ν, ὥς ἔχει πρὸς
 [ὑ]μᾶς εὐνοία[ς τε καὶ π]ροαιρέσ[ε]ος. Νῦν [δὲ ἡδ]η τὴν ἑαυτοῦ
 380 [δι]α[πρεπ]ή? φι[λοσ]το[ργίαν, ἣν ἐξ ἀρχ]ῆ[ς πρὸς] τὴν πόλιν ἔχει,
 φαν[ερὰν πᾶσι] πεπο[ιη]μένου, οἰκεῖον [ἅμα καὶ εὖ] πρέπον τῷ
 τε βί[ω] τῷ ἑαυτ[οῦ] κ[αὶ] τῷ ἡθ[ε]ι ν[ομίζοντος] τὸ κοσμε[ῖν]
 καὶ σ[εμνύνειν] καὶ τὰ ἀγ[νὰ] [καὶ τ]ὰ κοινὰ τ[ῆς] μεγίστης κ[αὶ]
 ἐπισ[ημο]τάτης ὑμῶν πόλεως, εἴ[ς] τε τειμὴν καὶ εὐσέ[βειαν] τῆς ἐπι-
 385 φανε[σ]τάτης θεᾶς Ἀρτέμιδος καὶ τοῦ οἴκου [τῶν Αὐτ]οκρατό-
 ρ[ων] ὀφρεαῖς καὶ χρη[μ]άτων ἀφιερ[ώ]σει τὰ νῦν φιλοτ[ειμου]-
 μένου, [συνή]δομαι ὑμῖν τε καὶ περὶ τάνδρ[ος] ἐμοί τ' ἐξ ἴσων
 περὶ ὑμῶν εἰς τὸ ἀντ[ι]μνηῦσαι μαρτυρῆσαι τε [καὶ εὐ]φημία τῇ
 π[ρ]οσηκ[ούσῃ] αὐτὸν [ὑπ]έρ ὑμῶν ἀμείψασθαι· ὅπερ αὐτῷ καὶ πα-
 390 ρ' [ὑ]μῶν ὀφείλ[ε]σθαι νομίζω πρὸς τὸ καὶ πλεί[ου]ς εἶναι τοὺς
 ὁμ[οίως] π[ροθυ]μουμ[έ]νους, εἰ οὗτος φαίνοι[το τ]ῆς κατὰ τὴν
 [ἀ]ξίαν ἀμοιβ[ῆς] τ[υ]υχάν[ων]. Εἴη δ' ἂν κάμοι ἐ[ν] τοῖς μάλισ[τα]
 [κ]εχαρισμένον καὶ ἡδιστον, εἰ, ὃν ἐξαιρέτως τῶν φίλων
 τειμῶ καὶ στέρ[ε]ω, παρ' ὑμῖν ὀρ[φ]ὴν μαρτυρίας καὶ τειμῆς
 395 ἀξιούμενον. Περὶ μέντοι γε [τ]ῆς τῶν χρη[μ]άτων διατά-
 ξεως καὶ τῶν ἀπεικονισμάτων τῆς θεοῦ καὶ τῶν εἰκόνων,
 ὅπως αὐτοῖς δεῖσει χρῆσ[θ]αι καὶ εἰς τ[ῆ]ν τ[ι]ν[α] οἰκονομίαν (ἀν')
 ἄνδρα τετάχθαι, αὐτὸν τε τὸν ἀνατιθέν[τα] εἰση[γ]ήσασθαι
 νομίζω εὐλογον εἶναι καὶ ὑμᾶς οὐτ[ω] ψηφίσασθαι. Ἐπει[δ]-
 400 ἂν δὲ ὑπὸ τε αὐτοῦ τοῦ καθιερούντος καὶ ὑμῶν αὐτῶν κυρω-
 θῇ τὰ δόξαντα, βούλομαι ταῦτα εἰσαεῖ μένειν ἐπὶ τῶν αὐτῶν
 ἀπαρ[αλλ]άκτως ὑπὸ μηδενὸς μηδεμιᾶ[ν] [π]αρενχειρήσει λυ-
 ὀμενα ἢ μετατιθέμενα. Εἰ δὲ τις πειραθείη ὅπως οὖν ἢ συν-
 βουλευσαί τι τοιοῦτον ἢ εἰσηγήσασθαι περὶ τῆς μεταθέ[σε]-
 405 ως καὶ μεταδιοικήσεως τῶν νῦν ὑπὸ τε αὐτοῦ καὶ ὑφ' ὑ-

- μῶν κυρωθησομένων, τοῦτον ἀνυπερθέτως βούλομαι
 εἶ[ς] μὲν τὸ τῆς μεγίστης θεᾶς Ἀρτέμιδος ἱερὸν καταθέσ-
 θαι προστείμου δη. β̄ μ(ύρια) πεντακισ[χί]λια, εἰς δὲ τὸν τοῦ
 [κυρίου Καίσαρος φίσκον δη. β̄ μ(ύρια) πεντακισχίλια, τῇ δὲ]
 410 γερουσίᾳ φιλοσεβάστω ἄλλα δη. διςμύρια πεντακισχίλια.
 καθὼς Ἀκουίλλιος Πρόκλος, ὁ λαμπρότατος ἀνθύπατος,
 καὶ [πρότερον δι' ἧς ἀντέγραψεν πρὸς ὑμᾶς ἐπιστολῆς
 ἐπεκύρωσεν καὶ ὥρισεν τὸ πρόστειμον. Ἐ]ρρωσθε.
 Ἐπὶ πρυτάνεως Τιβ. Κλ. Ἀντιπάτρου Ἰουλιανοῦ,
 415 [μηνὸς Ποσειδεῶνος.]
 Ἐδοξε τῇ βουλῇ φιλοσεβάστω· περὶ ὧν ἐνεφάνισαν Τι. Κλαύ,
 [Τι. Κλ. Ἀλεξάνδρου υἱός, Κυρ(είνα), Ἰουλιανός,] φιλόπατρις καὶ φιλο-
 [σέβαστος, ἀγνός, εὐσεβής, γραμματεὺς τοῦ δήμου τὸ β̄, καὶ οἱ
 στρατηγοὶ τῆς πόλεως φιλοσεβάστοι· ὅπως ἐξῆ τῶις χρυσο-
 420 [φοροῦσιν τῇ θεῷ φέρειν εἰς τὰς] ἐκκλησίας καὶ τοὺς ἀγῶνας
 τὰ ἀπαικ[ι]σ[μ]ατα καὶ (τὰς) εἰκόνας τὰ καθι[ε]ρωμένα ὑπὸ Γαίου
 Οὐειβίου Σαλουταρίου ἐκ τοῦ προνάου τῆς Ἀρτέμιδος, συν-
 επιμελουμένων καὶ τῶν νεοποιῶν, συναπαλαμβανόντων καὶ τῶν
 ἐφήβων ἀπὸ τῆς Μαγνητικῆς πύλης κα[ὶ] συμπροπε(μ)πόντων
 425 μέχρι τῆς Κορησιακῆς πύλης· δεδ[ό]χθαι τῇ βουλῇ φιλοσε-
 βάστω, καθότι προέγραπται. Τιβ. [Κ](λ)αύ. Πρωρέσιος
 Φρητωριανός, φιλοσέβαστος, δεδογμα[το]γράφηκα. Μάρκος
 Καισέλλιος Μαρκιανός, φιλοσέβαστος, [δε]δογματογράφηκα.
 Τιβ. Κλαύ. Ἰουλιανός, φιλόπατρις, φιλοσέβαστος, ἀγνός, εὐσεβής,
 430 ὁ γραμματεὺς τοῦ δήμου τὸ β̄, ἐχάραξα.
 Ἐπὶ πρυτάνεως Τιβ. Κλ. [Α](ν)τιπάτρου Ἰουλιανοῦ,
 μηνὸς Ποσειδεῶνος.
 Ἐδοξε τῇ βουλῇ φιλοσεβάστω· περὶ ὧν ἐνεφάνισαν Τιβ.
 Κλ., Τιβ. Κλ. Ἀλεξάνδρου υἱός, Κυρ(είνα), Ἰουλιανός, φιλόπατρις,
 435 καὶ φιλοσέβαστος, ἀγνός, εὐσεβής, γραμματεὺς τοῦ δήμου τὸ β̄,
 καὶ οἱ στρατηγοὶ τῆς πόλεως φιλοσέβαστοι·
 ἐπεὶ οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονεῖκαι ὑπέσ-
 χεντο (σί) φέρειν καὶ αὐτοὶ φέρειν τὰ ἀπαικονίσματα τὰ καθιερω-
 θέντα ὑπὸ Οὐειβίου Σαλουταρίου ἡτήσαντό τε τόπον
 440 ἐν τῷ θεάτρῳ τὴν πρώτην σ[ε]λίδα, ὅπου ἡ εἰκὼν τῆς Ὀμονοίας,
 δεδ[ό]χθαι ἔχειν (ε)αὐτοὺς τὸν τ[ό]πον, καθίζειν δὲ πρὸς τὴν Εὐ-
 σέβειαν αὐτοὺς λ[ε]υχεμονοῦντας· δεδ[ό]χθαι τῇ βουλῇ
 φιλοσεβάστω γενέσθαι, καθότι προέγραπται.
 Γ. Αἰφίδιος Σιλουανός, (φιλοσέβαστος, δεδογματογράφηκα.
 445 Λ. Μουνάτιος Βάσσα(ς), φιλοσέβαστος, δεδογματογράφηκα.
 Νηρεὺς Θεοφίλου, φιλοσέβαστος, δεδογματογράφηκα.
 Σέξτω Ἀττίῳ Σαβουρανῶ τὸ β̄, Μάρκῳ Ἀσι-
 νίῳ Μαρκέλλῳ ὑπάτοις πρὸς τὴν Καλανδῶν Μαρτίων.
 Ἐπὶ πρυτάνεως Τιβ. Κλαυδίου Ἀντιπάτρου Ἰουλιανοῦ
 450 μηνὸς Ἀνθεστηριῶνος β̄ Σεβαστῇ.
 Γάιος Οὐείβιος, Γ. υἱός, Οὐωφεντεῖνα, Σαλουτάριος, φιλάρ-
 τεμις καὶ φιλοκαῖσαρ, διάταξιν εἰσφέρει κατὰ τὸ προγε-
 γοιὸς ψήφισμα, περὶ ὧν προσκαθιέρωκε τῇ μεγίστῃ θεᾷ Ἐφε-
 σίᾳ Ἀρτέμιδι καὶ τῇ φιλοσεβάστω Ἐφεσίων βουλῇ
 455 καὶ τῇ φιλοσεβάστω Ἐφεσίων γερουσίᾳ καὶ τοῖς χρυ-
 σοφοροῦσιν τῇ(ς) θεοῦ Ἀρτέμιδος ἱερ[ε]ῦσιν καὶ ἱερονεῖκ[αι]ς πρὸ
 [τῆ] πόλεως καὶ τοῖς αἰεῖ ἐσομένοις Ἐφεσίων παισὶ καὶ θεο-
 μφοῖς τοῦ τῶν Σεβαστῶν ἐν Ἐφέσῳ κοινοῦ τῆς Ἀσίας καὶ
 ἀκροβάταις τῆς Ἀρτέμιδος ἐπὶ τοῖς δικαίοις καὶ προστεί-
 460 μοις, ὡς ἐν τῇ πρὸ ταύτης διατάξει ἡσφάλισται, εἰκό-
 νων ἀργυρέων δύο (ἐπὶ χ[ρ]ύσῳ), ὥστε αὐτὰς εἶναι σὺν τοῖς
 ἀπαικονίσμασιν τῆς θεοῦ ἀριθμῶ τριάκοντα καὶ μίαν,
 καὶ ἀργυρίου ἄλλων δη. χιλίων πεντακοσίων, ὥστε εἶναι

αὐτὰ σὺν τοῖς προκαθιερωμένοις δη. μυρίοις χειλίοις πεν-
 465 τακοσίοις· ἐφ' ᾧ εἰκὼν ἀργυρέα Ἀθηνᾶς Παμμούσου, ὀλκῆς
 σὺν τῷ ἐπαργύρῳ τῆς βάσεως αὐτῆς λειτρῶν ἐπτά, ἡμιουν-
 κίου, γραμμάτων ὀκτώ, ἡ καθιερωμένη τῇ τε Ἀρτέμιδι καὶ
 τοῖς ἀεὶ ἐσομένοις Ἐφεσίων παι(σ)ί, τιθη[τα]ι κατὰ πᾶσαν νό-
 μιμον ἐκκλησίαν ἐπάνω τῆς σελίδος, οὗ [οἱ] παῖδες καθέξονται.

470 Ὅμοιως καὶ εἰκὼν ἀργυρέα Σεβασ-
 τῆς Ὀμονοίας χρυσοφόρου, ὀλκῆς
 σὺν τῷ ἐπαργύρῳ τῆς βάσεως αὐτῆς
 λειτρῶν ἕξ, ἡ καθιερωμένη τῇ τε Ἀρτέ-
 μιδι καὶ τοῖς ἀεὶ χρυσοφοροῦσιν ἱερῶν-
 475 σιν καὶ ἱερονεῖκαις πρὸ πόλ[εω]ς, τίθετ[αι] (sic)
 κατὰ πᾶσαν ἐκκλησίαν [ἐπάνω] τῆς σε-
 λίδος, οὗ οἱ ἱερονεῖκαι καθεξέονται.
 Ὁ δὲ προγεγραμμέν[ος] σ[ταθμ]ὸς τῶν εἰκό-
 νων καὶ βάσε[ων] π[αρα]στᾶθ[η] Εὐμένη Εὐ-
 480 μένους [τοῦ] Θεοφίλ[ου], τῷ καὶ αὐτῷ στρατη-
 γῷ τῆς Ἐφεσίων πόλεως, διὰ ζυγοστά-
 του Ἑρμίου, ἱεροῦ τῆς Ἀρτέμιδος, συνπαρό[ν]-
 τος καὶ συνπαραλα(μ)βάνοντος Μουσαίου, [ἱεροῦ]
 τῆς Ἀρτέμιδος, τοῦ ἐπὶ τῶν παραθηκῶν.
 485 Ὑπὲρ δὲ τῶν προσκαθι[ε]ρ[ω]μένων δηναρίων χε[ι]-
 λίων πεντακοσίων τελέσει τόκον [Σαλου-]
 τάριος δραχμιαῖον καθ' ἑκάστου ἐνιαυτοῦ
 τὰ γεινόμενα δηναῖρια ρλε, [ἀφ' ὧν] δώσει
 τῷ γραμματεῖ τῆς Ἐ[φ]εσίων βουλῆς δη. νῆ,
 490 ὅπως κληρὸν ἐπιτελῇ ἐκ τῶν [βουλευτῶν τῇ εἰ?]
 ἱσταμένου τοῦ Θαρρηλιῶνος εἰς ὀνόματα
 ἐ· οὗτοί τε οἱ λαχόντες θυσίαν θύσουσι?
 τῇ Ἀρτέμιδι τῇ ἔκτῃ τοῦ μηνός, τῇ γενεσίῳ
 τῆς θεοῦ, ἀγοραζόμε[ν]τες [. . . . δη. εἴκοσι]
 495 ἐπτά ἡμίους, καὶ [τ]ὰ [λοιπὰ δη. κζ' ἀσ. θ']
 δαπανήσουσιν [ἐν τῷ ἱερῷ? τῆς Ἀρτέμι-]
 dos εἰς τὴν [οἱ- - - - -]

Space of 21 lines
 including Hicks Fr. 15.

[- - - - -] α[. . .] ε[- - - - -]
 [Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 [τοῖς χρυσοφοροῦσι καὶ ἱερο[ν]εῖ[καις] πρὸ πόλεως]
 [δη. 5 ἀσ. 15 ἡμισυ, ὅπως κληρὸν ἐπιτελῶσι κτλ.]

Some lines wanting.

[Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 520 [τοῖς παιδωνόμοις δη. 15 ἀσ. δεκατρία ἡμισυ,]
 [ὅπως ἐπιτελῶσι κληρὸν ἐκ τῶν παίδων πάν-]
 [των - - - - -]
 [- - - - -]
 [τῇ γενεσίῳ τῆς θεοῦ ἡμέρᾳ εἰς ὀνόματα]
 525 [ἐξήκοντα τρία· οὗτοί τε οἱ λαχόντες εὔξονται]
 [ἐν τῷ ἱερῷ τῆς Ἀρ[τέ]μιδος - - - - - γει? -]
 [νομένων κατὰ ἀν[α] - - - - -]
 [Ἐὰν δέ τινες τῶν λαχόντων ἀνδρῶν ἢ παίδων? ἢ]
 [τὰς θυσίας μὴ θύσωσιν ἢ μὴ εὔξωνται ἐν τῷ]
 530 ἱερῷ, ὡς διατέτακται, ἀποδώτω[σαν] εἰς προσ-]
 κόσμημα τῆς Ἀρτέμιδος δη. 5.
 Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 καὶ τοῖς θεσμοφοῖς εἰς διανομὴν δη. 3,
 ὥστε λαμβ[ά]νουν αὐτοὺς ἐν τῷ ἱερῷ τῆς Ἀρτέ-
 535 μιδος τῇ γενεσίῳ τῆς θεοῦ ἀνὰ ἀσσάρια θ.
 Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου

470 ΟΜΟΙΩΣ ΚΑΙ ΕΙΚΟΝ ΑΡΓΥΡΕΑΣ ΕΒΑΣ
 ΤΗΣ ΟΜΟΝΟΙΑΣ ΧΡΥΣΟΦΟΡΟΥ ΟΛΚΗΣ
 ΣΥΝ ΤΩ ΕΠΑΡΓΥΡΩ ΤΗΣ ΒΑΣΕΩΣ ΑΥΤΗΣ
 ΛΕΙΤΡΩΝ ΕΞ ΗΚΑΘΙΕΡΩΜΕΝΗ ΤΗ ΕΑΡΤΕ
 ΜΙΔΙ ΚΑΙ ΤΟΙΣ ΑΙΕΙΧΡΥΣΟΦΟΡΟΥΣΙΝ ΙΕΡΕΥ
 475 ΣΙΝ ΚΑΙ ΙΕΡΟΝΕΙΚΑΙΣ ΠΡΟ ΠΟΛΕΩΣ ΤΙΘΕΤ
 ΚΑΤΑ ΠΑΣΑΝ ΕΚΚΛΗΣΙΑΝ ΕΠΑΝΩ ΤΗΣ
 ΣΕΛΙΔΟΣ ΟΙ ΙΕΡΟΝΕΙΚΑΙ ΚΑΘΕΞΟΝΤΑΙ
 480 Ο ΔΕ ΠΡΟΓΕΓΡΑΜΜΕΝΟΣ ΣΤΑΘΜΟΣ ΤΩΝ
 ΕΙΚΟΝΩΝ ΚΑΙ ΒΑΣΕΩΝ ΠΑΡΑΣΤΑΘΗ ΕΥΜΕΝΕΙ
 ΕΥΜΕΝΟΥΣ ΤΟΥ ΘΕΟΦΙΛΟΥ ΚΑΙ ΑΥΤΩ ΣΤΡΑΤΗ
 ΓΩ ΤΗΣ ΕΦΕΣΙΩΝ ΠΟΛΕΩΣ ΔΙΑ ΖΥΓΟΣΤΑ
 ΤΟΥ ΕΡΜΙΟΥ ΙΕΡΟΥ ΤΗΣ ΑΡΤΕΜΙΔΟΣ ΕΝ ΠΑΡΟ
 ΤΟΣ ΚΑΙ ΣΥΝ ΠΑΡΑΛΑΒΑΝΟΝΤΟΣ ΜΟΥΣΑΙΟΥ
 ΤΗΣ ΑΡΤΕΜΙΔΟΣ ΕΠΙ ΤΩΝ ΠΑΡΑΘΗΚΩΝ
 485 ΥΠΕΡ ΕΤΩΝ ΤΡΙΑΣ ΕΚΑΤΟΝΤΑ ΜΕΝΟΝΑ ΗΜΕΡΩ
 ΔΙΑΝ ΠΕΝΤΑΚΟΣΙΩΝ ΤΕΛΕΣΕΙ ΤΟΚΟΝ
 ΤΑΡΙΟΣ ΔΡΑΧΜΙΑΙΟΝ ΚΑΘ' ΕΚΑΣΤΟΥ
 ΕΝΙΑΥΤΟΥ ΤΑ ΓΕΙΝΟΜΕΝΑ ΔΗΝΑΡΙΑ ΡΛΕ
 490 ΤΩ ΓΡΑΜΜΑΤΕΙ ΤΗΣ ΕΦΕΣΙΩΝ ΒΟΥΛΗΣ
 ΟΠΩΣ ΚΛΗΡΟΝ ΕΠΙΤΕΛΕΙΤΟΝ
 ΙΣΤΑΜΕΝΟΥ ΤΟΥ ΘΑΡΡΗΛΙΩΝΟΣ
 ΕΙΣ ΟΝΟΜΑΤΑ ΤΗΣ ΕΦΕΣΙΩΝ ΒΟΥΛΗΣ
 495 ΕΠΤΑ ΗΜΙΟΥΣ ΚΑΙ ΤΑ ΛΟΙΠΑ ΔΗ. ΚΖ' ΑΣ. Θ'
 ΔΑΠΑΝΗΣΟΥΣΙΝ ΕΝ ΤΩ ΙΕΡΩ ΤΗΣ ΑΡΤΕΜΙ
 ΔΟΣ ΕΙΣ ΤΗΝ ΟΙ - - - - -

K.

καὶ τοῖς ἀκροβάταις τῆς θεοῦ εἰς διανομὴν
δη. ἱε, ὥστε λαμβάνειν αὐτοὺς τῇ γενεσίῳ
τῆς θεοῦ ἀνὰ ἀσσάρια δεκατρία ἡμισυ.
540 Πρὸς δὲ τὸ μένειν τὰ ἀπεικονίσματα πάντα
καθαρὰ ἐξέστω, ὅσας ἂν ἐνδέχεται,
ἐκμάσσεσθαι γῇ ἀργυρωματικῇ ὑπὸ τοῦ
ἀεὶ ἐσομένου ἐπὶ τῶν παραθηκῶν, παρόν-
των δύο νεοποιῶν καὶ σκηπτούχου,
545 ἐτέρᾳ δὲ ὕλῃ μηδεμιᾷ ἐκμάσσεσθαι· καὶ
τὰ λοιπὰ δη. ὁκτὼ δοθῆσεται καθ' ἕκαστον
ἐνιαυτὸν τῷ ἐπὶ τῶν παραθηκῶν εἰς τὴν
ἐπιμέλειαν τῶν ἀπεικονισμάτων καὶ τὸν
ἀγορασμὸν τῆς ἀργυρωματικῆς γῆς.

550 Ὑπέσχετο δὲ Σαλουτάριος δώσειν καὶ δη.
ἐκατὸν τριάκοντα πέντε, ὥστε ἀρξασθαι
τὴν φιλοτιμίαν αὐτοῦ τῷ ἐνεστῶτι ἔτει
τῇ γενεσίῳ τῇ[ς θ]εοῦ ἡμέρᾳ.

Τὰς δὲ προγεγραμμένας εἰκόνας καὶ τὰς
555 προκαθιερωμένας ἐν τῇ πρὸ ταύτης δια-
τάξει καὶ τὰ ἀπεικονίσματα πάντα τῆς θεοῦ
φερέτωσαν ἐκ τοῦ προνάου κατὰ πᾶσαν ἐκκλη-
σίαν εἰς τὸ θέατρον καὶ τοὺς γυμνικοὺς ἀγῶ-
νας καὶ εἴ τινες ἕτεραι ὑπὸ τῆς βουλῆς καὶ τοῦ
560 δήμου ὀρισθῆσονται ἡμέραι, ἐκ τῶν νεοποι-
ῶν δύο καὶ οἱ ἱερονεῖκαι καὶ σκηπτούχος καὶ
φύλακοι [κα]ὶ πάλιν ἀποφερέτωσαν εἰς τὸ
ἱερὸν καὶ [κατ]ατιθέσθωσαν συνπαραλαμβα-
νόντ(ων) καὶ τῶν ἐφήβων ἀπὸ τῆς Μα(γν)η-
565 τι(κῆ)ς πύλης καὶ μετὰ τὰς ἐκκλησίας
συνπροπεμπόντων ἕως τῆς Κορησσικ(ῆ)[ς]
πύλης, καθῶ(ς) καὶ ἐν τοῖς προγεγον[όσ]ι
ψηφίσμασι ἢ βουλῇ καὶ ὁ δῆμος ὥρισ[αν].

Four new fragments of this inscription (Heberdey in *Forschungen in Ephesos*, ii, p. 141, Nos. 5-8) are in the British Museum, but cannot be incorporated in the main text. They are :—

- (1) 6 $\frac{3}{4}$ × 6 $\frac{3}{4}$ in.

ΙΕΛ
ΑΙΣΧΡΗ
ΞΙΝΤΩΝΠ/
ΔΗΝΕΥ

- - - -]εσ[- - - -
- - - -]αις χρη[- - -
- - - -]εἰν τῶν π[- - -
- - - -] δὴν ἐκ[- - -
- (2) L. 5 $\frac{1}{8}$ in. ; ht. 2 in.

ΚΑΙΤΟ.Σ
ΩΡΑ

- - -] καὶ τοῖς [- - -
- - - -] (τ)ῷ (β)[- - -
- (3) L. 5 $\frac{1}{8}$ in. ; ht. 7 $\frac{1}{8}$ in.

ΔΝΙ
ΟΥΛ
ΝΚ

- - - -]ῶν (ε)[- - -
- - - θ](ε)οῦ λ[- - -
- - -]ν κ[- - - -
- (4) L. 5 $\frac{1}{8}$ in. ; ht. 1 $\frac{1}{2}$ in.

ΔΙ
ΑΤΕΥ

- - - -]ω[- - - -
- - - -]ατε (ε)[- - -

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NOTE.—The Arabic figures in large-faced Clarendon type refer to the numbers of the Inscriptions. The figures in small-faced ordinary type refer to the lines except in Index I, where they denote the Inscriptions. Where an Inscription contains fewer than six lines, the line references are usually omitted. A reference in brackets, e.g. [23, 7], indicates that the word is either entirely or for the most part a restoration, or that it occurs on a part of the inscription which is not in the British Museum.

The inscription of Salutaris, from the Theatre at Ephesos (No. CCCCLXXXI) is indexed according to the numeration of the reissue, Appendix, No. 481*.

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παματοφαγεῖσται 954, 41. 44
πεντορκίαν 953, 16
Ταργηλιών 377, 69
ὑδρία 954, 45

(6) Digamma.

Φαλείος 157, ι
Φανάκ 138
Φάργον (= ἔργον) 157, 4
Φάρνιον 158, 14
Φασστός, Φαστός (= ἀστεύς) 953, ι4
Διφι 137
Διφός 952
ΦεΦαδηρότα 954, 38
Φέκαστος 954, 9. 26. 28. 30
Φερόντας 954, 12
Φελατί (= Ἐλατεῖα) 158, 26. 28
Φεός 954, 33
ἐπιφοικία 954, ι
ἐπίφορος 954, 5 and *passim*
Φέπος 157, 3
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Φεσπαρίων 954, ιο
Φέτας 157, 8
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Φέτια 158, 37
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Φιδίω 953, 12
Φίκατι 158, 39
καταφεί 954, 4
μεταφοικεῖσι 953, 6
Ναφπακτίων 954, 40
Φοικέοντος 954, 29
Φοικηταῖς 954, 47
Φοικιατᾶν 954, 44
Φότι 953, 6
Φράτρα 157, ι

(7) φ for κ.

Διφός φούρου 952
Φέροιντας 954, 12

ἐνορρον 954, ιι
ἐπίφορος 954, 5 and *passim*
κατιρόμενον 954, 31
φωιάνων 954, 4
φωρινθῶθεν 137
φυνίσκος 1094
Λορρός τῶν Ὑποκναμίδων 954, ι and
passim
ὄρρον 954, 12. 45
Περροθαρίαν 954, 27
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τριάφοντα 954, 13. 42

(8) Changes of Consonants.

β.

βάτρια (= πάτρια) 1104
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κατεσκέβασεν 1010, 3
περιβολιβῶσαι (= περιμολιβῶσαι) 351.
10

δ.

πεδά (= μετά) 158, 5. 22

ζ.

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λ.

Βαλβιλλᾶ (= Βαρβιλλᾶ) 615, 4
Πριηλῆι (= Πριηνεῖ) 230
Σατορνείλος (= Σατορνείνος) 595, ιι
Σελβεῖλιος (= Σερβεῖλιος) 577 δ

ξ.

ἐξσφράγισμα (= ἐκσφράγισμα) 650
ἐξσῶζων (= ἐκσῶζων) 628, 15
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ὀρίζονται (= ὀρίζονται) 403, 12
χρηζονται (= χρίζονται) 351, 8
ψαφίζόμενος (= ψηφισόμενος) 787, 18

π.

Εὐπουλίδης (= Εὐβουλίδης) 21, 31
πεδά (= μετά) 158, 5. 22
Πεταγείντιος (= Μεταγείντιος) 306 α,
309 β, 2
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ρ.

τίρ (= τίς) 157, 7
τοῖρ (= τοῖς) 157, ι

τ.

Ἀρταμίτιος (= Ἀρτεμίσιος) 245, 2
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318 α, 9
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Ποτειδᾶνος (= Ποσειδῶνος) 364, 35

(9) Consonants irregularly doubled.

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ἀποδειξάμενος 422, 4
Ἀρισσταγόρας 192
ἀρπεσθίσσα (= ἀρπασθείσα) 1075, 17
Ἀσκληπιάδης 574
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ἀσπονδεῖ 256

φασστός (= ἀστεύς) 953, 14

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Ἑραστος 925 c, 9

ἴσς (= εἰς) 358, 5. 7

Μενέστρατος 102. 1010, 7

Μενίσκος 1006, 4

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ὄσστις 954, 14. 35. 38

πιστόν 1062

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Σέξσφ 481*, 134. 447

συντελεσθῇ 420, 69

φίσσκον 1010, 15

ψάφιξιν 954, 45

(10) Doubling of Consonants neglected.

ἀλάλοισ (= ἀλλήλοισ) 157, 4

ἄλος (= ἄλλος) 299 a, 8

Ἀντιόχισα 1115

Ἀπόλαν (= Ἀπόλλαν) 422, 14

ἀποραντήριον 28. 36

ἀραβδωτός 35, 55 *ei passim*

γραμμάτων 481*, 163

ἐγόνους, ἐγόνους (= ἐγγόνους, ἐγγόνους) 241, 10. 1026, 7

ἐγραμένω 157, 10

ἐ θαλάσας (= ἐκ θαλάσσης) 953, 3

εἰστέιχεις 797, 4

ἐκκλησία 570 a

Ἰποθωνίς 24 a, 29. 38, 20

Καλίστη 198

Κεφαλᾶνας 952

Μυριούττης [46, 14]

περιράντης 1031

τέτορας 299 a, 19

(11) Consonants omitted.

ἀριστίει (= ἀριστίζει) 1057, 18

ἀσφάγιστα (= ἀσφράγιστα) 299 a, 39

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καταγείω (= καταγείων) 216

νεΐας (= νμεΐας) 642

Ὀλυπικός 44, 34

Ὀνύμαδρος 343 d, 14

ποι (= ποτί) 953, 14

συνφέρουσι 477, 32

σώω (= σώσω) 1 b, 7

ταί (= ταδί) 157, 8

τοί (= τοδί) 157, 3

φαιδυντής (= φαιδρυντής) 19, 13

Noember (= November) 636, 1; cf. 986, 8

(12) Apocope and Syncope.

ἄλ (= ἄλλα) 157, 4

ἄμ (= ἄμα) 299 b, 11

ἀνδιχάζοντι 953, 10

ἀνθεμεν 168, 11

ἀνχωρεῖν 954, 7. 9. 19. 27

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πάρ (= παρά) 157, 4. 158, 19. 33. 43.

1065, 47. 1075, 6

τέτραγμα, τετράχμον (= τετράδραγμα, τε-

τράδραχμον) 160 b, 25 *ei passim*

τογγυλολίθου (= τοῦ γογγύλου λίθου) 35,

70

(13) Metathesis.

ἐπικαλρῶσαι (= ἐπικλαρῶσαι) 241, 13

κάτροπον (= κάτοπτρον) 34, 23

(14) Assimilation of Consonants.

(a) Complete.

ἄμ μή 477, 52

ἐὰμ μέν 477, 43. 95

ἐὰμ μή 477, 47. 50

ἐμ Μυρίη 22, 5 and *passim*

ἐν Ναύτακτον 954, 1

ἐς Σίγγω (= ἐν Σίγγω) 38 a, 52

εὐπόλεμον μῆμα 37, 5

ἦμ μέν 678, 1. 7

κοινῆμ μέν 477, 23

μέμ μοι 299 a, 9

μίαμ μέν 343 a, 25. 349, 14

ὄγ γλυκός 1036, 2

πρώτομ μέν 22, 4

στήσάμ με 58

σὺμ μελάθροις 1036, 5

τὰμ μέν 299 a, 34

τέταρτομ μέρος 377, 49. 52. 440, 3

τήγ γεωργίαν 477, 91

τήγ γῆν 477, 91

τήμ μέν 13, 13

τόγ γέωργον 477, 26

τογγυλολίθου (= τοῦ γογγύλου λίθου) 35, 70

τόμ μέγ 477, 66

τόμ Μελιακόν 403, 56. 118

τόμ μέν 419, 20. 420, 26

τόμ μήνα 261 b, 4

τῶγ γεγενημένων 477, 92. 94. 95

τῶγ γεγονότων 441, 11

τῶγ γενομένων 461

τῶμ μαρτύρων 299 a, 24

τῶμ με 414, 1

τῶμ μερισμῶν 477, 20

τῶμ μετὰ 1005, 3. 5

(b) Partial.

ἐγ βασιλέως 1065, 9. 41

ἀπεγδοῦναι 415, 31. 420, 72

ἐγ δαμοσίου 299 a, 21

ἐγ δέ 160 a, 24. 351, 13. 678, 5

ἐγ δεξιᾶς 401, 16

ἐγδεχομένην 413, 7

ἐγ διαφορᾶς 261 a, 6

ἐγδιδόναι 896, 29

ἐγδιδόντω 299 a, 14

ἐγδόντω 337, 4. 343 a, 23

ἐγδοσις, ἐγδόσεις 160 a, 27. 419, 28

ἐγδότη 160 a, 28

ἐγ δύο 339

ἐγδῶ 2 a, 31

ἄγ καί 11, 26

ἄμφισβήτησιγ κρίσω 477, 51

ἐγ Καλύμω 245, 7. 16

ἐγ κυβωτίω 29 b, 30. 31

ἐγ Κλαζομέναις 452, 2

ἐγ κομετίω 405, 3

παιδεύμασιγ καταγινόμενος 925 b, 19

τήγ κομίδην 477, 33. 39

τήγ κρίσω 477, 5

τόγ κοινόν 477, 62

τῶγ καιρῶν 11, 6

τῶγ καλλίστων 925 b, 15

τῶγ κατὰ 421, 5

τῶγ κτημάτων 477, 11

[and numerous other instances of γ for ν

before καί, especially in 376, 415, and 925]

ἐγλέγειμ 11, 27

ἐγ μακάρων 361

ἐγμαρτυρέω 299 a, 30. 36. 38. 40

ἐγμαρτυρία 299 a, 41

ἐγ μεγάλου 967

ἐγ μελέτης 797, 6

ἐγ Ναυπάκτω 954, 15

ἐγ Νήσου 962, [22]

ἐγπλους 422, 11

ἐγ πο . . . 36, 12

ἐγτυγχάνουσιν 458, 3

αὐτὸγ χρυσέω 448, 14. 453, 9

ἐνόντωγ χρημάτων 477, 12

σὶγ χάριν 1151

τήγ χώραν 400, 6

τόγ χρόνον 416, 3

ἄμ βούλονται 376, 14

θύειμ βα . . . 401, 31

τὰμ βόλλαν 422, 12

τὰμ βουλάν 250, 4

τὴμ βουλὴν 376, 16. 415, 3. 448, 18.

453, 14. 470

τὸμ βασιλέα 444, 31. 448, 13

τὸμ βίον 426, 6

τὸμ βωμόν 35 a, 79

τῶμ βασιλέων 442, 5. 453, 2

τῶμ Βάκχων 786, 9

τῶμ βιαιών 419, 16

φυλὴμ Βεμβίνης 455, 11

τὸμ κῆπον 377, 53

ἐν Λογρούς 954, 20

αὐτὸμ παρέσχηται 452, 2

δῆμομ πρώτῳ 415, 3. 453, 14

ἐγλέγειμ παρά 11, 27

εἰσὶμ παρά 477, 36

ἐμ Πανωνίῳ 415, 4

ἐμπασις (= ἐγκτησις) 166, 9

ἐμ πλαισίῳ 34 *passim*

[and numerous other examples of ἐμ for ἐν before π]

ἐπιμέλειαμ ποιήσασθαι, ποιούμενος 419, 29. 441, 18

ἐστὶμ περί 11, 3

εὐνοιαμ παρεχόμενος 469

κᾶμ (= καὶ ἦν) πλείους 477, 34

κοινὸμ πόλεμον 477, 62. 66

μὲμ πόλις 37, 10

μὲμ πρό 477, 75

μὲμ πρὸς 925 b, 9

ῶταμ περ 4 a, 7. 15. 17

ῶταμ ποιῶσι 11, 20

Πριηνέωμ πόλιν 400, 15

προθυμίαμ παρέχεται 454

προσδῶμ παραλαβείν 477, 92

σίτομ πάντα 455, 5

συννομολογήσωσιμ παραδύτωσαν 477, 6

τὰμ περί 403, 26

τὰμ πόλιν 403, 81. 112. 136. 155

τὴμ πᾶσαν 419, 11

[and numerous examples of τὴμ, τὸμ, τῶμ, for τήν, τόν, τῶν, before π]

ῶμπερ 247, 20

πύργομ τὰ 377, 19

χωρίωμ τούτων 377, 18

ἅ ἡμ φιλοθέου 377. 44
 ἅμ φαίνται 415. 25
 ἐμ φιλακῇ 414. 4
 ὁ μὲμ φῆ 477. 87
 τῆμ φιλιάν 453. 6
 τῆμ φρουρίαν 400. 15
 τοῦτωμ φέρει 968 α λ, 9

μὲμ ψυχῆς 37. 6

ἐκαστομ . . . 2 C, 35

(c) *Irregular.*

αὐτῶμ Ἀντιχάρου 377. 20
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ἐγόνους (= ἐγγόνους or ἐκόνους) 1026. 7
 ἐθάλσας (= ἐκ θαλάσσης) 953. 3
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 ἐ λιμένος (= ἐκ λιμένος) 953. 4
 ἐ (= ἐκ) Ναυπάκτω 954. 8. 19
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 351. 3
 ἐστήλην 1017. 30
 ἐσφράγισμα (= ἐκσφράγισμα) 655. 1026.
 14
 ἐ τᾶς (= ἐκ τᾶς) 953. 1. 2
 ἐχφοράν 946. 6

κατάν or κάτταν (= κατὰ τήν) 209. 6.
 422. 14

κατᾶς (= κατὰ τᾶς or τᾶς) 953. 15
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(15) *Consonants unassimilated.*

ἀναγκαῖοτατο 481*, 377
 ἀνάκη 954. 8
 ἀνέγκλητον 143. 24
 Ἀντιτρίτης 375. 12
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 ἀνφοτέρων, ἀνφοτέρας 299 α, 50. 306 d
 ἀπαγγελουσι 15. 46
 Ἐκατομβέωνος 1026. 16
 Ἐκατομπέδω 27. 39. 28. 35
 ἐνβαλλέτωσαν 895. 30
 ἐνγραφα 528. 7. 10
 ἐνκαλεμένω 954. 43
 ἐνκεχαραγμένων 1067. 17
 ἐνκεχερισμένης 418. 9
 ἐκκτησις 143. 41. 237. 12
 ἐνλείπων 1000. 52
 ἐνλείπουσι 235. 13. 246. 4. 250. 13
 ἐνπεπλησμένων 894. 12
 ἐνπόδιον 892. 8
 ἐνποδῶν 487. 13. [488. 13]
 ἐντυγχάνουσιν 246. 1
 ἐπανγελαιμένου 358. 9. 10. 11
 ἐπανγέλατο 143. 29
 ἐπαγγέλλεται 481*, 348
 ἐπάνχιστον 954. 17
 ἡμιονγκίον [481*, 170. 192]
 Καλλύμβροτος 156 α, 51
 λαγχάειν 954. 2. 4
 Μελαγκόμας 602 d
 Νύνφαι 600. 27
 Νυνφῶν 419. 4
 Ὀλύνπια 609
 Ὀλυμπόδωρος 156 c. 35
 Ὀλυμπίω 157. 6
 οὐνκία 481*. 152. 160. 161. 169
 πανκράτιον 1046. 9
 Πάμφιλος 1031

παρευχειρήσαι 481*, 402
 πένπτω 377. 36
 Πουπηῖω 211. 1
 Σενπρώνιος 944
 συναντιλανβανόμενοι 343 α, 6
 συνβιος, συνβίω 597. 648. 4
 συνβιωσάση 652
 συνβολή 407. 2. 953. 15
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 συνκαθιέρωσε 301
 σύνκλητον 499. 1 and *passim*. 1057. 7
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 συμμαχία 157. 2
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 συνπλέοντες 59
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 Σύνφορον 101
 συγχωρεῖν 497
 τύνβος 626. 13
 τυγχάνων 481*, 392
 φάραγγα 407. 4

2. ACCIDENCE.

(1) *Declension of Nouns.*

Nom. Sing.

Ἑρμείας (= Ἑρμῆς) 42. 1084. 8
 τελεστά (= τελεστής) 157. 8

Ἀρτεμίσιος (= Ἀρτεμισίων) 482 β, 20
 [and many other names of months in -ος
 for -ων. See INDEX OF RELIGION (3)]

ἀγορανόμην (= ἀγορανόμιον) 656
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 μείς = μῆν 166. 2
 Ὀδίσσεις 1136

Acc. Sing.

βόλλαν (= βουλήν) 422. 12

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 σωέα (= σῶν) 435. 7

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 Βειτυλή (= Βιτυλέα) 153. 8
 θερμαστῆν (= θερμαστρίδα) 34. 29

Πασικλῆν (= Πασικλήν) 158. 5
 Δαμοτέλειω (= Δαμοτέλην) 158. 10

Gen. Sing.

Οὐλεία (= Ἰουλείας) 648. 2
 Νουελία (= Νουελίαι) 636. 2

Ἀλεξᾶ 588 b
 Ἀπολλᾶ 477. 72. 1000. 2
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 Θηζῖδα 237. 2. 22. 298. 7

Θερσίαν (= Θερσίον) 156 b, 13
 [and other similar forms. 156, *passim*]

ἱππάρχεω (= ἱππάρχου) 1005. 2

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Εὐθυμάχο 79

ἀργύρω 157. 6
 Θυνάρχω 158. 1. 13. 25. 32
 [and other Boeotian forms in -ω, *ibid.*]

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Ἑρμηδος (from Ἑρμης) 918

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 6. 212. 299 α, 12. 342. 6. 346.
 349. 15

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 τάξεος (= τάξεως) 481*, 15

Ἀριστοφάνεος 156 c, 11
 Τιμοκρέος 156 c, 23
 [and other forms in -εος for -ους,
 156, *passim*]

Διοκλείους (= Διοκλέους) 90. 927. 20.
 23
 Πολυκλείος (= Πολυκλέους) 158. 4
 Σωκλήους (= Σωκλεούς) 578. 10
 Τιμοκλείους 420. 74

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 Ἐπικράτου 160 α, 2
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 Καλλικράτου 36. 12
 Παγκρατίδω 1018. 8
 Περιγίνου 1032. 1
 Σωκράτου 97
 Σωσθένου 59

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Dat. Sing.

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 βουλεῖ (= βουλή) 373. 10
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 τεῖ (= τῇ) 22. 4. 13. 373. 6. 10. 377.
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Φερσεφόνη 942. 6

Φελατιῦ (= Ἐλατειαῖω) 158. 28
 Ἑρχομενῦ (= Ὀρχομένω) 158. 25
 Εὐβῶν (= Εὐβούλω) 158. 3. 15
 Καβίρου (= Καβείρω) 958

Ἀρτάμιτι 787. 13. 821
 Δί (= Διῖ) 157. 6. 1100. 1155
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Ἀλικαρναστέων 886, 2. 41
Dat. Plur.
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ταμῖαισι (= *ταμῖαις*) 27, 2 and *passim*
[ταμῖαις replaces this in 414 B.C.; see 26, 2]
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COMPARATIVE TABLES.

I. BOECKH, CORPUS INSCRIPTIONUM GRAECARUM I-IV (1828-77), COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM.

| Boeckh. | B.M. Inscr. | Boeckh. | B.M. Inscr. | Boeckh. | B.M. Inscr. | Boeckh. | B.M. Inscr. |
|-----------------|-----------------|--------------|-------------|---------------|-------------------|---------------------|-------------------|
| 8 | 1002 | 354 | 50 | 955 | 119 | 2621 | 386 |
| 9 | 74 | 402 | 52 | 958 | 120 | 2656 | 895 |
| 11 | 157 | 437 | 53 | 974 | 122 | 2664 | 918 |
| 29 | 137 | 437 <i>b</i> | 54 | 980 | 123 | 2679 | 441 |
| 70 | 1 | 467 | 115 | 981 | 124 | 2899 | 1035 |
| 71 | 2 | 481 | 57 | 987 | 125 | 2904 | 399 |
| 72 | 73 ^A | 495 | 59 | 996 | 112 | 2905 ^{A-E} | 403 |
| 73 | 3 | 497 | 60 | 1008 | 127 | 2905 ^F | 405 <i>a</i> (1) |
| 73 ^c | 4 | 498 | 61 | 1012 | 128 | 2905 ^G | 404 |
| 74 | 5 | 500 | 62 | 1030 | 131 | 2953 | 678 |
| 75 | 6 | 501 | 63 | 1033 | 55 | 2954 | 482 |
| 77 | 7 | 502 | 64 | 1041 | 132 | 3232 | 1022 |
| 79 | 95 | 503 | 65 | 1049 <i>b</i> | 134 | 3234 | 1023 |
| 81 | 8 | 504 | 66 | 1052 <i>b</i> | 136 | 3256 | 1024 |
| 97 | 9 | 505 | 67 | 1466 | 142 | 3264 | 1029 |
| 98 | 10 | 506 | 68 | 1467 | 141 | 3265 | 1027 |
| 101 | 11 | 522 | 72 | 1498 | 146 | 3311 | 1020 |
| 102 | 12 | 552 | 1152 | 1513 | 156 | 3376 | 1030 |
| 103 | 13 | 560 | 75 | 1514 | 155 | 3400 | 1028 |
| 105 | 14 | 570 | 76 | 1518 | 161 | 3526 | 1046 |
| 107 | 15 | 571 | 77 | 1566 | 158 | 3568 | 1001 |
| 111 | 17 | 578 | 78 | 1569 <i>a</i> | 158 <i>a</i> | 3626 | 1004 |
| 113 | 18 | 579 | 79 | 1569 <i>b</i> | 160 | 3637 | 1003 |
| 117 | 39 | 585 | 80 | 1570 | 169 | 3648 | 1107 |
| 118 | 19 | 606 | 81 | 1580 | 159 | 3684 | 1009 |
| 119 | 20 | 616 | 82 | 1590 | 162 | 3763 | 1013 |
| 120 | 21 | 619 | 83 | 1768 | 164 | 3797 | 1012 |
| 128 | 51 | 621 | 84 | 1769 | 163 | 3817 <i>b</i> | 1045 |
| 138 | 25 | 629 | 85 | 1843 | 167 | 4466 | 1048 |
| 139 | I, p. 60, note | 658 | 87 | 1891 | 169 | 4694 | 1063 |
| 140 | 27 | 662 <i>b</i> | 944 | 1936 | 1154 ^A | 4697 | 1065 |
| 141 | 28 | 665 | 88 | 1946 | 1151 | 4699 | 1067 |
| 142 | 26 | 706 | 943 | 1967 | 171 | 4701 | 1068 |
| 144 | 23 | 726 | 103 | 2000 | 173 | 4966 | 1072 |
| 145 | 24 ^A | 727 | 104 | 2015 | 1010 | 6131 | 1098 |
| 146 | 24 ^B | 747 | 56 | 2041 | 1011 | 6156 | 1099 |
| 150 | 29 | 749 | 92 | 2129 | 206 | 6264 | 1095 |
| 153 | 33 | 765 | 93 | 2155 | 22 | 6287 | 1096 |
| 154 | 31 | 778 | 94 | 2156 | 58 and addenda | 6309 | 1114 |
| 155 | 34 | 801 | 96 | 2164 | 207 | 6779 | 1106 |
| 160 | 35 | 808 | 942 | 2195 | 216 | 6806 | 1105 |
| 162 | 36 | 811 | 97 | 2247 | 230 | 6851 | 927 |
| 170 | 37 | 815 | 98 | 2288 | 368 | 6855 ^c | 912 |
| 171 | 38 | 828 | 99 | 2290 | 369 | 6855 ^f | 911 |
| 250 | 42 | 844 | 100 | 2313 | 961 | 6859 | 1143 |
| 252 | 40 | 857 | 101 | 2315 | 960 | 6866 | 1127 |
| 257 | 41 | 860 | 102 | 2329 | 373 | 6883 | 1046 |
| 280 | 43 | 879 | 106 | 2331 | 374 | 6884 | 1047 |
| 284 | 44 | 888 | 107 | 2332 | 375 | 6892 | 1125 |
| 295 | 45 | 892 | 108 | 2333 | 376 | 6898 | 1123 ^A |
| 303 | 46 | 894 | 109 | 2429 | 365 | 6953 | 371 |
| 305 <i>b</i> | 47 | 921 | 135* | 2434 | 366 | 6980 | 1142 |
| 346 | 48 | 936 | 114 | 2613 | 389 | 6990 | 1121 |
| 349 | 49 | 949 | 117 | 2620 | 385 | 7004 | 372 |

II. THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PARTS I, II, III, IV. 1 (1-934), COMPARED WITH THE INSCRIPTIONES GRAECAE AND THE CATALOGUE OF SCULPTURE IN THE BRITISH MUSEUM.

| B.M. Inscriptions. | Inscriptiones Graecae. | Catalogue of Sculpture. | B.M. Inscriptions. | Inscriptiones Graecae. | Catalogue of Sculpture. |
|--------------------|------------------------|-------------------------|--------------------|--------------------------|-------------------------|
| PART I— | | | | | |
| 1 | I. 2. Supp. I | ... | 82 | III. 1637 | ... |
| 2 | I. 1. Supp. I; III | ... | 83 | III. 1647 | 2278 |
| 3 | I. 10. Supp. I | ... | 84 | III. 1645 | ... |
| 4 | I. 28, 29. Supp. I | ... | 85 | III. 1678 | ... |
| 5 | I. 33. Supp. I | ... | 86 | II. 2139 | 599 |
| 6 | I. 38 c. Supp. I | ... | 87 | III. 1747 | ... |
| 7 | I. 60. Supp. I | ... | 88 | II. 2223 | 635 |
| 8 | II. 23 | ... | 89 | II. 2269 | ... |
| 9 | II. 245 | ... | 90 | II. 2365 | 632 |
| 10 | II. 97 | ... | 91 | II. 2404 | ... |
| 11 | II. 589 | ... | 92 | II. 2442 | 638 |
| 12 | II. 573 | ... | 93 | III. 1335 | ... |
| 13 | II. 1059 | ... | 94 | III. 1461 | ... |
| 14 | II. 234 | ... | 95 | I. 548. Supp. I=II. 2693 | ... |
| 15 | II. 311 | ... | 96 | III. 1471 | 686 |
| 17 | II. 336 | ... | 97 | III. 2227 | ... |
| 18 | II. 392 | ... | 98 | III. 1320 | ... |
| 19 | III. 5 a | ... | 99 | III. 2327 | ... |
| 20 | II. 640 | ... | 100 | III. 2433 | ... |
| 21 | II. 617 | ... | 101 | III. 2510 | 650 |
| 22 | II. 593 b | ... | 102 | III. 2523 | ... |
| 23 | I. 180 d. Supp. II | ... | 103 | III. 2758 | 642 |
| 24 | I. 184-5. Supp. II | ... | 104 | III. 2178 | ... |
| 25 | I. 129-32. Supp. I | ... | 105 | II. 3239 | 683 |
| 26 | I. 133-6. Supp. I | ... | 106 | II. 3243 | 601 |
| 27 | I. 153-6. Supp. I | ... | 107 | II. 3296 | 608 |
| 28 | I. 157-60. Supp. I | ... | 108 | II. 3313 | 637 |
| 29 | II. 652 | ... | 109 | II. 3318 | ... |
| 30 | II. 743 | ... | 110 | II. 3356 | ... |
| 31 | II. 690 | ... | 111 | II. 3438 | 697 |
| 32 | II. 675 | ... | 112 | II. 3524 | 695 |
| 33 | II. 656 a | ... | 113 | III. 3072 | 646 |
| 34 | II. 754 | ... | 114 | II. 3611 | 689 |
| 35 | I. 322 a. Supp. I | ... | 116 | III. 3138 | 722 |
| 36 | II. 780 | ... | 117 | III. 3174 | ... |
| 37 | I. 442 | ... | 118 | II. 3761 | 698 |
| 38 | I. 446 | ... | 119 | II. 3778 | ... |
| 39 | II. 478 b | ... | 120 | II. 3810 | 600 |
| 40 | II. 1227 | ... | 121 | III. 3276 | 651 |
| 41 | II. 1221 | 813 | 122 | II. 3998 | 688 |
| 42 | III. 123 | 2156 | 123 | II. 4040 | 628 |
| 43 | III. 1086 | 2183 | 124 | II. 4042 | 694 |
| 44 | III. 1165 | ... | 125 | III. 1374 | ... |
| 45 | III. 1235 | ... | 126 | ... | 682 |
| 46 | III. 1099 | ... | 127 | II. 4156 | 692 |
| 47 | III. 1130 | ... | 128 | III. 1376 | ... |
| 48 | III. 21, add. p. 479 | ... | 129 | III. 3391 | 626 |
| 49 | III. 22, add. p. 479 | ... | 131 | III. 1363 | ... |
| 50 | III. 39, add. p. 480 | ... | 132 | II. 4312 | 690 |
| 51 | II. 1179 | ... | 133 | II. Supp., 3612 b | 644 |
| 52 | III. 693 | ... | 134 | III. 3956 | ... |
| 53 | III. 893 | ... | 135 | III. 3844 | ... |
| 54 | III. 891 | ... | 135* | II. 3503 | ... |
| 55 | ... | 2139 | PART II— | | |
| 56 | II. 1398 | ... | 136 | VII. 16 | ... |
| 57 | III. 162 | ... | 138 | IV. 566 | ... |
| 59 | III. 236 | ... | 139 | V. 1. 1228 | ... |
| 60 | III. 147 | ... | 140 | IV. 503 | 2277 |
| 61 | III. 148 | ... | 141 | V. 1. 248 | 811 |
| 62 | III. 150 | 804 | 142 | V. 1. 249 | 812 |
| 63 | III. 151 | 805 | 143 | V. 1. 1145 | ... |
| 64 | III. 152 | 806 | 144 | V. 1. 1347 | ... |
| 65 | III. 153 | 807 | 145 | V. 1. 1341 | ... |
| 66 | III. 154 | 799 | 146 | V. 1. 1235 | ... |
| 67 | III. 155 | 800 | 147 | V. 1. 1345 | ... |
| 68 | III. 156 | 801 | 148 | V. 1. 1348 | ... |
| 69 | III. 238 | 802 | 149 | V. 1. 1349 | ... |
| 70 | III. 237 | 808 | 150 | V. 1. 1350 | ... |
| 71 | III. 426 | ... | 151 | V. 1. 1344 | 2180 |
| 72 | III. 427 | 2544 | 152 | V. 1. 1340 | ... |
| 73 | I. 3. Supp. I | ... | 153 | V. 1. 935 | ... |
| 74 | I. 531. Supp. I | ... | 154 | V. 1. 944 | ... |
| 75 | II. 1737 | 687 | 155 | V. 2. 286 | 2141 |
| 76 | II. 1761 | ... | 156 | V. 2. 36 | ... |
| 77 | II. 1764 | ... | 158 | VII. 3171 | ... |
| 78 | II. 1797 | ... | 158 a | VII. 3190 | ... |
| 79 | II. 1812 | 605 | 159 | VII. 3211 | ... |
| 80 | II. 1850 | 684 | 160 | VII. 303 | ... |
| 81 | III. 1445 | 629 | | | |

TABLE II—continued.

| B.M. Inscriptions. | Inscriptiones Graecae. | Catalogue of Sculpture. | B.M. Inscriptions. | Inscriptiones Graecae. | Catalogue of Sculpture. |
|----------------------|------------------------|-------------------------|--------------------|------------------------|-------------------------|
| PART II (continued)— | | | | | |
| 161 | VII. 394 | ... | 347 | XII. 1. 16 | ... |
| 162 | VII. 1765 | ... | 348 | XII. 1. 12 | ... |
| 163 | IX. 2. 146 | ... | 349 | XII. 1. 677 | ... |
| 164 | IX. 2. 141 | 798 | 350 | XII. 1. 732 | ... |
| 165 | IX. 1. 705 | ... | 351 | XII. 1. 694 | ... |
| 166 | IX. 1. 682 | ... | 352 | XII. 1. 695 | ... |
| 167 | IX. 1. 686 | ... | 353 | XII. 1. 701 | ... |
| 168 | IX. 1. 978 | ... | 354 | XII. 1. 698 | ... |
| 169 ^a | IX. 1. 955 | ... | 355 | XII. 1. 710 | ... |
| 169 ^b | IX. 1. 956 | ... | 356 | XII. 1. 714 | ... |
| 170 | IX. 1. 982 | ... | 357 | XII. 1. 761 | ... |
| 172 | ... | 702 | 358 | XII. 1. 937 | ... |
| 173 | ... | 1839 | 359 | XII. 1. 178 | ... |
| 177 | ... | 742 | 360 | XII. 1. 656 | 2400 |
| 182 | ... | 740 | 361 | XII. 1. 33 and p. 207 | ... |
| 183 | ... | 664 | 362 | XII. 1. 97 | ... |
| 184 | ... | 708 | 363 | XII. 1. 1054 | ... |
| 185 | ... | 2264 | 364 | XII. 1. 1032 | ... |
| 186 | ... | 709 | 365 | XII. 3. 1086 | 809 |
| 187 | ... | 663 | 366 | XII. 3. 1076 | ... |
| 188 | ... | 2258 | 367 | XII. 3. 1236 | 2240 |
| 189 | ... | 2260 | 371 | XII. 5. 20 | ... |
| 190 | ... | 2262 | 372 | XII. 5. 496 | ... |
| 191 | ... | 741 | 373 | XII. 5. 837 | ... |
| 192 | ... | 2265 | 374 | XII. 5. 851 | ... |
| 193 | ... | 2261 | 375 | XII. 5. 840 | ... |
| 194 | ... | 2268 | 376 | XII. 5. 822 | ... |
| 195 | ... | 2269 | 377 | XII. 5. 872 | ... |
| 196 | ... | 2270 | 378 | ... | 2243 |
| 197 | ... | 659 | 379 | ... | 2242 |
| 198 | ... | 2259 | 380 | ... | 2244 |
| 199 | ... | 2266 | 381 | ... | 1535 |
| 200 | ... | 658 | 398 ^c | XII. 1. 1453 | 2285 |
| 201 | ... | 657 | 398 ^f | XII. 2. 158 | ... |
| 202 | ... | 656 | PART III— | | |
| 203 | ... | 2263 | 399 | ... | 1129 |
| 204 | ... | 2257 | 445 | ... | 724 |
| 205 | ... | 2267 | 505 | ... | 1256 |
| 206 | ... | 757 | 518 | ... | 29 |
| 207 | XII. 8. 547 | ... | 519 | ... | 1221 |
| 208 | XII. 2. 220 | ... | 576 | ... | 2169 |
| 209 | XII. 2. 61 | ... | 622 | ... | 1274 |
| 210 | XII. 2. 149 | ... | 625 ^a | ... | 745 |
| 211 | XII. 2. 163 | ... | 632 | ... | 1275 |
| 212 | XII. 2. 159 | ... | 639 | ... | 1279 |
| 213 | XII. 2. 167 | ... | 640 | ... | 1277 |
| 214 | XII. 2. 173 | ... | 647 | ... | 1272 |
| 215 | XII. 2. 120 | ... | 658 | ... | 1273 |
| 216 | XII. 2. 404 | ... | 665 | ... | 1278 |
| 217 | XII. 2. 330 | ... | 670 | ... | 1286 |
| 218 | XII. 2. 328 | ... | 672 | ... | 1271 |
| 219 | XII. 2. 329 | ... | PART IV. I— | | |
| 220 | XII. 2. 394 | ... | 806 | ... | 1301 |
| 221 | XII. 2. 425 | ... | 807 | ... | 1312 |
| 222 | XII. 2. 410 | ... | 808 | ... | 1305 |
| 223 | XII. 2. 411 | 2249 | 812 | ... | 1311 |
| 224 | XII. 2. 315 | ... | 814 | ... | 1313 |
| 225 | XII. 2. 277 | ... | 852 | ... | 1356 |
| 227 | XII. 2. 22 | ... | 867 | ... | 1354 |
| 228 | XII. 2. 62 | ... | 872 | ... | 2251 |
| 342 | XII. 3. 29 | ... | 911 | ... | 1117 |
| 343 | [From Cos] | ... | 912 | ... | 1116 |
| 344 | XII. 1. 4 | ... | 930 | ... | 17 |
| 345 | XII. 1. 88 | ... | 932 | ... | 10 |
| 346 | XII. 1. 31 | ... | 933 | ... | 14 |
| | | | 934 | ... | 12 |

THE INSCRIPTIONES GRAECAE COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PART IV. 2.

| Inscriptiones Graecae. | B.M. Inscriptions. | Inscriptiones Graecae. | B.M. Inscriptions. |
|-----------------------------------|--------------------|------------------------|--------------------|
| II. 1527 <i>b</i> (<i>add.</i>) | 1151 | XII. 1. 742 | 967 |
| 1700 | 1152 | XIV. 576 | 1104 |
| 2130 <i>b</i> | 936 | 597 | 1102 |
| 2729 | 942 | 643 | 1094 |
| III. 1760 | 944 | 1049 | 1144 |
| 2660 | 943 | 1191 | 1097 |
| V. 2. 89 | 950 | 1249 | 1099 |
| IX. 1. 333 | 953 | 1295 | 1098 |
| 334 | 954 | 1868 | 1095 |
| 649 | 952 | 2000 | 1096 |
| XII. 1. 4 | 966 (+ 344) | 2131 | 1114 |
| 696 | 964 | 2469 | 1106 |
| 703 | 965 | | |

THE CATALOGUE OF SCULPTURE COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PART IV. 2.

| Catalogue of Sculpture. | B.M. Inscriptions. | Catalogue of Sculpture. | B.M. Inscriptions. | Catalogue of Sculpture. | B.M. Inscriptions. |
|-------------------------|--------------------|-------------------------|--------------------|-------------------------|--------------------|
| 118 | 1080 | 777 | 1008 | 2246 | 1016 |
| 549 | 1097 | 790 | 1061 | 2247 | 1118 |
| 630 | 944 | 817 | 1007 | 2248 | 1115 |
| 631 | 961 | 1282 | 1032 A | 2250 | 960 |
| 634 | 1128 | 1383 | 1054 | 2253 | 1116 |
| 639 | 1023 | 1438* | 1062 | 2254 | 1117 |
| 643 | 1119 | 1494 | 1060 | 2256 | 1134 |
| 648 | 1125 | 1521 | 1045 | 2271 | 1113 |
| 649 | 1127 | 1559 | 1040 | 2272 | 1126 |
| 655 | 1129 | 1666 | 1099 <i>b</i> | 2273 | 1059 |
| 667 | 943 | 1667 | 1099 <i>a</i> | 2284 | 1122 |
| 693 | 1152 | 1684 | 1019 | 2286 | 1123 |
| 703 | 1024 | 1726 | 1052 A | 2287 | 1123 A |
| 704 | 1022 | 2151 | 1006 | 2313 | 1096 |
| 723 | 1025 | 2158 | 945 | 2314 | 1106 |
| 736 | 1009 | 2159 | 1015 | 2385 | 1095 |
| 737 | 1027 | 2160 | 1037 A | 2391 | 1114 |
| 738 | 1048 | 2162 | 949 | 2485 | 1154 |
| 744 | 1120 | 2171 | 1131 | 2561 | 1110 |
| 746 | 1121 | 2191 | 1098 | 2622 | 1037 |
| 750 | 1154 A | 2231 | 957 | | |
| 776 | 1151 | 2232 | 941 | | |